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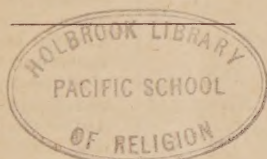
Gift of
Hartford Seminary

THE
CHURCH ECLECTIC:

A MAGAZINE OF CHURCH OPINION, RELIGIOUS LITERATURE
AND ECCLESIASTICAL MISCELLANY.

VOL. IV.

W. T. GIBSON, D. D., EDITOR AND PROPRIETOR.



UTICA, N. Y.:
CURTISS & CHILDS, PRINTERS, 167 GENESEE STREET.

MDCCCLXXVII.

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THE CHURCH ECLECTIC.

VOL. IV.

APRIL, 1876.

No. 1.

THE CHURCH'S MISSION.

The paper of Dr. Adams on "Cathedrals," reprinted in our last number, and the article of the *Nation* on "Church Taxation," given at the same time, open up a line of thought worthy of the most serious attention. They reach down to principles that lie below and behind all the noisy controversies and speculations of the day in regard to the real progress of religion. Every man has his psalm—his project—his panacea, without seeing where the real difficulty lies. Church Congresses discuss the question "how to reach the masses" with such religion as we have to offer them, without seeming to consider the possibility of its being doubted whether it be the religion of the Bible or not.

The dogmatic corruptions of Rome have alienated much of the best intellect of the age. It is something to consider whether the ethical corruptions of Protestantism are not alienating the masses from all religion. We need not repeat the descriptions that must have struck our readers in the articles above referred to. Congregational exclusiveness, the corporate club spirit, commercialism, joined with fashion, frivolity and class distinctions completely overriding the principle of common worship and common brotherhood, have well nigh destroyed the belief of multitudes in any practicable realization of the Gospel of Christ among men, and turned their attention altogether to what the "gospel of civilization" and material comfort can do for the world. The "masses" are not the class that either can or will "*take a pew*." They have so habitually and effectually counted themselves out of all share and sympathy with the joint stock societies usually called "churches," that it is a sort of recognized principle now that they are to be called together only by lay revival preachers of their own order in temporary services in tents or town halls. And the lecture rooms of spiritualists or scientists are thronged as well. And the divorce between the popular mind and the parochial system is completed by the revivalist notion that "salvation" is a thing suddenly acquired, entailing no expense of time or money—a notion directly contrasted with the formal and onerous obligations that attach to the life-long membership of a standard or fashionable Church. For popular religion makes very light of the necessity or profit of mere outward Means of Grace: there are no such things as "saving ordinances," and the value of preaching depends on a variety of circumstances that too seldom concur. There are multitudes of

this class whose only Church is their domestic fireside, with occasional attendance on the special services of winter revivalists, the Lord's day being a day of rest and reading, or else of idleness and dissipation. And there are multitudes of pew holders who make hardly any other use of holy time, "paying pew-rent" being held to warrant a preacher in preaching to pews. So far as the so-called "masses" are concerned, the introduction of "civil funerals" into this country would entirely cut off the clergy from all connection with them.

Dr. Adams' comments on the awful breach of trust on the part of the mother country toward the colonies (a policy, by the way, inspired and egged on by the Puritans) only suggest that Erastian corruption of Protestantism, against which the Catholic party in England are having all their bitterest conflicts; which makes a German Emperor *Summus Episcopus* of the Prussian Church, and makes a lay Parliament and lay Common Law Judges umpires of Christian doctrine, and has supplemented its work in this country by the paramount influence in Church corporations of a secular, non-communicant laity, opposed to all discipline, and perverting the parochial system into a series of independent clubs organized upon commercial principles, and which, for that very reason, the Gallios of politics believe ought now to bear their share of civil taxation.

It was indeed bad enough that this un-Catholic spirit should have fixed the Episcopal sees and petrified the parochial system so as to admit of no expansion while the population of England has doubled and trebled, thus fairly forcing the people into Dissent. But withholding Bishops from the colonies for 150 years is a course hardly paralleled in the Church History of the worst and most corrupt ages, and now finds its only counterpart in Christendom, in the stupid obstructiveness, or what the *Literary Churchman* calls the "monumental stationariness," that still is reluctant to give more than three Bishops to the teeming millions of India who are ripe for Christianity.

The same principle it is that reduced our parochial system to practical congregationalism, as Dr. Adams describes it, and established among us what the *Nation* calls the "club" system of Church maintenance, with all its odious distinctions between rich parishioners and poor parishioners, between Churches for the rich and Churches for the poor: while the loss of the See principle and Cathedrals has fastened upon us a routine that throws every possible obstacle in the way of Church extension and Diocesan subdivision. We entirely agree with Dr. Adams in the desirableness of a Cathedral Church, in every diocese, which shall not be the property of a club, but of the Church, for the people at large, and be also a model of some Episcopal authority for such services and ritual as might be safely recommended to a diocese. The Episcopal example might have more practical weight and benefit than any of the vague utterances that are given upon theoretical principles alone. And the opening for the proper utilization of the Diaconate in connection with such seats in all our large cities for their nor-

mal offices toward the poor is perfectly obvious, and admirably brought out in Dr. Adams' paper.

But we cannot help feeling that there are principles underlying all this discussion which are universally applicable in practice. It is not the "parochial system" as such that is in fault. A great deal of injudicious and hasty writing has recently been indulged in upon this subject; and we have been told that parochial corporations should be done away with, and parochial affairs managed from some diocesan centre. But no system of Missions can ever supersede that of parishes, nor is it desirable. It would take away half the stimulus of Church work, and fatally weaken individual interest and sympathy which could ill be spared.

What really stands in the way is the pew system itself—the Nation's expression of the Ecclesiastical club spirit. It is an innovation of Protestant times: and it is as much opposed to the spirit of the Gospel, and to the whole theory and nature of common Prayer and common worship, as it is to the success of the Church among the Masses. It has done away with the true Christian principle of giving, as well as obscured the Christian principle of worship. It makes a few square feet in God's House an article of commerce, and degrades the high duty of supporting the ministrations of the Gospel to the level of subscribing to a daily paper, or paying the water rates. It has concentrated within a few rich and fashionable congregations, the means which on any Christian principle of distribution would have sufficed to support hundreds of additional Churches for rich and poor alike. It has educated generations in a foolish superstition, which opera and lecture goers would laugh at, that it is not possible to worship God, except in the same local spot in His House from year to year. When Wesley commenced his revival in the Church of England he at once fell back upon the same Gospel principle that has been the most potent in the Catholic revival of the present day, that of *free and open* churches, and hearty common worship. His followers in this country, by dint of the same policy, have reached the point at which their congregations outnumber the Church by ten fold, while their church property is only *double*: and if they are departing from it now, they will simply fall into the category of respectable Protestant denominations, with no claims upon the PEOPLE. A pewed church cannot be in any sense a public Institution: it is a private corporation, and that not of an eleemosynary character. It is on this ground the proposition comes to tax them.

What we want to be able to say to the world is this: The church is God's House, as open to the whole world as the highway is: her gates OPEN continually, for the wayfarer to pray alone, if he wishes: and offering up its daily sacrifice, in which all sons of men have an equal interest, by virtue of the Humanity which Christ redeemed.

What we want to say to Christian men is this: You offer your money here, not to "pay" for seats for yourselves and families, on the lowest terms of the market, but that the services of the Lord's House and ministers may

be open to all the world and accessible to all sorts and conditions of men; for whom so many Episcopalians are praying constantly, without the least idea of doing anything to make His ways known unto them.

When we make an appeal for the heathen, we expect even the pews to give somewhat on the principle of duty and relative ability. This is exactly what we ask of Christian men to do, not for pews, but for God's work in the community in which they live: for every Church may thus be a missionary Church of itself, gathering in the "heathen" from all around them, instead of starting and *patronizing* a "mission chapel" for some poor neighborhood, which the poor rightly look upon as the very badge of their exclusion from good society. It but gives rise to a sinful self-complacency when our comfortable and refined congregations are called upon to do something for the heathen or the poor, so long as their own well-cushioned seats proclaim to both the heathen and the poor a *procul este profani*!

People wonder how the beautiful, stirring service of the Prayer-book can degenerate into the cold, dull, listless, formal mumbling of some modern churches, to which the old duet of parson and clerk was a respectability. It is the educational, traditional effect of the pew-system, which is well nigh incompatible with liturgical worship, and is only justifiable and proper in those voluntary societies where a minister is hired to pray and preach and a quartette to sing for the delectation of listening pew-holders—we had almost said *box*-holders. A congregation of *worshippers* should know that they all stand on equal terms before God, to bring their gift to His altar, the calves of their lips, and the tithes of their substance. The "Parish" in this country is only the *flock* that may be gathered before that Altar: and if Christianity is only preached and believed among them, the fire on it will not be allowed to go out. To say that these principles cannot be carried out in practice is to say that Christ's Gospel is impracticable, and that the Church mocks us in the Offertory sentences.

The minister of a Free and Open Church belongs, not to an association of pew-holders, but to the community in which he labors. No social circumstances or distinctions at least can limit his services—every human heart feels free to call him in; and two-thirds of his work is among those who could never "take a pew" if there were pews for them to take. But they may now and then make up several out of the many "congregations" to which that minister preaches in the same church, for he preaches to people, and not to pews.

Popular prejudice charges upon a Liturgy a tendency to formalism and unspirituality. The fact is, where liturgical worship is most hearty, and personal religion most zealous, there we find the principles of a free and open Church and a Common Prayer acted upon. Under the depressing education of centuries of pewdom, the average worshipper in forms of prayer has become content with the public service, pays his taxes, buttons his sympathies in his pocket, and troubles himself with no thoughts of personal labors or personal religion: and, if his pastor undertakes to do a lit-

the missionary work outside, complains that he is diverting attention and resources from the parish: while it is only an attempt to provide something for those who have been kept out by the hard, dry unsocial *pew* arrangements of the parish Church. To such a man it is "all Greek" to speak of the true meaning of public worship as an *offering*, our sacrifice of prayer and praise, ourselves, our souls and bodies, what we are and what we have, and of the communion of saints as one Body in Christ, and of the duties we therefore owe our brother. The readiest weapon with which to defend his barricade of selfishness, is to call you a Ritualist or Romanizer. And so the pews are the *mangers* of the fable, out of which the dogs can keep the "cattle" without even going in themselves.

One of the weakest points we have seen in recent papers on "reaching the masses" is the pretence that *we have no poor* in this country, in the proper sense of the word: and that too notwithstanding the periodical cry of *hard times*, which will fill up nearly half of any living man's memory! It argues little acquaintance with the people, many of whom we venture to say, live as not even the hardest missionary would be willing to live. In the most prosperous times and places there are plenty of those who are disabled by sickness or lack of employment. And as for the poor wishing "to pay for what they have" or valuing it more when paid for, nobody has thought of such an argument against free schools. If there is anything obvious to the mind of the poor, it is the value of education, as a direct means to getting on in the world: but if as citizens we do not trust the people to educate their children, but resort to free schools and compulsory taxation, how should we imagine they will be so anxious to obtain the blessings of religion that they will voluntarily not only pay pew rents but submit by their location in the church to a public advertisement of their poverty? To make our schools as respectable as the Churches, must we shut out those who pay no taxes, and classify and seat the children according to the "assessment" of the parents?

We are not aware of any case in which the rich have crowded out the poor in free churches. Our own experience has convinced us that in free churches only is it possible to educate a people to the true principle of Christian giving and living: and the uniform testimony of the English "Free and Open Church Association" is that wherever the plan has been adopted, not only the pecuniary resources of the parish, but its spiritual life and activity, have been vastly increased.

We hope a like success and a like witness from the similar Association recently formed in Pennsylvania. Our Western Dioceses and Missionary jurisdictions are already familiar with the system. Instead of growing back into the secular ways of the old dioceses, we trust they will by their example and success lift us all to the higher plane of the old Catholic faith and practice.

It is no less than a new REFORMATION that we need to lift us out of the ruts of a traditional worldly system which, as the *Nation* pointedly expresses it, "is incurably *unfit* for the needs of modern society."

THEODORE OF MOPSUESTIA AND MODERN THOUGHT.

Apollinarism forms the point of transition from those questions which are proper to the third and fourth centuries to those which are characteristic of the fifth. Sabellianism, Arianism, and Macedonianism called forth that process of formulation, by which the Church reconciled her belief in the Divinity of her Founder with the intellectual exigencies of her Monotheistic creed. Those controversies then called forth into active life her implicit and only half formulated belief in the existence within the Godhead of certain distinctions and relations, for which no abstract terms had as yet been fully determined on. If Christ was to be worshipped as God, and yet God was One, some formula had to be found by which inquiring minds could be satisfied when they put these two truths together, and asked how they could be compatible. Such a formula was furnished by the Nicene Creed. And the truth, which that creed embodied, was that the Unity of God was not denied when it was asserted that internal to the Divine Nature there are certain distinctions and relations; that those relations are eternal, since they are essential, not merely economic, and facts of the Divine Nature, not merely subjective distinctions in our way of looking at the One God; that on the other hand they do not constitute three Gods instead of One, nor involve any inequality of nature, since the three Persons do not partake of a common nature as individuals in a species, but rather embody or hypostatize in a threefold Being a single indivisible Essence. Such was the solution of the questions, which occupied the attention of the Church from the last quarter of the second century until far down in the fourth. Though Sabellianism, especially in its Patripassian form, had special reference to the Person of the Father, Arianism to that of the Word, Macedonianism to that of the Spirit, the real controversy in all was one and the same. All arose from the reluctance of men's minds to acknowledge, when they fairly faced it in its abstract intellectual form, the truth that Christianity had told man anything about the internal relations of the Godhead—that the New Testament supplemented, while it upheld the monotheism of the older dispensation.

But the fact that the hottest or Arian contest had raged round the Person of Jesus Christ, ensured a change of front in the battles which were so shortly to follow. While, as has been shown, the question really at issue was the doctrine of the Holy Trinity—the question, that is to say, of the distinction of Persons within the Godhead—the discussion was confined to the consideration of the claims of Jesus Christ to Divine* worship.

When therefore the formula of the Homoousion had defined that the man Christ Jesus was a Person of the Holy Trinity, the question was sure to arise before long—can he then be truly Man? The Arians themselves had raised the question in one of the forms which it assumed under Apollinaris. They had said that the Divine Logos took the place in Jesus Christ of the ordinary human soul.† But this fundamental tenet of Apol-

* The two questions are not exactly the same. That which was present to the mind of the early Church was simply the adoration due to our Lord. The distinction of Persons within the Godhead is the formula by which that adoration is justified, and being of a more metaphysical character is later in feeling than the simple instinct of the Christian to worship the Author of his salvation.

† For the connection between the doctrine of the Holy Trinity and the belief in the possibility of the Incarnation of God, the reader is referred to the wonderfully interesting letter on the "Causes of the Rise and Successes of Arianism," in Dr. Newman's *Tracts Theological and Ecclesiastical*. Pickering, 1874.

linarism was subordinate, though logically necessary, to the other and more important points of the Arian position, and Apollinarism was connected with Arianism rather as a reaction than an offshoot. It was the blasphemous assertion of Arius, that the Divine Logos was mutable and might conceivably fall into sin, which drove Apollinaris into heresy. That unchangeableness, which is an essential characteristic of the Divine Personality of our Lord could only, he thought, be secured by denying Him to be in all points man. If Jesus Christ had a veritable human soul, how, it was asked, can he have been ἀτρεπτος, incapable of moral deterioration? How could the exigencies of the Nicene belief in His Divinity be reconciled with the completeness of His Humanity? This was the question before the mind of Apollinaris, and the way in which he answered it was as follows. The narrative of the Gospels made it impossible to deny altogether the reality of our Lord's human nature. Docetism was then out of the question. But S. Paul's trichotomy of humanity into body, soul, and spirit seemed to furnish a distinction which would meet the requirements of the case.

If our Lord had the σῶμα or material body, and the ψυχή or principle of animal life without the νους or πνεῦμα (Apollinaris used the words interchangeably) which is the seat of human personality and moral life, it might still be said that he was Man, but the Divine Logos taking the place of the human spirit in Him would render Him incapable of falling into sin. Apollinarism then was simply a rough and rude essay at the distinction since adopted by the Church, which maintains the *completeness* of our Lord's Human Nature, but denies it *Personality*. However, the point at present to be discussed is not so much the actual Christology of Apollinarism, as the way in which it formed the point of transition from the questions of the fourth to those of the fifth century. It began where Arianism left off, with the Person of Jesus Christ. Arianism was concerned with the internal relations of the Godhead, and attacked the Person of Christ to save acknowledging the doctrine of the Trinity. Apollinarism deserted altogether the old ground of the internal relations of the Godhead and attacked the Person of Christ directly, mutilating one side of that to secure, as it thought, the true conception of the other.*

In the days, then, when Theodore of Mopsuestia was first capable of intellectual interest, *the* question before the mind of the Church was one which referred exclusively to the Person of Christ. That question differed from those which were agitated a few years later, in that while they dealt with the mutual relations, it was concerned with the real co-existence of the two natures in the single Person of our Lord. But it postulated, by the very terms in which it was stated, the existence, in some sense, of two natures in that one Person. It resolutely maintained our Lord's Divinity. It mutilated rather than denied His Humanity. It started with the question, *if* He be God and therefore unchangeable, *how* can He be truly Man? And by that *if* and that *how*, it kept before the minds of men the fact that the question of the day was one of compatibility—of the adjustment of our conception of the natures which were confessed, rather than of the existence of any nature which was not confessed. It remained for Theodore to turn the current of theological thought entirely into this new

* Macedonianism has been left out of sight here. It was really a theological anachronism. Though later in date than Apollinarism, it was earlier in feeling, and was but a last desperate shift of semi-Arianism to evade the full consequences of the Nicene decision.

channel; and the way in which he did so will be best seen by taking some extracts from the fragments of his work on the Incarnation*.

In the first of these fragments he discusses the manner of the Divine indwelling in Christ.

"The question has been raised," he says, "whether God dwelt in Christ essentially (*οὐσία*), or effectually (*ἐνεργεία*). But neither of these terms can be accepted as rightly expressing the manner of the Divine indwelling. For, 1st, we cannot say that God dwells in all things, or even in all men, else what is the meaning of His promising to dwell in the saints? 2nd. We cannot say He dwells by the Presence of Essence in some and not in others, for that were to limit His essential Presence. Nor, 3rd, can we say that He dwells effectually, *ἐνεργεία*, in some and not in others, for His operation can no more be limited than His Essence. So that, 4th, we must say it is *εὐδοκία*, or *γνώμη*, or *σχέσει τῆς διαθέσεως*, by His own good pleasure, or mind towards them, that he is present in some and not in others. To assert that He is equally present to all were to make Him the slave of His own Omnipresence. But, if He withdraws Himself from some and is present to others in regard of His mind toward them, then no unworthy consequence follows from the doctrine of His Omnipresence."

So far this is orthodox enough: but he proceeds to draw a distinction between the Presence of God in the saints and His Presence in Christ Jesus, which is utterly inadequate to maintain the reality of the Incarnation. The manner of the Incarnation, he says, resembles the indwelling of God in the saints, the presence of *εὐδοκία*, but differs from it:

"God is present in Christ, not as in His saints, but as in His Son, so that dwelling in Him, He joined wholly to Himself the man whom He assumed (*τὸν λαμβανόμενον*), and prepared him to partake along with Himself of all the honour which He the indwelling one possessed by nature as the Son of God, so as to join the two into a single Person, as regards at least the union with Himself, and to give him a share of His government, and other prerogatives, taking of course into account the difference in the characteristic properties of the two natures."

This is the most important passage of those which are to be brought forward, and indeed contains the germ of all the rest. In it *the man who was assumed* is spoken of as distinct from the Son who assumed him, and as partaking with the Son of His Own glory. In other words the proposition that "the Word was made flesh" is explained away altogether. In another fragment, in which he speaks directly of the opening words of S. John, he would seem to be guarding them chiefly against being explained as though the Divine Nature had undergone change: but there, he says, the words are not to be pressed to their full meaning, for the Word was made flesh only in appearance, *κατὰ τὸ δοκεῖν*. In the longer passage just quoted he denies that the Human nature was taken into the Godhead in any such sense as to constitute a veritable Incarnation of God. For it is essential to a true conception of the Incarnation, that it should differ absolutely and in kind from all other modes of the Divine Presence, inasmuch as in it and in it only is the Presence of God Himself conditioned by space. In virtue of the Incarnation only, can we say that God is locally present in this place, and not, in the same way, in that. Of the Presence of God by grace or influence, as of the special manifestations of His Presence, we could say that it was vouchsafed in one place and not in another.

* Many such fragments are preserved in the records of the Fifth Council, but those which will best serve the present purpose are to be found in the work of Leontius of Byzantium against Nestorians and Eutychians, and are printed altogether in *Angelo Mai's Collectio Nova Veterum Scriptorum*.

But in the Incarnation we must assert, that God the Word became so truly Man, that He assumed a new mode of Presence in virtue of which He Himself, as Man, truly is located in one place and not in another. This "hypostatic union" Theodore in so many words denied, and the denial constituted the grand central tenet of his Christological speculations. The one principle, which runs through the fragment just given, and all the others which contain his Christology, is that of introducing in reality, though not in words, a double personality into what the Church has ever held to be the single Person of Christ.

The remaining fragments, which are to be given, are quoted to illustrate the ethical motive of Theodore's teaching, and it may therefore be well to pause a moment here and explain exactly what is meant by the distinction which will have frequently to be drawn in the sequel between the speculative and the ethical motive of inquiries relative to the person of Jesus Christ. Such questions have a metaphysical interest to the theologian, as they touch on the actual co-existence and relations in His Person of the Infinite Nature of God and the finite nature of man. This constitutes their speculative motive. But they have another and to many minds a deeper interest, as they touch on the moral development of the most perfect of human characters. This constitutes their ethical motive. A system of Christology attains to or fails of speculative completeness, according as it does or does not acknowledge a perfect union of the Divine and human Natures in all their fulness in the Person of Christ. It gains or loses ethical completeness, according as it makes Him capable of true moral development, or, on the other hand, reduces His human nature to a mere passive appendage to His Divinity.

The passage quoted above shows what was the central weakness of Theodore's speculative position, namely the denial of a perfect union between the Divine and the human natures. It follows to give two or three, to show how its ethical exaggerations were the cause of its speculative errors.

He says in one place that "though in a sense God and man make but one Person in Him, as two do in marriage make one flesh, yet neither nature can be complete unless it be personal: when we look at the union we speak of but one Person; when we look at the natures we speak of two Persons." The use of this figure of marriage in such a context would seem of itself to indicate, that his whole conception of the relation utterly came short of that hypostatic union, as it was called by S. Cyril, which can alone constitute the Incarnation of God. How completely Theodore's system severed the manhood from any true union with the Godhead, may be seen from the way, in which he speaks of that ethical development of the manhood, a complete conception of which was really the end at which he was aiming, an end for the sake of which he was prepared, like Arius, to sacrifice any other truth which stood in the way of attaining to it. "There was," he says, "a certain progression in the degree to which the Divine word wrought in Christ, just as there is ethical progress in ourselves. Even in the womb He had union with the Word. When He became capable of discerning between good and evil He was quicker in moral judgment than other boys, because of His divine birth of a Virgin; and He had an extraordinary impulsions towards what was good, *ροπήν οὐ τήν τυχεύσαν πρὸς τὰ χρείτω*, through that union with the Divine Word of which he was deemed worthy because of that foreknowledge of the Divine Word, who from above united Him to Himself. Thus was He preserved during His life without undergoing any moral deterioration, *ἄτρεπτον τῆς ἐπὶ τὸ χεῖρον μεταβολῆς*. He is now by His own disposition worthy of union with God,

and has, besides, the co-operation of the Divine Word, whose action can be in no wise separated from *His*." And again, "His greater ease in the performance of virtuous acts as compared with other men, came to Him in as far as the Divine Word from the first gave Him more of His own assistance, foreseeing what His character would be (*κατὰ πρόγνωσιν τοῦ ὁποῖός τις ἔσται*)."¹ "His baptism," it is added, "marked a time of special advance in this moral union with the Divine Word." These passages illustrate admirably that moral motive, which dominated all Theodore's speculations about the Person of Jesus Christ. In his eyes the first condition of a healthy Christology was that it should recognize in Christ the Head, as in all the members of the race, the possibility of a free ethical development. And this he thought could only be done by putting the human nature under a different personality from the Divine.

Another passage, quoted by Dorner and Neander, shows still more plainly the importance in Theodore's mind of finding room in his conception of Christ for this unfettered ethical development. The condition, he there says, of all creaturely perfection is development from a condition of moral fluidity to one in which change for the worse is impossible. For the creature to attain to its own highest perfection in any other way is impossible, for that good is not the arbitrary bestowal of anything from without, but the development of its own dormant capacities. This is true of the entire universe, and that universe finds its culminating point in man, who again finds his culminating point in Christ. Man was created by God as a kind of lower god for the kosmos. All creatures were to worship him almost as God, and he was to be a priest offering up the service of the universe to its Maker, being fitted for that office by the composite character of his nature, combining as it does a material with an immaterial principle. Christ was the ideal man in whose likeness, as their primordial type, all other men were made; and in Him, for the first time, man, and all other creatures as represented by man, offered up to God that service which it was always intended they should offer.

It is the nobility of these speculations and their startling resemblance to some of the best thought of our own day, both theological and secular, which gives the character of Theodore its intense interest. They want only the counterbalancing admission, that, without the grace of God working in him, man cannot thus offer up the homage of creation to God, to make them orthodox as applied to ordinary men. As applied to Christ they are but a pressing of S. Paul's doctrine of the first and second Adam, to the neglect of his sublime oxymoron that "the second man *is* the Lord from heaven." Failing of the truths, which should thus have balanced them, they necessitated, on the one hand, the Pelagian denial of the paramount necessity of grace, and on the other the separation of the Divine and Human Natures in Christ under different personalities. And if the grandeur of the speculations themselves goes as far as anything could do to make one condone their want of orthodoxy, the sympathy of the reader is still more enlisted with Theodore, when it is realized how Apollinarianism must have driven him to put every intellectual barrier he could find between himself and the Alexandrine theology. We can imagine the fiery youth who had first rushed into the ascetic life, and then as impetuously turning from it, rejecting with generous indignation the mutilated conception of Christ which Apollinarianism would have forced upon the Church. He longed for the human sympathy of a Christ in all points like himself. He desired an ideal for admiration, in whom the mysterious Presence of the Divine Logos should not blunt the clear-cut outline of free human development. The craven-spirited Alexandrians, he

would say, fear to lose sight of the Divinity of the Christ, if they allow their eye to dwell too steadily on the living Jesus of the Gospels. Against such teachers as these it did not seem sufficient to assert, that the Christ could not carry out His mission if He was not very man. He must needs be *a* man, a human person, with and in whom, for love of his moral beauty, the Logos was well pleased to dwell. And here, alas! there was no Chrysostom to curb the impetuosity of Theodore. And the mind so prone to reactions went on from point to point till the Unity of Christ was denied, and the character of moral evil lost sight of, and the hard, cold glimmer of Antiochene rationalism took the place of the generous enthusiasm which had been revolted by the teaching of Apollinaris.

Such being the speculative character, and such the moral motive, of Theodore's teaching on the Person of Christ, it follows to show the connection in the mind of their common originator between these views, popularized afterwards by Nestorius, and those others which we associate with Pelagius. The exact link of connection is to be found, as *à priori* we should have expected, in the passages in which he speaks of the origin of evil, and of the connection between spiritual and physical death. In a fragment preserved by Marius Mercator, it is asserted that God permitted or even caused man to sin, "because without knowing the worse he could not know the better course." And in another place he denies that it was sin which brought death upon man.

In these passages, as will be seen at a glance, he simply applies to the case of ordinary men the same principles which in his Christological speculations he had applied to the God-Man. The hypostatic union of the two natures in Christ seemed to interfere with His free moral development, and it was therefore denied. Innocence seemed incompatible with moral development in man, and so that, too, must be given up. Sin could be no real evil if it was the condition of moral growth. A state of innocence in which virtue was not a struggle, and sin not a living power, could in Theodore's eyes be but a step towards a higher stage in which virtue should become conscious of itself. As compared with the progressive overcoming of evil, it was as childhood is to manhood, and sleep to waking; a state which has a certain moral beauty of its own, but one in which mere æsthetic loveliness is dearly purchased by the absence of moral consciousness.

With the boldness of a great systematizer Theodore went straight to the full consequences of this his central moral tenet. Jesus he maintained to be a man in whom the Logos was well pleased to dwell for love of his moral beauty, but a man who was, like other men, capable by nature of sin. And in all other men he said that sin was, if not the work of God, at all events part of His design.

The whole of the Pelagian system was simply a further application of these principles to the actions of the regenerate will in man. As the hypostatic union was denied, lest it should derogate from the ethical completeness of Christ, so the efficacious working of grace must be explained away lest it should derogate from the moral dignity of Christians. The divine and human elements must be kept as jealously apart in the moral life of the members as in the person of the Head of the Church. In the ultimate analysis it must be proved that the initial movement in every good action came from the human will itself, though when this was allowed, the grace of God might receive, by an exact process of assessment, its due share of credit for the result. As Nestorius allowed the Presence of God in Christ, provided the human nature was kept apart under a separate personality, so Pelagius allowed the presence of grace in human action, provi-

ded that the first movement, by which grace was accepted, were referred to the unassisted will. But, to clothe Pelagianism for a moment in a strictly modern garb, in this highest region of human life, that of its relations with God Himself, as in the lower region of merely moral life, it must ever be borne in mind that happiness, the highest good of man, depends not on what he has, but on what he is—not on circumstances, but on character. Grace was a gift from without, and that which is highest in man must always be what comes from within. Men must be told "Work out your own salvation;" but it could not be added, without robbing that injunction of its highest moral significance, "for it is God that worketh in you, both to will and to do of His good pleasure."

S. Paul has the same sublime disregard for a merely human logic in his doctrine of grace and free will as he has in his Christology. But Theodore and his followers would be logically exact where S. Paul was content to be mystically illuminated, and the result was heresy. S. Paul said of Christ, "The second man is the Lord from heaven." Nestorius replied, "Never will I acknowledge a child of three months old to be God." S. Paul said to the followers of Christ, "Work out your own salvation, for it is God that worketh in you." Pelagius replied in effect, "Never will I acknowledge that it is His own gifts which God crowns in us."* In other words, S. Paul was inspired, and therefore mystical, Theodore was coldly logical, and therefore heretical.†

It is necessary, in dealing with questions which Holy Scripture treats in this way, to cling to the principle that Catholic truth is to be sought in both extremes, not in one; *in* the extremes, not between them; but it is allowable so to state the Church's doctrine and to find analogies for it, as to tone down, as far as possible, the contradiction which we never can escape. It may then be asked, do not the ideas of the Incarnation of God in Christ, and of the operation of grace in man, involve a mystical relation between the Divine and human natures which can only be described as *a practical interpenetration of the two*?‡ The doctrine of the hypostatic union of Natures in Christ, and of the impersonality of His human nature, shows that the working of His human will must have been in absolute and spontaneous accord with that of His Divine Will, being a different operation of the same One and indivisible Personality. And this sublime truth will make it possible to believe, that in all regenerate men the operation of the grace of God, instead of being in antithesis to that of the human will, may become indistinguishable from, and mystically identical with it.

But this statement is so opposed to received habits of thought on this disputed topic that it cannot be accepted, or perhaps fully understood, unless it be put forward as part of a theory of the whole character of the highest moral choice.

That theory then may be briefly stated as follows: When the highest region of morality is reached, the coincidence of desire and will becomes absolute. The better course is chosen, not because the goadings of conscience make it less tolerable to do wrong and enjoy oneself than to do right and suffer, but because the right commends itself by its intrinsic beauty, and the wrong is intolerable from its native hatefulness. If this was the

* "*Deus in nobis dona coronat sua.*"—S. Augustine.

† In all which has been said above on Pelagianism, the writer has at every step to acknowledge his obligations to Dr. Mozley's unpublished lectures.

‡ Not, of course, as regards the Incarnation, that personal and actual interpenetration which is held by Lutheran Theologians under what *they* call the "*communicatio idiomatum.*" The two natures in Christ must be kept as jealously from confusion as if they did not co-exist in one Person.

case from the first with the human will of our Lord, then the merit of its free choice of good is in no way interfered with by the absolute unity of His Person.* God as man, choosing ever the right because right is lovely in His eyes, will have no less human merit, and be no less an object for imitation, than a mere man in whom the Logos has been well pleased to dwell "for the prevision of his moral perfection" (*κατὰ πρόγνωσιν τοῦ ὁποῖός τις ἔσται*). On this theory of morality, which makes it the highest state of freedom to be incapable of doing wrong, the Divine and human natures, mutually exclusive in themselves, are in their practical working capable of interpenetrating one another; and the hypostatic union in which the two natures are joined into One Person becomes, so to speak, *natural*, instead of incredible, because it is seen to be the highest expression of that "mutual attraction of the Divine and human natures" which nothing but sin can hinder, and which not even sin has done away. Nothing, it would seem, can make this personal union of the Divine and human natures incredible in the field of abstract thought, except the feeling that they must stand absolutely apart in that of moral action. If in man there be no moral region in which liberty and necessity melt into a mystical indifference, then the hypostatic union is incredible. But if at a certain stage—unattainable it may be in anything short of the beatific vision—the good becomes so congenial to the purified and regenerate will, that for its own eternal loveliness that will cannot choose but embrace it; if man can be so the willing slave of God that the thought of disobeying Him is agony, and obedience to Him the only joy; if, in a word, it be true that in the ultimate moral analysis goodness and beauty are identical, and duty and pleasure inseparable, then the union of God and man in the person of Jesus Christ is as congenial to reason as it is certain to faith.

And if love be the fulfilling of the law, this theory of morality must be true. Love knows no anxious balancings between the evil, which is almost desired, and the good, which is only not loathed. Love goes straight to its mark: it chooses the good because it cannot but choose it: it moves sweetly and spontaneously beneath a force by which it is willingly compelled. Such, then, was the unvarying action of the human will of Christ. While the two natures in Him were essentially distinct, their working was spontaneously coincident. The freedom of His human will *consisted* in an absolute incapability of doing wrong. As in God, so in the God-Man, liberty meant the being always freely determined towards that which is absolutely best. With God that which is absolutely best is so because He wills it, and He wills it because it is absolutely best; for there we reach a region in which cause and effect, motive and action, can no longer be regarded as separable. In Christ these things are distinct, but while distinct they are coincident.

As regards the union of the two natures in Christ, the mystical formula of the hypostatic union furnished the Church with an answer to all objections. And this no doubt was why, in spite of the want of authorized formulæ on the subject, the Augustinian exaggerations of the doctrine of grace did her no ultimate injury. So long as she held firmly to the true relation of the natures in Christ, she could not err about the relations of grace and free will in man. The same mystical unity obtains in the actions of the regenerate will as in those of Christ Himself, except that the

* For the whole treatment of the question from the Lutheran point of view, against which this argument is in part directed, the reader is referred to Dorner's *History of the Doctrine of the Person of Christ*, part ii, vol. i., in Clark's translation. Dorner holds that the doctrine of the impersonality of our Lord's humanity destroys the moral value of His actions.

one is a moral union of grace and operation only, while the other is a personal union. The mind of the Church has never been as clearly expressed on the doctrine of grace and free will as on that of the Person of Christ. But she would seem never to have adopted the Augustinian view in its fulness. "Irresistible grace" is not her doctrine, but the free and spontaneous coincidence of the human will with grace. If the presence of a divine and a human element in every good action of the regenerate will be once made a postulate, it is evident that either of those factors may be so pressed as that the other shall in strict logic appear to be incompatible with it; and Augustine on one side, like Pelagius on the other, seems thus to have pressed his own postulate. But the Church has treated the matter as S. Paul has already been shown to have done. She regards grace and free will as being like the parallel lines which, for geometrical purposes, never meet, but which the higher mathematics regard as meeting at infinity. In the fullest sense in which the word can be used, grace would seem to mean nothing less than the presence of God Himself energizing in the soul of His creature. Yet this operation of God does not in the eyes of the Church exclude, on the contrary, it postulates, the free action of the human will. In thought, we can distinguish the divine and human elements in the process which results from this meeting of the Creator and the creature, but in fact they are inseparable. If an electric current be passed through a vessel of water so as to separate the oxygen and hydrogen of which it is composed, the residuum will be the elements of water, it will not be water. And in the same way, if by analysis *à posteriori* we separate the Divine and human elements in that which we call grace in the heart, the residuum may be the constituent elements of grace, but the fact, which we are trying to analyse, has disappeared in the process.

This would appear to be the true mind of the Church as regards the question at issue between Augustine and Pelagius. This controversy had no Cyril to leave to the whole Church a phrase, which should become part of her inheritance; but it is hardly to be doubted, in the light of her decisions at Ephesus and Chalcedon, that had she adopted any such formula on the relations of grace and free will as she there adopted on those of the two Natures in Christ, its principle would have been one of mystical harmony rather than of logical accuracy.

To sum up, then, this discussion of the two doctrines put forward by Theodore, and their mutual relations. His fundamental error, which resulted in Nestorianism and Pelagianism, seems to have been this. He forgot that the principle which binds together heaven and earth is love. All morality, accordingly, appeared to him to be necessarily a painful process of the conflict of opposing principles. It seemed to him that in the creature freedom and eternal law must ever be mutually exclusive, though in the Creator they are eternally identical. But in the Creator, they are eternally identical, simply because God is love. And just as far as man can make love his ruling principle, so far, for him as for his Maker, do liberty and necessity become one. Love is always bound, because it is always absolutely free, and with the whole force of its essential freedom goes straight to its one object. Love, then, is the grand bond of union by which the antinomies of the Divine and human natures are resolved in Christ and in Christians. As the Spirit, who is love, binds the Father and the Son together in the union of the eternal Trinity, so He binds the Divine and human natures into a personal union in Christ, and binds the Divine and human elements in moral unity in us each time that we do right by God's grace. In this mystical unity of love, the hard lines of

Nestorian and Pelagian logic melt away. In the region of speculative theology, it is possible to believe in one Christ: in the region of moral action, it is possible to believe in the coincidence of Divine grace and human freedom.

[Concluded in our next No.]

From the Church Times.

ARCHBISHOP LAUD.

LIVES OF THE ARCHBISHOPS OF CANTERBURY. By Walter Farquhar Hook, D. D., F. R. S., Dean of Chichester. Vol. VI. 8vo., pp. 436. London: Richard Bentley and Son, 1875.

This posthumous volume of Dean Hook's principal work contains the biographies of Laud and Juxon. In the notice prefixed to the immediately preceding volume, the author excused the brevity with which he had treated the four important primacies therein contained, by saying that he had done so in order to devote more time and space to the consideration of Laud's archiepiscopate; which, no doubt, in its relation to English Church history has but three rivals in importance, those of Augustine, of Cranmer, and of Parker; even such Primacies as those of Dunstan, Lanfranc, Anselm, Becket, and Langton being of less ecclesiastical significance. Consequently, though the traces of failing powers were but too evident in the former instalment, we looked forward with interest and hope to the Dean's treatment of a biography whose attraction for friends and enemies alike has never waned, and which has a special bearing on contemporary problems. But we must confess to having risen from attentive perusal with a sense of disappointment and of inadequacy of treatment. It is not so much the failure to use the very latest materials, for after all they are not very important, and add but little to Heylin, Rushworth, and Clarendon, and it may have been excusable enough in Dr. Hook to have contented himself with going over accessible and familiar ground; but there is less success attained in the portraiture of Laud himself, in the conspectus of his acts and policy, and in the estimate of his influence, than ought to have been the case with a writer coming so long after Le Bas. The furious malignity with which Macaulay, as a typical Whig, pursues Laud with invective and slander, has not been without its effect on subsequent writers, even upon a historian of the calibre of Mr. Green, and has created a popular phantasm of an ideal Laud curiously unlike the genuine man, and not without an unhealthy effect on various modern controversies in Church and State. We were therefore in hopes that Dean Hook's biography would have served a timely vindication, by depicting an eminent man in his true colours; but ungracious as is the task of criticising unfavourably the last fruit from such a noble old tree as Dr. Hook, the higher claims of truth oblige us to allow no higher rank to it than that negative praise which on the French stage is known as *un succès d'estime*. It is not that the Dean sides against Laud, and joins his calumniators in any degree. Nor is it that he commits the equal, and at present more unpopular, fault of indiscriminate eulogy. On the contrary, despite some rather crotchety notions as to the constitutional extent of regal prerogative in the sixteenth and seventeenth centuries, he recognizes fully that modern liberty is a good thing, and a thing which had to be wrested by force from sovereigns who would not concede it willingly; and, accordingly, there is no lack of censure upon arbitrary and high-handed proceedings on the part of authority when they occur. Least of all can it be said that Dr. Hook had any ob-

jection to the Laudian theology, which, indeed, with the very slightest modification, was his own. And yet he has not done the greatest of English Primates since the Reformation, perhaps the greatest of all since Anselm, certainly since Langton, the justice he deserves.

The first fault we have to find is due to a persistent misreading of the history of the Reformation period, due to the force of the Dean's prejudices against Puritanism. He has never been able to recognize the fact that Puritanism in its origin, and for very many years of its earlier life, was not either a rebellion within the Church of England nor a schism external to it. It was a school of opinion which sprang up naturally and readily within the Church the moment Henry VIII. was in his grave, and which, up to 1662, struggled against the High Church party to see which should ultimately mould the Establishment to its way of thinking and acting. It was a perfectly fair hand-to-hand rivalry between two sections whose legal and moral tenure were equally secure within the same communion, and as a fact, it was only the death of Edward VI. which prevented permanent victory from remaining with the advanced Reformers. The compromise under Elizabeth gave a technical superiority to High Churchmen, and she was personally inclined to bear hard on the Puritans. but her own rapacity made her impoverish the sees and benefices of the Church so as to lower the status, the education, and the influence of the clergy, and the bias of Walsingham and Leicester filled see after see with Bishops whose single principle of action was the plunder of Church property of all kinds for their private emolument, and who cared less than nothing for the doctrines of the Prayer-Book. The result was that at the beginning of the seventeenth century the English Church had practically become a Calvinistic body, having still an episcopate and a liturgy, but with scarcely an echo left of the Old Catholic School which traced back to Gardiner, Tonstal, and Warham, as the New Gossellers did to Jewel, Shaxton, and Cranmer. High Churchmanship, even as represented by so modern an advocate as Hooker, was nowhere, and, therefore, William Laud, as a young Fellow of S. John's, contending steadily for Church doctrine against the whole current of Puritan opinion at Oxford and the virulent hostility of its chief advocates, Humphries and Abbot, showed an originality of mind and a clearness of logical principles for which Dr. Hook, who thinks High Churchmanship was always the recognized mark of the Established Church, fails to give him credit. In truth, Laud may be said to have rediscovered it, for Lancelot Andrewes, though his senior by about twenty years, had not come conspicuously to the front as a leader of the counter-Reformation in England so early, and indeed, despite his great abilities, learning, and piety, seems, like the late Bishop Hamilton of Salisbury, to have had no practical influence on his generation, much as it respected him, and deeply as he was to influence a later era. Next, Dean Hook does not bring out into sufficient relief the consummate tact, good temper, and resolution of Laud while fighting his way in this fashion at Oxford, and the skill with which he seized hold of the leading truth that the only policy, in the teeth of a dominant monopoly, was to establish a set of new precedents, at whatever risk of personal inconvenience and worry. When he had advanced a forgotten thesis, or preached an unpopular sermon, and was censured for it, he took no notice at the time, but felt that his work was fully done by making men familiar with the existence of certain opinions, knowing, as he did, that the next time they were broached, whether by himself or by some one else, they would no longer wear the same aspect of novelty, and would be on the road to acquire prescription by repetition, as in truth came to pass. But, though Dean Hook was by no means blind to the difficulty of

Laud's position at Oxford, he clearly thought that there was some little High Church nucleus on which he could fall back, some lingering tradition to which he could appeal. There was nothing of the sort, and it is certain that in 1600 the average doctrine and practice throughout the Church of England was far lower than in 1553, when the Puritans were dominant in the State, for the old traditions were alive and flourishing then, and the innovators were a tiny minority of both Church and nation.

Again, Dr. Hook fails to make the many-sidedness of Laud's character plain to his readers. The dissected pieces of the complex puzzle are indeed mostly given us; but they are not put together, nor is the clue given by which we may do it for ourselves. No ideas have got more deeply rooted into men's heads than that Laud's intellect was small and narrow, that his disposition was vindictive and intolerant, and yet these notions have not even a plausible basis to rest on. On the contrary, his plans for the benefit of both Church and State were in many respects far beyond the standard of his time in their clearness of foresight and in breadth and statesmanship, while their variety, and his mastery of each and all of them, are astonishing to any one who reads the bare catalogue. As regards vindictiveness, there is ample evidence that he never pursued anyone for attacks on himself personally, nay, that he befriended and promoted some of his bitterest enemies, while his temperate mode of dealing with men as far removed from him as Holes and Chillingworth, has found but few imitators among the prelates who have succeeded him. No mean scholar himself, he was the most munificent patron of learning that England has seen since Wolsey, and he did singly more for the good of Oxford, tested by any examination of results that can be made, than all the Parliaments and Commissions that have subsequently dealt with that University.

On the other hand, where the Dean is unduly lenient to his subject, is in the constant minimizing of Laud's share in various arbitrary proceedings of the Council, the Star Chamber, and the Court of High Commission, on the plea that he was but one member with one vote, and clearly not responsible for the action of the majority. But nearly all the time Laud was either the confidential adviser of the Prime Minister Buckingham, or else Prime Minister himself, and there was no need for him to appear prominently, once he had set the ball rolling in any direction. There is very little doubt that he could, had he chosen, have secured pardons or mitigations of sentence in most, if not all, of the cases named. He got no new laws enacted against them, it is true, far less did he proceed against law, and in violation of law, as was done to himself, but he assuredly did not try to have either the laws themselves or their penalties softened. That he did not choose, is, under the circumstances of the times as they could not but appear to him, scarcely to be ascribed to him as a fault, nor indeed would he have earned the least gratitude from the thankless bigots with whom he was in collision. No doubt, he made a great political mistake, but it was not this, rather something far different. And here is another defect in Dean Hook's narrative. He quite fails to give any graphic sketch of the posture of affairs in Church and State when Laud rose to power, and of the extraordinary mass of scandals and abuses of every kind with which he had to deal. There was little likeness between the Puritans of his day and even the most extreme and bigoted Evangelicals of ours, nor do even the *Rock* and *Record* give any notion of their polemical literature. Five thousand Dr. Kenealeys in Orders, publishing five thousand *Englishmen*, and with much physical power to back them, would faintly represent the personal and literary condition of affairs, while the practical evils of all sorts were simply intolerable, from the furious ungodliness of

the party which then as now claimed the monopoly of Gospel truth. Laud was no Ritualist, no contender for minute ceremonial observance. The one thing he fought for was the fencing and decent keeping of the altar, to avoid coarse profanities which none but a very few demoralized fanatics would suffer now. He enjoined nothing of the ceremonial to be used within the altar-rails, but he would not tolerate the Lord's table being made a moneychanger's board or the tapsters' bench of a swilling vestry.

He had to fight against a rabid Calvinism, which did not ask for toleration but for monopoly, and which denounced the most pious men as atheists and Papists if they simply abstained from preaching the extremest doctrines of predestination and reprobation. Against such a school, with its contemptuous defiance of the law, and its persistent demand for power to persecute all who differed from it, Laud strove with might and main. It was for this that he had the Acts of Uniformity put in force; for this that the Royal Injunctions and Declaration forbade exposition of the Articles in any sense beyond their bare literal and grammatical meaning; for this that he filled chair and see as they fell vacant with professors and bishops whom he could trust; for this that he checked wholesale ordinations of illiterate and unqualified men; it was this end he had in view when he took personal oversight of every diocese, almost every parish, in England, and struck at all offenders, high and low alike, from the prelate who impoverished his see by embezzlements, to the London trader, who, by a scheme of low rents and heavy fines, swindled the city clergy out of their tithes, levied on rents alone. And this steady war against the theological heresy which had eaten into the very vitals of the Church is not at all clearly put in Dean Hook's book, simply because he never realizes how dead High Churchmanship was when Laud began his mighty task. What Dr. Hook does see is that the Commonwealth party was made up of two distinct parties, of patriots who were not Puritans, and of Puritans who were not patriots, though a very few, doubtless, united the titles. The patriots needed Puritan aid to carry their measures in the State, the Puritans, quite willing to have the most iron despotism prevail, so long as the tyrant might be of their way of thinking, directed all their efforts to the ruin of the Church, and made its destruction the price of their coöperation. This came out very remarkably in Laud's condemnation for high treason, which was largely based on his alleged interference with the prerogatives of the Crown by the exercise of his metropolitical authority, a crime in the eyes of men who, hostile as they were to authority in the State, were more than ready to uphold it when wielded against the Church. It was no mere accidental coincidence that made Laud's sentence to death and the abolition of the Prayer-Book happen on the same day, a fact the Dean has missed. Nor does he anywhere grasp the main idea of Laud's whole life, in some respects a visionary one, but noble even in its error. It was to give a dead-lift to the Church of England, and especially to its clergy, sunken, impoverished, and degraded as they had been by the crimes of the Reformers and of the Tudor sovereigns. Their social standing and influence, save in the case of the few prelates of great wealth and dignity who occupied the chief sees of the kingdom, had fallen nearly as low as that of the Lutheran pastorate in modern Prussia, and Laud's belief was that if he could bring back the mediæval system of bestowing great temporal posts and dignities on ecclesiastics, he would recover for their order that weight and respect it enjoyed in pre-Reformation times. This is the clue to his appointment—in itself an excellent one—of Bishop Juxon to be Lord High Treasurer, and of Archbishop Spottiswoode to be Chancellor of Scotland. Like all his dealings with Kings James and

Charles, it was the very reverse of Erastianism, so often charged against him, for his sole aim was to use the State for the support and glory of the Church as he understood it. His mistake lay in not seeing that the reason why mediæval bishops were Chancellors, Ambassadors, and the like, was because there were few laymen fitted by education to fill such posts, and the clergy were chosen in default, whereas, in his own day, there were abundance of laymen perfectly competent to discharge such duties, and, moreover, the current of popular sympathy had, for the time, ebbed entirely away from the Church. Akin to this was his other error of failing to see that in every great reformation of Christianity, as well as at its first preaching, the movement needed to begin from below, and not from above, from the people and the lower clergy, not from kings and princes. It is not certain that materials existed of which he could have made use in this fashion, but it was, at least, no crime, and no ignoble error, to have fallen into the same mistake as Hezekiah and Josiah had done in Jewish Church history. If he allied himself with the Crown against popular demands and against much which we now feel to be wise and right, it must be remembered that he did so in opposition to a far more grinding tyranny than any Tudor or Stuart ever exercised, and that the demands made sounded in his ears as revolutionary as a cry in our days for the deposition of the Queen and the proclamation of a republic would do. And in truth it did come to that before long. The event so far perfectly justified his resistance, for he could not be expected, without the gift of prophecy, to foresee the higher order that would be evolved at last out of the convulsions of the time. If the Great Fire of London had been in truth the work of incendiaries, and they had been detected in commission of arson, it would have availed little in their defence to say that they had swept away countless foul dens, the haunts of crime, and the nurseries of plague, enabling a healthier city to be built out of the ruins of the older town.

But the most remarkable and wonderful thing of all, unaccountably omitted by Dr. Hook, is that Laud ultimately triumphed in all the possible items of his magnificent scheme. His foes murdered him, and thought that by so doing they had secured the perpetual dominance of their horrible creed. But the Church of England, as we have it to-day, is, humanly speaking, his work. It was he who scotched the poison-snake of Calvinism, which never again lifted up its head within the English Church until Whitefield revived it a century ago, to die finally, we may trust, in our own day. It was he who made a decent conformity the fairly general rule instead of the rare exception, on the part of the clergy. It was he who first struck at jobs and peculation, and who tried to secure a competence for the poorer clergy. It was he who made Catholic teaching a possibility once more, it was he who banished, it would seem for ever, the profane indecencies of Puritanism from the Church of England, and guarded the doctrine of the Sacraments by his single rule about the altar, now the immutable custom of our Church. To him, in short, we owe it that we have a Church at all, and not an effete Protestant sect, outwardly professing a dead belief, but honey-combed with infidelity and righteously despised of all men. Most justly did Dr. Hook, almost with his dying words, contrast Laud's noble and loyal devotion to the Church of England with the misconduct of his present unworthy successor. The account of Juxon is the merest sketch, nor in truth was there much to say; but clear as were the marks of imperfection in these last efforts, not corrected by the editor where they might have been, and dull as are most of the annals which should have followed, we yet feel strong regret that Dean Hook did not live, without any undue prolongation of his days, to write the life of Archbishop Tait and dedicate the completed work to his successor.

THE NEW RITUAL JUDGMENT.

This Judgment was so largely discounted at the hearing, that little remained to gratify curiosity in the delivery. The majority of the articles were carted off to the Privy Council *en masse*, as already ruled in the all-devouring Purchas Judgment. The rest were to follow, whatever might be the decision of the new Dean of Arches. The proceedings were merely a flourish of trumpets preliminary to another fight between the old parties at the old Tribunal (whether in this case or another), which, weakened and discredited by a formal abolition in Parliament, is still, from the vacillation and incompetence of our Law Reformers, the Final Court of Appeal in Ecclesiastical causes, and, if we read the Lord Chancellor's speech right, is to remain so.

Lord Penzance, however, has managed to impart an unexpected interest to his Judgment, by explaining that the public was mistaken in supposing that any new Court was erected by the Public Worship Act. All that was done was to appoint a new Judge in the old Provincial Courts of Canterbury and York, and arm him with a new and exclusive jurisdiction. The novelty was in "not defining the relations" of the new Judge to the old ones. To us this seems very obvious: they were simply displaced in their own Courts (as we are now told) and their office given to another. This point has ceased to be of any consequence, since Lord Penzance succeeded under the Act to the old Judgeships in both Provinces before he was called upon for any judicial action. The result of the Act was, on the one hand, to transfer a large slice of the diocesan jurisdiction to the Provincial Courts, and, on the other, to deprive Archbishops of their metropolitan rights by requiring them to submit a joint nomination of one Official Principal for the approval of Her Majesty; in other words, to transfer the patronage to the Crown. We have our doubts whether Lord Penzance's explanation will be so successful as he desires in removing the objections felt to the Act.

Its admirers, if it has any, must be seriously disquieted by another unexpected announcement. Among the articles remitted without examination to the Court above, is the use of the Eucharistic vestments. Being undefended like the rest, the Judge was not called upon for any remark; but he volunteers an exception in this particular article as standing "in a peculiar position in respect of the judicial decisions." Lord Penzance offers no opinion on the law—that is not his province—but he lays down with exemplary precision the "apparently direct conflict" between the decisions of the Judicial Committee. There is no mistaking the point of his remarks, though couched in the language of an inferior Tribunal. Reciting the Judgment of Dr. Lushington, Sir John Dodson, and Sir John Phillimore in favour of the Edwardian vestments, he dwells upon the great value of the Judicial *dictum* in *Liddell v. Westerton* to the same effect, "considering the high authority of the Judges from whom it emanated," and he observes that in *Martin v. Mackonochie* the *dictum* was raised to "a direct authority as to the true meaning of the rubric, judicially announced as the *ratio decidendi* of the Court," and acted upon as "the basis of the ultimate decision."

This should be a caution to all Anti-Ritualist litigants. Little did the Tribunal that condemned Mr. Mackonochie suppose that they were giving the finishing touch to the legality of alb and chasuble; but, in condemning lighted candles, on the ground that they were not prescribed by the First Book of Edward VI., Lord Penzance holds that they decided in fa-

vour of the vestments which *are* prescribed. His Lordship has not been long enough an Ecclesiastical Judge to understand that justice can be meted out in different measure, according to the party object in view. He is fairly staggered by the opposite ruling of the Purchas Judgment. Still he is bound by the latest and most direct utterance of the superior Court, and accordingly condemns the defendant in costs, leaving the Appellate Court to clear up its blunders.

Lord Penzance was certainly under no obligation to make this crushing exposure of the Court above. The terms in which he dwells on the authority "of the ablest Judges of our time" in the earlier case, and his discreet silence on the constitution of the Purchas Court (the feeblest which has yet sat, with the exception of the *duumviri* who suspended Mr. Mac-konochie), are unmistakable indications of his mind. Be it observed, then, that the Public Worship Act was notoriously passed to enforce the Purchas Judgment. And now in the very first proceeding under it the Judge appointed to "put down the Ritualists" inclines to the opinion that that Judgment is wrong, and yet is obliged to condemn the defendant for not observing it!

We ask all fair-minded men whether this is consistent with English justice? Here is a period of fourteen years, during which all the successive Judgments—three in the Arches Court, and two in the Privy Council—were in favour of the vestments; yet not only did no Bishop move a finger to enforce this law, but the few clergy who obeyed it were denounced as lawless and insubordinate. At last *one* Judgment is obtained in an undefended cause, and from a Committee numerically weaker than any other—one entire moiety being Prelates who had necessarily prejudged the issue—and immediately this Judgment is pressed upon the clergy as the voice of the law. Their hesitation to accept it is complained of in Parliament as a flagrant disloyalty, and a new law is passed in hot haste to put down the offenders.

How will the authors of this Act stand before the public if the Purchas Judgment is reversed, as it plainly ought to be? It is impossible to legalise the Vestments and prohibit the Eastward Position. That would be to acquit the advanced Ritualists and punish the modern Anglican. But how is the Judgment to be reversed or varied when the credit of the Tribunal, and especially of the Episcopal members, is so deeply involved in maintaining it? It is little better than a mockery to send Mr. Ridsdale's appeal to Judges so confessedly interested against him; and it can surprise no one if he refuses the privilege. Are the Bishops and clergy generally prepared to accept a decision in favour of these vestments? If not, what conscience is shown in asking for a Judgment against them? For our own part, seeing more in the question than has yet been urged, we certainly expect no better obedience to any new Code of Privy Council Vestments than to the last.

Passing to the three points on which Lord Penzance has given judgment *de novo*, we have nothing to object to his conclusions, except that he is *making* law; but it is not in the rubrics which his Lordship undertakes to interpret. He begins by uniting two distinct rubrics—marked in the Prayer-Book as such—into one continuous paragraph, and speaking of the whole in the singular number as "this rubric." There would not otherwise be a shadow of foundation for the charge of celebrating without three communicants, since this condition is applied in the Prayer-Book only to "parishes where there be not above twenty persons of discretion to receive the Communion." In others, the number is left to the discretion of the priest. We may infer that in these it should be larger; but this is not in

the bond; and moreover the rubric says "a convenient number to communicate with the priest," words which seem to be satisfied with the presence of such a number, whether or not they actually receive. This fine distinction is forced upon us by Lord Penzance's ruling that the priest is guilty of an offence in consecrating unless three persons do in fact receive; although his act comes first and their omission subsequently.

We are unable to reconcile this conclusion with any principle of justice. The noble Dean admits that no one is responsible for what he could not prevent; but he throws on the accused the *onus* of showing what he did to guard against the result; and, as he shows nothing, the Judge concludes he might have prevented it if he would. Very probably; but to our mind it is for the prosecution to show what the accused ought to have done and did not do, before a man is convicted of an offence which on the face of it is the act or neglect of other persons. If the law has not provided the means of carrying out its provisions, we cannot see that the clergyman ought to be punished for the failure. Strongly as we disapprove of non-communicating attendance, we cannot but see that the notices suggested by the Judge are not directed, and perhaps not authorized, by the Prayer-Book. Nor is it in the least likely they would have induced anyone to communicate who was not so minded. In short, the Judgment amounts to the rustic verdict of "served him right," and it is further discredited by proceeding on the evidence of hired accomplices;—witnesses actually paid by the prosecution to commit the offence which the accused is censured for not preventing! If these witnesses had joined the invalid lady in communicating, there would have been no offence. God forbid that men in their mind should presume to approach the Holy Table; but then, why were they there? and how is it that they are allowed, without rebuke, to witness against another?

Of the other two points, the Crucifix and the Station Pictures, the last is legally and sufficiently condemned for want of a Faculty; and there the Judge might have rested with perfect propriety. Nothing is gained by the expression of his Lordship's opinion (though quite acceptable to ourselves), nor by the evidence, so strangely admitted by Mr. Fitzjames Stephen to the delight of the astute Dr. Archibald Stephens, to the custom of the Church of Rome, which is no law for or against any act in the Church of England, though Lord Penzance seems to whitewash the former Church.

Lord Penzance would have done better, we think, in condemning the Crucifix on the same ground, or in revoking the Faculty—if there was one. A Faculty being in the discretion of the Court may be refused on any ground that satisfies the Judge. It is quite a different thing to convict a clergyman of a breach of the law in setting up a Crucifix instead of a Cross. There is no law, we believe—certainly the Judgment quotes none—that establishes this distinction. Lord Penzance is obliged to make his law out of a distinction invented in the Judicial Committee, between objects of decoration and objects of "superstitious reverence." With this he couples the Article against the Romish *doctrine* concerning Worshipping and adoration of Images, and then supplies his own thoughtful and perhaps accurate definition of what is "superstitious reverence." All this may be very just; but where is the law for it? Where is the connection between the Twenty-second Article and the Crucifix in this Church at Folkestone? Where is the proof that anyone ever did, or is likely to pay, superstitious reverence to it? And where the legal distinction that allows the Cross to remain while directing the Second Figure to be removed? The one answer to these questions is "in the mind of Lord Penzance;"—a modern Judge whose horizon is bounded by the Judicial Committee, and

whose dissertations on the nature of superstition, however meritorious in a layman, can hardly prescribe to the ministrations of the clergy. Indeed, there is something akin to the ludicrous in a learned Lord, fresh from Her Majesty's Court of Divorce, reading a lecture to the clergy of all England, from the united chair of the two Metropolitans, on "the weaknesses and failings of mankind" when worshipping the Deity in the presence of an image! How completely the office of the Judge is here exchanged for that of the legislator, the *Spectator* bears witness in approving the Judgment, though questioning both the distinction of the Judicial Committee and the definition of Lord Penzance. As Lord Penzance thinks so, "he is evidently quite right (says our contemporary) in pronouncing against the legitimacy of ornaments which *appear to him* to endanger the loyalty of the people." In other words, the law of the Church is in the breast of Lord Penzance.

What may be done with Mr. Ridsdale with regard to an appeal we are not aware; and we are bound to say that, while having no sympathy with the extravagances of Ritualism, we consider that so long as a Judge exhibiting such flagrant partisanship as has been shown by Lord Justice James—whose influence notoriously extends over other members of the Court, who confess their utter ignorance of the commonest books of reference submitted by counsel—is a member of the Court, no substantial justice can be expected. Our own opinion is that submission under protest, till a case can be fairly argued before the Court of Final Appeal when definitely constituted, will be the wisest course.

From the Literary Churchman.

DEEPER RELIGIOUS LIFE.

What is the real cause of the demand which now exists for the ordinance of Confession? The answer to this question was given publicly in the Upper House of Convocation some four years back by the Bishop of Chichester, and we have never seen that answer either disproved or improved upon. His Lordship said that the real reason was that now-a-days people thought more about their souls than they used to do, and that this being so there was [we quote from memory] a demand for this ministration which had not existed a generation back. The only criticism which we have to make upon the Bishop of Chichester's reply is that while perfectly correct so far as it goes, it should perhaps have said that Church-people thought more about their souls. For what marks *our* æra so peculiarly is that the major part of whatever special spiritual fervour exists in the country exists within and not outside of the Church, and that it seeks its satisfaction through the channels of the Church rather than through extraneous channels. There were people who thought about their souls when the Church of England was very feebly administered, and it was that which led to the Wesleyan class-system. There were people who carried their spiritual "cases" to John Newton a hundred years ago, and who received his *dicta* with as much submission as if they had been inspired, and it is idle to suppose that John Newton stood alone, although his is the best remembered name of his period. The speciality of our own time is that its spiritual movements and spiritual demands occur within the Church and within the Church system to a greater extent than they did before, and that consequently the demand which exists for special help and special guidance runs in the groove of regular Confession and its concomitants rather than

in the methods which Wesley devised, or in the private consultations which Newton, and those like him, vouchsafed.

When, therefore, the Bishop of London speaks as though he regarded the revival of the Confession as one of the chief "difficulties," he would, we consider, have acted more wisely, if instead of merely discussing it from a comparatively superficial and bookish point of view, he had asked the much deeper questions,—Whence come the needs which the demand for Confession indicates? What do those needs teach us? And how are we to meet them? It is in this interpretation of our age that the real "present difficulties" lie.

We know, alas, full well, and everybody knows, that scepticism is rising round us like a flood, that luxury, immorality, and self-indulgence were never so rampant since England was England. These are difficulties doubtless:—but what then? Why, it is equally true that if scepticism abounds, there is also a parallel outpouring of the spirit of Faith: that there is increased and increasing eagerness after holy living, after purity, after increased self-sacrifice and self-devotion. Each stands over against each. God has given these outpourings of spiritual force—of spiritual stimulus, if we may use the expression—to meet the rising tides of evil; and it seems to us that the peculiar probation of the Church at the present moment lies in turning these special graces to account in view of the special evils to which we have adverted. Holiness is the true answer to Sin. We by no means underrate the importance of "Christian Evidences," of answers to sceptical speculations and the like. On the contrary, we rate them far more highly than it has been of late the fashion to do. But after all, the true counteracting force to scepticism and immorality is the purity and goodness of those who believe. Strong faith is a power in the world, even when it is but badly guided. Add to strong faith the enthusiasm of genuine holiness and true self-devotion, and if the cold world cannot be melted by it, at least the Church's heart will be kept warm by it, will remain unfrozen by the chill of the surrounding scepticism, and she will pass through the trial unharmed.

Now our point is this:—that God *has* supplied His Church with this access of vital warmth, this glow of earnestness; that the revived demand for the ordinance of Confession is only one of many indications of it; and that rightly guided, there is ample spiritual *force* in the Church at this moment to enable her to bear her witness for God and the Truth in the midst of the immorality and scepticism which surrounds her. The "difficulty," according to our view, does not lie in the revival of Confession—which it seems to us is the Bishop of London's idea—but the far deeper one of how, *so* to guide, teach, and direct, those souls whom God has touched with special fervour as to turn His graces and His blessings to the best account? For it must never be forgotten that we have these Spiritual Graces in "earthen vessels." The out-pourings of God's spiritual graces, whether we consider them as vouchsafed to an individual, or to a particular generation, are in the nature of *trusts*. When graces like these are *entrusted* to any age or generation, it is for a purpose; and the probation of the age lies in finding out that purpose and using them for it. Among other things, the special duty of those who are in high office in the Church is to detect these purposes, to discern the gifts of God whereby the needs of their age may be served, and to guide the Church's course according to these indications. We do not say that this is easy. On the contrary, we consider that it is extremely difficult. It requires that especial thing for which we pray when we ask for the "Spirit of Wisdom." But what we do say is this, that this and not any mere question of detail is the true "difficulty," and that it is most important to recognise it.

For not only must we regard all such gifts and graces as trusts to be improved, but there is also a special danger arising from the very reality and power of the gift. When God sends a wave of spiritual impulse across the souls of men it is not like the passing of a mere human whim or fancy. The human whim may come and go. It may go as lightly as it comes. It may be checked, and pass away when checked, and leave no trace behind. It is otherwise with those communications of spiritual fervour, which in the crises and turning-points of Church history, we trace directly to the finger of God. These impulses are realities. There is force in them. And when force is checked it does not pass away, but shatters that which checks it. So it is with cases such as this. Misdirect the force, mispend it, check it, and it breaks the "earthen vessel" of its abode. And to confess the truth, our anxiety in these days goes deeper than that of which the Bishop speaks. We grant to the full that there is danger in the rash use of the ordinance of Confession. *Corruptio optimi* is always *pessima*. There is always danger when what has been long disused is once more suddenly re-employed; danger of its being employed by those who are inexperienced in its use; danger of its being dragged in on every occasion, suitable or unsuitable, as if it were a *panacea*. So we fully grant the danger. But the far deeper danger of our age lies in our failing to recognise, and to encourage, and to give healthy scope to, that unquestionable up-springing of hearty devotion of which the demand for Confession is only one of the many signs and symptoms. And it is of the very existence of this, that, as it seems to us, the Bishop of London takes no cognisance. He sees the vast surging outer sea of unbelief, and of all that goes with unbelief. He fails, as we think, to see that there is a countervailing force applied from above in the quickened devotion and stimulated zeal of thousands upon thousands within our pale. And, failing to see this, it is only natural that he should look with little hope upon the prospect round him. Certainly, if we based our expectations in the contest with unbelief, on the success of clever reasoners in confuting materialistic arguments, or on the uprising of any school of intellectual gladiators wielding Christian Evidences with novel force—*vide* Bishop Magee's Charge—we should take as gloomy a view as any one. Our outlook is a different one; alike as to our hopes and as to our dangers. There is the well-grounded hope that in spite of human errors, human mistakes, human fanaticisms, party warfares, and party views,—that, in spite of all these, God the Holy Ghost may yet vouchsafe to overrule all for good, and keep up the life of sanctity within the Church which will be more than enough to carry us harmless through all dangers. There is the fear on the other hand, that fear which hangs suspended over every such æra as that we live in, that it may be the *last* such offer of divine help, and that if *this* period of re-nascent energy be misused, its energies repressed, its forces misdirected, then that the earthen vessel to which they are committed may be shattered once for all, never to be restored again. Hence our great need of wisdom, of thought, of caution, and of prayer. May the Great Head of the Church give us such guidance as may realise the former and avert the latter. And may more of our spiritual fathers comprehend the full meaning of the remark which we quoted at the outset, namely, that the demand for Confession really means that Church people think more about their souls than they used to do.

THE GREEK CHURCH.

The principal subject of debate in Convocation at its meeting February 15, was the memorial of the Anglo-Continental Society, laying before it the proceedings of the Bonn Conference and the resolutions adopted by that body on the doctrine of the Procession, for some action by Convocation. The Bishop of Winchester presented the matter in the Upper House, and moved its reference to the committee of the Lower House on Intercommunion with the Eastern Churches. The Bishop would not commit himself wholly to the Bonn propositions, but he regarded it as the "most hopeful movement since the Reformation."

Archbishop Tait simply made some technical criticisms, and thought it more important to secure reünion with English and American sectarians, though how he proposes to do this, he has never undertaken to define. He had to admit that no application had as yet been received from them, whereas here was an overture from the Bonn Conference.

After the reference had been made, the Bishops of Gloucester and London were allowed to deliver their speeches against it on the next day, the latter maintaining that there was more Mariolatry in the Greek Church than in Rome—to which the Bishop of Winchester replied there was far more hope of the Eastern Church than of Rome.

We give a few passages of history from the speeches of the Bishop of Lincoln (in favor) and the Bishop of Gloucester and Bristol (against):

Bishop Wordsworth said: I shall not remind your Lordships of the great gratitude which we owe to the great Oriental Church for many centuries, how much we are indebted to the great Orthodox Catholic writers of the Eastern Church, S. Athanasius and S. Chrysostom, the two Gregories, and S. Basil, and how much our religious literature has been elevated and spiritualized by the reading of their venerable writings. I would rather remind your Lordships of what we owe nationally to the Eastern Church. One of your Grace's predecessors in the See of Canterbury, Theodore, was, in fact, the author of our parochial system in the seventh century. He was a Greek of Tarsus in Cicilia (S. Paul's birthplace), and was appointed to the See of Canterbury when he was sixty-six years of age, remaining there till he was eighty. But these are matters of rather remote antiquity, and I prefer to come to the declaration which received the adhesion of two of your predecessors, Archbishops Tillotson and Tenison, in the year 1689. At that time there was a Commission with regard to the revision of the Prayer-Book and other matters which arose for consideration at that crisis. Among these Commissioners there were two clergymen who afterwards were advanced to the Archiepiscopal See of Canterbury—Dr. Tillotson and Dr. Tenison—besides other eminent men who certainly cannot be suspected of having a Romish bias, such as Patrick, Stillingfleet, and Beveridge. Well, what did they do in that year 1689? They did very much what we are proposing to-day. In the archives of Lambeth there is a record of what then occurred, and in them there is a note appended to the Nicene Creed. They humbly submitted to the Convocation whether a note ought not to be added to the Nicene Creed, in reference to the *Filioque* clause, with relation to the Greek Church, "in order to our maintaining Catholic Communion." These are very remarkable words, which I wish to recall to your Lordships' memories. I will now pass on to the

year 1725, when we were troubled with the schism made in the Church by the Nonjurors. One of the champions of Anglican orthodoxy in opposition to the See of Rome was your Lordship's predecessor Archbishop Wake. It was, I think, the first year of his Grace's archiepiscopate, and he addressed a letter to Chrysanthus, Patriarch of Jerusalem. The original is among the manuscripts in the library of Christ Church, Oxford. It contains certain very memorable words—words more memorable on account of Archbishop Wake's well-known character and reputation as an advocate of the Church of England against such persons as Bossuet and other champions of the Church of Rome. The original, I may observe, is given in the Rev. George Williams' book on the intercourse of the Greek Church with the Nonjurors. In the letter this passage occurs :

We, the Bishops and clergy of the Church of England, as in every fundamental article we profess the same faith with you, shall not cease in spirit to hold communion with you, and to pray for your peace and happiness.

I cannot go as far as that with respect to "every fundamental article," but perhaps that phrase may be interpreted with some degree of laxity. Another remarkable circumstance took place in England in 1763. It may, perhaps, be said that we at the present time are not sufficiently considering our duties towards our Nonconforming brethren; but I should besorry it should be thought that we are considered to be at all indifferent to union with them. At all events, in 1763, when John Wesley was about sixty years of age, he was not able to obtain ordination for his own ministers from Bishop Lowth and other Bishops of the Church of England. Under these circumstances, what did he do? He referred to Erasmus, the Bishop of a city on the Island of Crete—Arcadia I think was the name of the place—and from him obtained ordination for some of his preachers. The circumstance is mentioned in Tyerman's "*Life of Wesley*." John Wesley, therefore, did not feel any compunctious visitings as to approaching the Eastern Church. Not to weary your lordships too much by referring to matters occurring at that distance of time, let us come to our own age. There is extant, in the handwriting of Bishop Blomfield, a translation into Greek by him of a letter dictated by your Grace's predecessor, Archbishop Howley, and written in the autumn of 1841. It is a letter commendatory from the Archbishop of Canterbury to Eastern Bishops. I hold in my hand the Greek translation and the English original of it, containing these remarkable words :

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to renew that amicable intercourse with the ancient Churches of the East which has been suspended for many ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to divisions which have brought the most grievous calamities on the Church of Christ.

I am perfectly aware that there are persons who take pleasure in dwelling on the errors and corruptions of the Eastern Church. Now, I do not by any means ignore those errors and corruptions; but I would rather adopt the words of Archbishop Howley, a Prelate remarkable alike for piety, learning, and charity, of whom it is recorded that when some person reminded him of certain corruptions and practices that prevailed, he, in the true Apostolic spirit, and with tears in his eyes, said—"I know it; but I also know perfectly well that we owe the tenderest commiseration to persons like the members of the Eastern Church, who have been in a state of bondage for many centuries." And then he quoted these two lines from Homer :—

ἤμισυ γάρ τ' ἀρετῆς ἀποαίνονται εὐρύοπα Ζεὺς
ἀνέροος, εὖτ' ἂν μιν κατὰ δούλιον ὕμαρ ἔληται.

That was Archbishop Howley's apology for the Greek Church; and if we have any bowels of compassion among us, we must bear in mind that its members have not had the advantages we have enjoyed for many generations, that they have groaned under Turkish Tyranny so long, and that they have been preserved in a marvellous manner almost in the bondage of Egypt, from which I hope they are about to emerge. We see, then, your Grace's predecessors, Archbishop Howley and Bishop Blomfield, joining together in an affectionate address of fraternal sympathy to the Eastern Church. There was also a statesman at that time, the Earl of Aberdeen, a State-paper of whose is extant, in which he speaks of the earnest wish of Archbishop Howley to do what he could to show sympathy and an earnest desire for a better understanding with the Eastern Churches, and with a view of removing those difficulties which have caused so much calamity in Christendom. And may I here venture to advert to a personal incident? I had a commission from your Grace's immediate predecessor in regard to this matter, having had the honor of being appointed by Archbishop Longley in 1867 to translate the Lambeth Encyclical into the languages of the Eastern and Western Churches. His Grace desired me to append to the translation into Greek a special letter, in which he addressed all the Eastern Bishops in terms of very cordial affection. His Grace again showed his sympathy with the Eastern Church in a commendatory letter to Bishop Harris, of Gibraltar, who had addressed a letter to the Archbishop begging him to furnish him with an Encyclical letter to the Eastern Bishops. The Archbishop assented, and dictated a letter, which I was commanded by him to translate into Greek, and which expressed his fraternal affection to the Eastern Church. I have ventured to mention this incident, and I hope I may not be considered as doing anything which is merely personal, for I can assure your Lordships that I should not have referred to it if it had not appeared to me to bear on a grave public question of ecclesiastical interest. The last matter I would refer to in regard to intercommunion is this—it is a letter which I had the honour of receiving after the Archbishop of Syra and Tenos' visit to England. Your Grace sent him with letters of commendation into the diocese of Lincoln.

The President: Yes; I think he was accompanied by Mr. George Williams.

The Bishop of Lincoln: Precisely so; and by Dr. George Butler. He came on an interesting occasion into S. Mary's Church, at Nottingham, when the first Suffragan Bishop since the Reformation was consecrated. Well, I shall never forget the affection with which, when the ceremony was over, on coming into the vestry he flew into the arms of the newly consecrated Bishop and gave him the kiss of peace, exclaiming—"I trust that when the Great Day comes you will be able to give a good account of the stewardship this day entrusted to you." [The Right Rev. Prelate here read a long letter in modern Greek which he received from Archbishop Lycurgos soon after his return to the East, and in which the Archbishop said that he and others of the Greek Church prayed earnestly and constantly for union with ourselves.] It would not be fitting for me to refer to the friendly intercourse between various Patriarchs and your Grace since then, but it shows that we look forward and pray for the time when differences may be smoothed away, and all of us be united in one Lord, one faith, one baptism. I have said little about the Old Catholics; but I can bear testimony thankfully and sincerely to the truth of what my Right Rev. brother has stated as to the change which has come over the minds of the Old Catholics since the Congress at Cologne. There I declared

publicly in the Congress that in my own mind the Vatican decrees were only the logical outcome of the decrees of the Council of Trent, and that it was illogical for anybody to profess Romanism and to reject the Vatican decrees. I must say that this declaration produced a temporary alienation between Dr. Döllinger and myself, but I am happy that it has passed away, and a little before the Bonn Conference I received a communication from him of the most affectionate character. The Old Catholics not only acknowledged the validity of our Anglican Orders and ministrations; they have also renounced the doctrine of purgatory and other corruptions of the Church of Rome, and I believe the Bishop of Winchester has stated most truly that they purpose carefully and prayerfully to investigate the credentials of the Church of Rome, and try them all by the rule of faith—namely, the Holy Scriptures interpreted by the consent, both in doctrine and discipline, of the primitive Church. If we declare that to be our principle, I trust we shall meet them in a serene atmosphere, on the common platform of Scripture and primitive antiquity. The question as to the particular declarations of the Bonn Conference are beside the mark at the present time. This is simply a proposition that we should refer them to a committee, and therefore I abstain entirely from entering into that subject. Everybody, I think, must recognise the fact that Europe and Christendom are in a critical position, religiously, politically, and socially, being menaced and endangered by Romanism on the one side and infidelity on the other. Now, what is to become of Europe and Christendom if we have these two terrible powers confronting one another, unless something is interposed between them? The Church of England is, and I believe the Old Catholics are doing what they can to become, a bulwark against the errors and corruptions of the Church of Rome. A document signed by the Patriarchs, and almost all the Eastern Bishops, against the Encyclical issued by Pope Pius IX. on his accession to the Pontificate in 1848, declared that there could be no peace with Rome, and that they looked to other Churches in the hope of having some intercommunion with them. It may be God's will that we shall see a Christian Power at Constantinople, and it may please God that the Eastern Church, together with the Old Catholics and other Continental Churches and with ourselves, might form a safeguard against the evils which threaten to overwhelm the world—Romanism and Infidelity—by providing that which by God's blessing, may be like an ark in the storm and deluge, and in which the souls tossed about by these hurricanes of doubt and superstition may seek refuge, and come to the calm haven of eternal peace.

Bishop Ellicott said: Where were the distinctive doctrines of the Eastern Church to be found? Not in great Councils, of which there had been none since the Œcumenical Council, but in important documents called Confessions of Faith, most of which were confirmed by the authority of Synods, and in the case of the most important of them, the *Confessio Orthodoxa*, by the approval of the four Patriarchs. Of these ancient documents, the first was composed, two years after the taking of Constantinople, by one who bore the honored name of Gennadius, Patriarch of Constantinople, and whose clear and godly declarations of the truth, and especially of God's love in sending His Son, procured for him and the Church over which he presided toleration from the victorious Mahommed II. Nearly two centuries passed before another of these weighty documents appears in the Eastern Church. It was in the year 1633 that there appeared in the Greek language (it had appeared four years before in Latin) the creed

of the noble, persecuted, and subsequently murdered, Cyrill Lucar, Patriarch of Constantinople. This was the confession of faith of a true and real reformer—a Protestant picture, as it has been well said, in a Greek frame. And how was it received? What was the judgment of the Greek Church on the faithful attempt to set forth a purer faith? Alas? immediately on the death of Cyrill his successor held a Synod, which condemned him and his opinions, and a few years later a second Synod was gathered to enhance and give additional weight to the former condemnation. It was at this Synod that the confession of faith of the Russian Metropolitan, Peter Magilas, was produced and confirmed by the consent of the Patriarch Parthenius, and soon after that of all his brethren, and of every leading personage in the Eastern Church. In 1723 it was formally placed by Peter the Great among the authoritative documents of the Russian Church. This was the famous *Confessio Orthodoxa*, calm, clear, dispassionate, but entirely reactionary; indirectly condemnatory of all the opinions of Cyrill, but rather by way of affirmation of the so-called orthodox faith than of distinct and polemical opposition. The errors in this Confession, the Bishop said, were many, though not so serious as those in the Confession which followed it. Transubstantiation, invocation of the saints, the Seven Sacraments, the intercessory power of the Virgin, and other corruptions, were herein plainly set forth; but it was but mild compared to the document that a generation afterwards was set forth at the Synod of Jerusalem, under Dosotheus, in the year 1672. Time would fail me, his Lordship said, to point out in detail the numerous points in which this corrupt Confession of Faith stands opposed to the doctrine of the Church of England. It may be sufficient to say that it reiterates everything that is heterodox in earlier Confessions in reference to the invocation of the Virgin Mary and of the saints; it speaks of them as mediators; and says that they bear our prayers to God. It advocates the worshipping (*προσκυνῶμεν*), honouring, and saluting of the images of our Lord, “of the all-holy Mother of God, of all the saints, and also of the holy angels.” It considers as genuine portions of Holy Scripture those books which Cyrill “ignorantly or maliciously” called apocryphal. It declares that the witness of the Catholic Church is not inferior to that of Scripture, both emanating from the same Spirit, and both being infallible. It denies, flatly and categorically, that justifying faith is the only means whereby man is justified, and it says that to believe faith to be the hand which appropriates the merits of Christ is “to be far from all godliness.” Finally (not to multiply references), it asserts that the Holy Communion is a true and propitiatory sacrifice which is offered for all the faithful, both living and dead, and maintains that, after consecration, the substance of the bread and the wine is no longer present, but that the very body and blood of the Lord is in the appearance and outward form of bread and wine. Was this a confession of no authority, as it had been implied yesterday by the Bishop of Lincoln? Far from it. It had been pronounced by one of our most learned writers on the Greek Church as an original document which holds, in all important points, a weighty place among the doctrinal monuments of the Eastern Church. But it might be said that there was now a different feeling in the Eastern Churches. What real and documentary evidence was there of it? When the vernacular translation of the Bible was put under ban by the Patriarch of Constantinople as recently as 1836, and when a Patriarch of Antioch, only last autumn, could publish an address containing the grossest Mariolatry, could anyone say that there were any signs of reconsidering their errors yet to be seen in the Eastern Church? In conclusion, his Lordship said he trusted he had placed before the House

calmly and impartially the true state of the case, and made it clear that as yet neither the Russian nor Eastern Churches are showing any signs of reconsidering their errors, and, secondly, that there were serious doctrinal corruptions in the Eastern Church, and far more that separated than that *filiogue* clause that had given rise to the present discussion.

Bishop Ellicott also said that the statement about John Wesley's applying to a Greek Bishop to ordain some of his preachers, was now denied by those who had most carefully inquired into the matter.

We add also the following characteristic remarks by

The Bishop of Lichfield: I think I ought to say a few words on this subject, because it seems to me to lead to a wide comprehension of our duty at this present moment, not to go on simply praying that our Lord will fulfil His own purpose, but living and acting in the spirit of our daily prayers.

At the present moment we are in the midst of one of those great openings in which God gives us an opportunity to carry out His purpose. I believe that the Christian Church is now beginning to recognise more distinctly than formerly the duty of carrying out that spirit of our blessed Lord to which the Bishop of Llandaff has referred. This is but a small instalment to that end, and it may be the seed, the germ, of that which is to come hereafter. I think that the consideration of this question should not be confined to the Convocations of Canterbury and York, and that I am not out of place when I ask what is to be done at the Lambeth Conference, which I trust will be held, for there never was a time when a Conference of Anglican Bishops had a wider and more spiritual work before it than now? I am the only Bishop here who was present when the Bishop of Jerusalem was consecrated, and I remember that a rather painful thing occurred. The Consecration sermon was preached by a Bishop, who said it was impossible to hold communion with the Churches of the East because they were idolatrous. When the sermon was to be published that sentence was struck out. We are now holding out more and more the right hand of fellowship to the Churches in the East, we are doing no more than is our bounden duty to do. At the forthcoming meeting of Bishops of the Anglican communion, if it be said that the whole of the Anglican Bishops in the world could add very little to the learning that was to be found among the English Bishops, I quite admit it; but there is one man in the American Church who I believe could take his part with credit, and that is Bishop Whittingham of Maryland, and there are other practical men who have not perhaps studied deeply, but who yet could contribute to questions of this kind a great deal more than is generally believed, because they have ministered among native races who were in the first dawn of faith. I hope measures will be taken to bring as many Bishops together as possible, and we then shall have brought together as great a mass of learning as we can expect to bear on these subjects, which are not speculative subjects, and which it is now our particular duty to discuss in order that we may do what we can to promote union among the Churches of Christendom.

PER DOMINUM NOSTRUM JESUM CHRISTUM.

Tremendous words! Epitome of prayer—

Flooding the soul with undeserved grace,

As though we wore the Master's robe—and dared

To gaze upon his Father face to face.

Each collect that the vested priest intones
 Runs, like a river, to that same vast sea:
 "Father! we have no merits of our own,
 But through thy Son we beg all things of thee."
 Saddened by sin, by holy awe deterred,
 We kneel far off, and search our shrinking hearts,
 Till from the altar float those charmed words,
 And hope grows strong and every doubt departs.
 Glad music from our grateful tongue resounds,
 Sweet tears bedew our dry and burning eyes;
 Ladder of light! we grasp thy gleaming rounds,
 And by thee mount securely to the skies!

Miscellanea.

THE CONTEMPORARY REVIEW.

The *Contemporary Review* offers no exception to the general rule of the excellence of the February magazines. It is full of interesting and instructive articles, though, as a rule, somewhat more orthodox than usual. We have referred elsewhere to Mr. Martineau's closely-reasoned and powerfully-illustrated answer to Professor Tyndall. The paper which will, perhaps, excite an interest hardly second to it in degree, is Mr. Matthew Arnold's on "Bishop Butler and 'the Zeit-geist.'"^{*} His sketch of Bishop Butler as a man is very graphic, though, we think, he over-emphasises, what he calls the *sæva indignatio* of Butler's polemic against the thoughtless and idle levity of the fashionable scepticism of his day, and hardly allows enough for the characteristics of a solitary temperament, a reflective intellect, and an exacting conscience. Did Mr. Arnold, when he wrote his paper, recall Butler's remarkable sermon on the love of God, and the high passion of its conclusion? No doubt there was a burning fire in Butler, but it was not a burning fire which glowed primarily against the sins of others, but against the shortcomings of his own nature. We are curious to see the concluding part of the article. Apparently, as far as we can judge, Mr. Arnold is about to fall foul of the very element in Butler's philosophy which the advances of modern science have most triumphantly justified and confirmed. But perhaps we are on a wrong track. As yet, we have heard a great deal of Bishop Butler and very little of the Zeit-geist. We fear that in the next number we shall have a good deal of the Zeit-geist and very little of Bishop Butler. We confess we prefer Bishop Butler, of the two. The Zeit-geist seems to us to be "a stream of tendency, not ourselves," which makes for nothing of any great importance, least of all for righteousness. There are, oddly enough, two papers in this number of the *Contemporary*, which in one way or another go rather to justify the belief in demoniacal possession. One of them is the article on "Demonolatry, Devil-dancing, and Demoniacal Possession," chiefly in relation to the demonology of India, by Mr. Robert C. Caldwell; and the other is the paper on "Science, Testimony, and Miracles," by Mr. James Gairdner. Both writers insist that many of the phenomena of madness are still quite unexplained, and that the physical theories of modern medical science, though they may fit the phenomena which we usually see amongst ourselves, do not seem to fit at all many of the forms of Oriental madness. It is a very curious sign of the times, that just as the old superstitions, as

^{*}*Spirit of the Age.*

we thought them, were beginning to vanish amongst cultivated people, our increased knowledge of the very different religious and moral superstitions of the East, and the new forms of so-called 'spiritualism' which are rising up in the West and amongst ourselves, tend to disturb the confidence of the rationalists' conclusions in the very first spring-time of their popularity. Mr. Caldwell's description of Indian superstitions, though written with a certain tumidity of language which does not succeed in being as graphic and vivid as the writer intends, is an interesting and instructive contribution to the natural history of Oriental fanaticism, by one who has evidently very large experience to guide him in describing it. Mr. Oxenham continues his essay on "Eternal Perdition and Universalism," without as yet having reached the exposition of the passages of Scripture unfavourable to the theory of eternal perdition—which he reserves for another paper. We are anxious to see how he will deal with the double chain of passages on the subject. That there is much in Scripture which looks towards a state of severe and indefinitely prolonged punishment, no one can doubt; that there is also much which implies a hopeful view of the deliverance of the whole universe from the burden of sin, seems to us equally certain. And we should have supposed that the natural inference would be to say that we are taught by reverence for Scripture not to dogmatise on the subject, but to expect, on the one hand, the gravest consequence for unrepented sins, and yet to hope, on the other, in the infinite resources of Him with whom nothing is impossible. But Mr. Oxenham evidently makes light of this double thread of anticipations, and identifies Revelation completely with the gloomier strand. Professor Lightfoot, in the new portion of his very learned and candid examination of 'Supernatural Religion,' deals with what he calls 'the School of S. John,' and seems to us to adduce arguments of great weight to prove,—(1) that S. John's Gospel was really recognised as apostolic by a series of Fathers dating from the period of his own life in Ephesus; and (2) that the Pauline teaching was recognised as apostolic by the very same Fathers; so that there is no real justification for the modern view that S. Paul and S. John were the leaders of hostile sections of the early Church, S. Paul being deemed by S. John as no true apostle, and S. John being condemned by S. Paul as belonging to the carnal school of Judaic Christianity. Professor Lightfoot's essays, when completed, will make the most important defence of the authenticity of the New Testament Canon which any English divine has yet produced.—*The Spectator*.

Mr. Crosskey, of Birmingham, finely says in the masterly sermon which he preached before the British Association last August at Bristol,* "*in the attempt to reduce 'spirit' to 'matter,' matter is itself transfigured and becomes spirit.*" Or to quote the passage more at length:—

"The words 'promise' and 'potency,' as used by Tyndall, do not exclude intellectual action or describe an imagined physical substitute for a 'Father in Heaven.' 'Potency'—for what? Power exercised according to method is equivalent to power guided by controlling thought—and where there is controlling thought, the Lord of the Heavens and the earth is near at hand. In the last analysis matter itself disappears in any tangible sense, and force alone remains. What is force restricted to definite combinations, but the expression of a determining will? When 'promise' is connected with 'potency,' there must be that forecasting of the future of which we know nothing except as a mental act. If qualities commonly described

* *The Religious Worth and Glory of Scientific Research*. A Discourse delivered in the Lewin's Mead Chapel, Bristol, on Sunday, August 29th, 1875, on occasion of the Forty-fifth Meeting of the British Association for the Advancement of Science. By Henry William Crosskey, F.G.S. London: Whitfield.

as mental are referred to the 'promise and potency' associated with 'matter,' mind is not degraded to matter, but matter is uplifted to mind. The tendency of philosophical materialism is not to scepticism, but to idealism. The resolution of matter into force, and the attribution to force of those mighty qualities, connected with ordered intellectual action, render the phenomena of the universe the manifestation of an authority possessed of every characteristic the Christian ascribes to his God. *In the attempt to reduce 'spirit' to 'matter' matter is itself transfigured and becomes spirit.*"

To apply the same argument in a particular case,—in what sense can the "struggle for existence," which Mr. Darwin has found to be so efficient a cause in superseding lower by higher forms of life,—in other words, in producing a "survival of the fittest,"—be said to contain the "promise and potency" of the higher forms of human pity and sympathy, except only in this, that as a matter of fact, the one can be traced back in lineal descent to the other, though it so far transcends and indeed disguises the features of its ancestor, that the two are more like deadly antagonists than near relations? You can trace the steps of the descent, but it is mere folly to say in this case that the antecedent in any true sense carried within it the essential life of the consequent. And so, too, what spiritualists maintain, they maintain on strictly rational grounds. Man, as a speculative being, finds it reasonable to recognise in such transformations as these, the moulding power of a Mind which sees the end from the beginning, rather than the magic transformations of a force which is always adding to its own conquests, without any pretence of being guided by the intellectual plan of a conqueror, and which is always improving on its former achievements without any standard by which to measure the better and the worse, or any goal at which its endeavours are aiming. "No connection," says Mr. Crosskey, in the admirable sermon to which we have already referred, "that may be established between the act of thinking and the peculiarities of our bodily organisation, can alter the fact that to exist as beings capable of thought and moved by passion, implies relationships which the elements into which our flesh and blood may be resolved, do not share." And till Professor Tyndall can show that it is not a more legitimate intellectual inference to refer the less to the greater, than it is to refer the greater to the less, he will hardly be able to justify his own strange teaching that religion is concerned only with the region of emotion, and that he who tries to evolve a religious creed from the operations of *all* the higher faculties of man, instead of from mere blind feeling, is on a false scent, in which he will only mislead mankind, and prepare for himself a heavy disappointment.—*The Standard*.

DR. PUSEY'S EIRENICA.

Coming from a person of Dr. Pusey's age and character, the concluding words of a recent letter addressed by him to the *Times* newspaper are very touching. It seems that, in concert with the late Bishop of Brechin, he had framed certain statements of doctrine relating to the points in controversy with the Roman Church, and "representing the theology which the Anglo-Catholic school had learnt from the Fathers." These statements seem to have been so devised, that in the opinion of the framers it was possible for the Roman Church to accept them as containing, on their view, all that was necessary to be believed—while, on the other hand, they "excluded, as at any rate not belonging to the faith, that large popular system which has been the *crux* of pious minds in our Church." They were about to be submitted at Rome by two French Bishops, when the declaration of the Pope's infallibility, following upon the decree of the

Immaculate Conception, opened Dr. Pusey's eyes to the impossibility of what he was attempting:—

"The Vatican Council crushed our hope. It seemed to us that the half open door was purposely closed. Anyhow, the language was used that 'if we joined we should only be a source of weakness.' Bishop Forbes and myself felt that it was closed by the decree of Papal Infallibility, and I gave up the thought of *Eirenica* which had been the dream and interest of my life."

The aspiration after the reunion of Christendom, and, as one step, after the reunion of the English and Roman Churches, on terms involving no sacrifice of truth or complicity with error is a noble aspiration, but it is—what Dr. Pusey calls it—a "dream;" it has been a "dream" ever since the Reformation, and a "dream" it must remain till both Churches are very different from what they are at present. That a few Roman Catholics but half satisfied with the College of Cardinals, and a few Anglicans less than half satisfied with the Bench of Bishops, and sincerely desirous of minimising their differences, should invent methods of so explaining their respective formularies, and so shelving their respective practices, that it might become possible for them to hold places in the same organisation, is conceivable. But it must have required all the sanguine fervour for which Dr. Pusey is conspicuous to expect that the Bishops, clergy, and laity of Protestant England could possibly be brought into ecclesiastical union with the Bishops, clergy, and laity of Ultramontane Italy; or that a practical attempt to combine them could produce anything but an explosion of repugnance which would leave matters on a worse footing than before. Yet this is what Dr. Pusey doubtless did expect. His *Eirenica* are not one-sided. His mind is as open to Evangelicals within the precincts of the English Church as to Greeks and Romans beyond it. He has no thought of deserting or breaking up that great and venerable institution which we call the English Church, and to which we owe so much. He seems to have supposed that Christianity, adequately represented, would draw all men to it, and that persons thus brought together and disposed to charitable union, would put up with subtle reconcilements of the phraseology which seemed to keep them apart. He did not appreciate the depth of the differences which in matters of serious importance separated, and must long continue to separate, one communion from the other—the Roman Catholic repugnance to the laxity, indiscipline, and indevotion which are almost a subject of pride to a class of professing Churchmen—the English disgust at the indulgences and saint worship, amounting occasionally to flagrant imposture, which are matters of reverential faith to masses of Roman Catholics. He had no notion, on the one hand, to borrow Dr. Newman's expression, that he was "discharging his olive-branch from a catapult," or, on the other, that by the very mention of union he was fanning into flame all the angry anti-Papal suspicions which not unreasonably haunt the minds of Englishmen. It was with a real loyalty to that living body which is the English Church that he desired to "prepare a way for a restoration of communion while we yet remained under our own Bishops, holding the faith of the undivided Church."

To us it appears that, putting aside difficulties of recent creation, any present union could not be otherwise than hollow and mischievous. It would have all the evils of what in politics is called a "coalition." No real congeniality would exist, and the contrariety of *animus* would remain beneath, exasperating small differences, and eventually reasserting itself in schisms. "If we joined we should only be a source of weakness to each other." So, according to Dr. Pusey, said the Roman prelates, and we are inclined to agree with them. Without affirming that the Churches, like

Germany, can only be welded together by blood and iron, we could readily believe that, before recovering the lost blessing of unity, it would be necessary for them to undergo some great common misfortune capable of burning out the hay and stubble which is in them—the easy-going licence of the one, the humiliating superstitions of the other, the worldliness in high places of both—and of teaching each to appreciate each as a worthy fellow-soldier against the great enemy of goodness. Till that time, each, we venture to believe, has its appointed place as a witness to some Christian grace or truth which is obscured in the other. Each is in its degree what Englishmen call themselves, “Protestant;” and each will be performing its Providential mission by keeping alive that form of excellence of which it is the especial guardian, while allowing itself to be reasonably affected by what is holy and elevating in the other.

Meantime, the craving after what is impracticable has a danger of its own. It is this—that ardent minds may come to idolise the restoration of unity; and, when in the course of labouring for it, they strike, as strike they must, upon some insuperable obstacle, may view that obstacle not as a Providential condition of our present state, but as a sign of unfaithfulness in the quarter from whence it proceeds—and if it proceeds from the English Church, as a sign that she is God-forsaken. From this point of view, we think it happy that the disappointment of hopes quite incapable of being realised should have proceeded, in the judgment of those who entertained them, not from the timidity of the English Church, but from the imperiousness of that of Rome.

These generous illusions of Dr. Pusey and those who have acted with him, though to ourselves very unintelligible, are to be wholly distinguished from the wrangling of the loose-minded writer who has raised a certain amount of dust under the title of “Presbyter Anglicanus.” Dr. Pusey writes with his name, and with no view of injuring or disorganising or deserting the English Church. Every one who attends his lectures at Christ Church or his sermons at S. Mary’s knows that he is the man who has written the *Eirenicon*, and has proclaimed its policy as that to which he invites his Church. The Presbyter leads us to suppose that, under his real name of Smith or Jones, he has not only received Anglican orders, but, in the capacity of an Anglican clergyman, continues to exercise, among an Anglican congregation, a trust committed to him for Anglican purposes by the Anglican Church. While occupying this position under his true name, he is anonymously organising a desertion, and endeavouring to persuade his brethren that they and he are bound and at liberty to abandon and make war on the Church from which he still holds his *status* and emoluments. And then he most unreasonably objects to being called dishonest. He may, of course, have fifty legitimate reasons for concealing his name. But, under the particular circumstances of the case, there is one which will naturally suggest itself, and which, on the whole, is rather creditable than otherwise—namely, that he has come to be ashamed of himself.—*The Guardian*.

GOOD FRIDAY.

S. MATTHEW xxvi. 44.—“My God, my God, why hast Thou forsaken Me?”

Now the whole character of the Words from the Cross alters. Until now all the Lord’s words and thoughts have been about others, those for whom he had to suffer and to provide. The early fruits of the Cross have been those of Intercession, of Pardon, and of tender Providence for those who loved Him.

This central Word expresses the full agony of the Passion, during which He is treading the wine-press alone—alone utterly—that wine-press of the uttermost agony that all the concentrated Evil of a Universe could bring upon Him.

You know the story of the Swiss soldier who rushed upon the spear-points of the ranks opposed to him, clasped all he could in his extended arms, and while their points were fixed in his own breast, gave time for those who followed him to strike down all whose weapons were entangled, and so to throw the enemy into confusion. Think of what that moment was to that self-sacrificing soldier: nothing for him to look at but the glare of infuriated eyes: nothing but the serried ranks and gleaming weapons opposite him: the bristling of the spear-points ere they plunged into his heart. The thought makes one quiver. Yet, think how inadequate a parable this is of what we now contemplate in the case of the Lord. His soul seeing clearly all the evil of a Universe:—surrounded by it:—confronted by it:—the very face of God no longer visible to His human soul for the onset of Evil Beings and the moral and physical torture which He endured:—He alone and solitary, and the object of an inconceivable assault, in the world which He Himself had made!

Now this *loneliness* of conflict with Evil, this awful *singleness*, at the very moment when the human powers were failing in the approach of death, is clearly *the* point which, above all else, brings out the Divine power of Christ, our champion, with the powers of Hell. Any merely human soul, unsustained by Godhead, must have given way. He endured all this that we might never have to endure it.

Our prayer is that God would not suffer us “for any pains of death to fall from Him;” and we offer this prayer in faith and hope, knowing that even in this uttermost extremity He has conquered death and can enable us to conquer it. We each for ourselves shall have to go down into the great conflict. We shall have to meet Death. Many will be about us then to seduce our souls from Him at last. Can we grapple with them alone? Ah, no! Only with our hand in His—in His who alone has overcome more than all that we can have to encounter in that dread hour.

Who of us will have Him with us then? Those who have walked and suffered with Him in life—with these He will be in death.

Oh, Christ our Saviour, deliver us in our last hour from having to utter that cry of Thine—my God, my God, why hast Thou forsaken me?

S. LUKE xxiii. 46.—“Father, into Thy hands I commend My spirit.”

It is the crown and triumph of the human soul to be able to commend itself to God. Our souls are sinful, sin-stained at their best, serving God with a divided allegiance, unworthy to offer themselves to Him, still more unworthy to be “commended” to Him. But He makes us one with Himself. Because we are made one with Him, therefore, we, too, are “accepted in the Beloved.” When God accepted the human soul of Christ, He accepted also the brethren of Christ. This commendation of His soul to God includes us too. We listening to these words take courage that when our last hour shall come we may do the same, though our obedience has fallen so far short, so utterly short, of His. So, as these closing words went through the spaces up to the throne of God, I fancy that I hear the great response, “*From henceforth* blessed are the dead that die *in the Lord*. Yea saith the Spirit for they rest from their labours.” They who die *in the Lord* are accepted in Him. His words are their words, in His steps their feet tread, He receives their spirits, He presents them to the Father. The words of the first martyr tell us this.

God Grant, My Brethren, that when our last hour shall come, we with holy Stephen may look up to Heaven and see Jesus standing at the right hand of God, and be able to say, "Lord Jesus receive my Spirit," and may He make answer, "Father into Thy hands I commend this soul which I have redeemed." AMEN.—*Literary Churchman.*

CONFERENCES IN LENT.

The special services just begun at S. Paul's, as the first instalment of reform brought about by the new blood so happily introduced into that once stagnant and useless Cathedral, seem to call for some more comment than we bestowed on them when chronicling their beginning. They are not to be confounded with those other special services which were started in several Minsters a few years back, with the apparent object of discovering whether it was possible to do anything with the vast unoccupied naves, but have a different motive and character. Their intent is to deal with questions of the day from the pulpit in a broader, more philosophical, and, so to speak, academical fashion than is usual in ordinary sermons. The commonest aim of a pulpit discourse is to impress some doctrine, already admitted, more deeply on a congregation, or to teach some moral or practical lesson as a guide to the conduct of life. But the "Conference,"—such is the name given to this type of homily in the French Church—is more apologetic in tone. Its postulate is just the reverse of the usual one, inasmuch as it assumes that the majority of hearers present are ignorant, indifferent, or hostile to the Faith. It thus becomes the preacher's business to grapple boldly with the complex forms of modern unbelief, whether that unbelief be express or virtual, and to vindicate the claims of Christianity on the attention and deference of mankind. The most noteworthy example of the kind which has been seen in our days was the remarkable series of discourses preached in Notre Dame of Paris by Father Lacordaire, of which it is not too much to say that they effected a practical revolution in the attitude of educated Frenchmen towards the Gospel. They might not hate it less than before, but they ceased to despise it, for they could not but acknowledge the brilliant ability and burning eloquence of its great advocate. We are not altogether without some analogous schemes in the Church of England; for the Bampton, Hulsean, and Boyle Lectures are all at least intended to be of the highest academic and philosophic stamp.

As matters stand, there is a terrible waste of the preaching power which undoubtedly exists in a much larger degree amongst the Anglican clergy than is popularly supposed. It may still be remembered how in the Twelve Days' Mission of 1869, the secular press was startled by the discovery that preaching always good, and sometimes brilliant and startling, was going on in a hundred churches simultaneously, conducted by men for the most part unknown to fame, and belonging to one school only in the Church. Many of these men came from remote country parishes, or obscure town curacies, where their particular gift, though by no means thrown away, cannot possibly be utilized to the utmost, and yet, after the evidence given of the influence they could exert, no effort was made to secure their services permanently or intermittently for the great centres of life and action amongst us. We believe that in the Roman Catholic Church great pains would have been taken to put the most eloquent and able of these men into places which would afford more scope for their powers than their previous sphere of work, and that some sense of the fitness of things higher than that of estimating the value of livings, would

guide the appointments. It is precisely in our great towns that we need eminent preachers, and at the moment it is no harsh criticism to say that none are widely known, or enjoy more than a strictly local reputation; nor so far as we are aware, does the Conference find any place amongst them as an agency for popular instruction.

Charles Simeon saw this defect, and tried to remedy it in the best fashion that he could devise. The moneys he left in trust were to be expended chiefly in buying up advowsons in populous places, to the exclusion of mere rural parishes, in order that ministers who would preach the doctrines which he believed to include the whole of Christian truth might be found just where men herded most thickly together, and where social evils and difficulties might reasonably be expected to abound. He could not foresee the fatal decay, the almost immeasurable deterioration of his school, and if he could have imagined that a Simeonite incumbent would become, within thirty years of his death, a synonym for ignorant and slothful incapacity, and for obstinate resistance to the spread of the Gospel, he would have flung his money into the fire rather than have created the trust.

But one part of his scheme may be wisely copied, by the foundation of conference lectureships in our chief cities, with some provision against their being jobbed. The natural idea would be to attach them to canonries, but the objection to this is that scarcely one of the Cathedral cities continues to be a place of much social importance. It would be a very simple thing to found a stall in every minster, to be filled by a priest with the title of Diocesan Missionary, whose one work should be to preach conferences in all the great towns of the diocese, and to report himself at the Cathedral on certain occasions.—*Church Times*.

VESTMENTS.

The Rev. Malcom MacColl's Lawlessness, Sacerdotalism and Ritualism has reached a third edition (London: J. E. Hayes), to which he has added a Preface in reply to some reviewers of the previous editions. Including the Preface to the Second Edition, here reprinted, the volume now reaches the goodly bulk of 480 pages. Considering the long-continued threshing to which Mr. MacColl's subjects have been exposed, it says much for his literary ability that he has contrived to infuse so great an interest into his work. Certain it is that whoever begins it will hardly put it down until he has finished it. This, no doubt, is partly due to Mr. MacColl's lively and trenchant style, and the clearness with which he follows up a line of argument; but it is partly due also to the new illustrations he has brought forward, and the conclusions at which he has arrived. At first we might feel inclined to question whether the themes discussed are really worth so elaborate an exposition. It would seem, *à priori*, that it would matter little whether "vestments" were worn or not worn, whether the "eastward position" was used or not; and such would be the case if these things could be considered only in themselves and not in their relations. But we must remember that a large body of Churchmen have chosen to set a special significance upon them, and to attack as "Romanisers" and "traitors" all who adhere to their use; that they have been stigmatised as illegal; and are even now the watchwords of a bitter controversy. It may be conceded, therefore, that Mr. MacColl has done good service in examining them from a historical point of view, and in setting before the Church the exact position which they occupied at the Reformation. We have read with care the replies put forward by Mr. MacColl's critics—not forgetting the *Quarterly* Reviewer (or Reviewers) whom he belabours so lustily—and we are

free to confess that, to our mind, they have not shaken his position. Indeed, in the vigorous Preface to his Third edition he has decidedly strengthened it, as appears to us, beyond the reach of attack. He shows that the famous "Advertisements" of Queen Elizabeth were not aimed against Romanising excess, but against Puritan deficiency; were intended to "pull up" the Low Churchmen to a higher standard, not to "pull down" the High to a lower level. We take it that the legality of the "vestments" he has conclusively established, while, as to the "eastward position," if his proofs are not quite so overwhelming they are very difficult to set aside. At all events, he has effectually discredited the "Purchas judgment."

The reference to vestments reminds us of a *jeu d'esprit*, popular some eight or nine years ago, which will not, we humbly hope, be thought too indecorous for our sober columns:—

"From what befel our Mother Eve
A lesson may the Church receive;
For Eve, when she the "vestments" wore,
Was *Eve-angelical* no more."

But hear the other side:—

"Not so: her beauty to restore—
Divinely taught—she vestments wore;
And well may we the teaching prize
Which taught us to *Eve-angelize*."

—*Scottish Guardian.*

LUXURY: A CONVERSATION IN LENT.

My niece Georgie is what you may call a favourable specimen of the "girl of the period." She is rather *too* modern in her views to suit me in all respects, and I have a shrewd guess that at the bottom of her heart she thinks me "awfully" narrow and old-fashioned. She is a dear, affectionate girl, however, and I am getting used to the independence, bluntness, and want of sentiment which jarred upon me a little when I first came to live here, and to respect more than I then did her unfailing good temper and energy. What her invalid mother would do without her I cannot imagine, though she does bustle and lay down the law rather too much in the sick room. But then she is only nineteen after all!

"Aunt Molly," said Georgie to-day as we walked back from church—it was the First Sunday in Lent—"do find me a story to read to Arthur and Ethel. I can't give them their lesson on the Collect to-day, because I don't approve of it."

Heaven and earth! to hear a chit like that talking openly of "not approving" of a Collect! What will these girls come to?

"How does it incur your disapproval, my dear?" I said.

"Why, it is all about subduing our flesh by fasting," said Georgie, who goes in for muscular Christianity. "Of course that was all very well in the middle ages, when people drank like fishes, and kings of England killed themselves with lampreys and peaches, and then they thought their bodies were sinful and all that," proceeded my young lady.

"And now?" I said, much amused.

"Now we know that our bodies are not sinful, but ought to be educated up to perfection, and then it would be all the better for us. I do wish there were athletics for girls!"

"But, my dear Georgie, it seems to me that you quite misapprehend the drift of the Collect," I said, waiving the question of the athletics as not being imminent enough to need my protest.

"Well, Aunt Molly, I certainly don't believe in people being any the better for fasting, and I don't believe S. Paul did, either. He said it was false teachers who commanded to abstain from meats, and that is what all ascetic people do. As if bread and butter were better for one's soul than roast mutton and potatoes. It's a thing that belongs altogether to middle-age notions, and ecclesiastical authority has handed it down to us, and I think it a Manichæan idea."

"My dear child," I said, "it seems to me that you are running a tilt against a windmill. I won't argue all the points on which I don't hold with you now, but all this is beside the drift of the Collect. For myself I should not object to it if it ended with 'that our flesh may be subdued to the spirit,' and went no further; for one may hold a sober and unexaggerated sense to the words without being credited with the mediæval asceticism which you hate so much. But it does not end there. Don't you see that 'our flesh being subdued to the spirit,' is to be only a means to an end?—that we may 'ever obey Thy godly motions in righteousness and true holiness.' You can't object to that, Georgie?"

"No," said Georgie, "somehow I don't think I ever thought it meant anything before."

If my niece is not less positive than many other youthful critics, at least she is very candid in her confessions.

"Well," I said, "to me this Collect seems to be the one most of all suited to this present age of ours, Georgie."

"I don't see *that*, Aunt Molly," said the girl, who dearly loves an argument.

"Well, let us have it out. Only remember my old-fashioned prejudices, dear Georgie, and don't let us forget that we are talking on a grave subject." For Georgie sometimes strikes me, involuntarily, I believe, as a little bit irreverent. I don't think she means it; but young people do talk as freely now-a-days about religion as about bonnets, and old aunts have a way of remembering the fashions of their youth about such things.

"Very well, Aunt Molly. I like a talk with you—you don't preach."

Highly gratified by this compliment, I went on.

"Do you think you understand my view of this Collect? It is this: that we don't pray that we may subdue our flesh in the abstract, though to my mind I should not find fault if we did; but that we may so far subdue our flesh that it may not interfere with our doing any work which God sets us to do.

"I see. But why do you think we want it now more than ever?"

"Because, here in England, at least, we make everything so comfortable for our bodies that our souls are simply appendages to them. If Wordsworth thought in his time that 'plain living and high thinking are no more,' what would he say now? We have ten times the luxuries of fifty or sixty years ago."

"Well, they don't hurt us," said Georgie.

"I don't agree with you. I think they make us self-indulgent in the first place, and in the next they become so necessary to us that many of us can't do without them, and get knocked up if we try; which effectually stops us making ourselves of as much use in the world as we might. I knew two girls who were just examples of this, Ella and Anna Furness, who lived near my old home ——"

"Tell me about them."

"They belonged to the most luxurious set of English people; for their father was a very wealthy man of business, without any very intellectual tastes; and every luxury that was invented was to be had in that house.

He gave away a great deal, and was really a most excellent man, and his wife a most excellent lady; and the daughters were nice, refined, lady-like girls, really religious-minded, and earnest and anxious to do right. I used to laugh at them about their luxuries, they were such an *eating* family. I do not mean that they ate more food than other people, but that they were always at it. Seven meals a day I used to count; there was tea and bread and butter brought in by the maid when she called you, heavy breakfast at nine, wine and biscuits at eleven, hot luncheon at half past one, afternoon tea, dinner at seven, tea and coffee and bread and butter at nine. Then they always had fires in their bedrooms all day from October to April, and all through the summer they had a fire at night when it was cold or wet. And the furs, and rugs, and flowers, and cushions, and stoves; and the great lumps of ice that cooled every room in hot weather, and the softness of the sheets, and the magnificence of the washing arrangements! It really was a sight to see for curiosity, and at first I was only amused by it. I could not think that it did them any harm, they all seemed so good and nice."

"And what changed your mind?"

"Well, the first sign I saw that luxury might have its bad side, was when I heard Ella discussing whether she should accept an invitation from a cousin who had married a poor curate. 'Lucy,' as she called her, had been her very dearest friend in old days; they had told one another all their little troubles and difficulties in being good, and Ella had been the confidant of Lucy's love affair, which had not run at all smooth. Ella had been to see her once, and did not seem very willing to repeat the visit. I tried to get out of her why it was; she said Lucy was not in the least altered, that her husband was perfectly charming, that their home was one of the prettiest places she had ever seen. When Annie enlightened me, laughing, with, 'The fact is, Miss Bell, they haven't room for her maid; and their spare bedroom has no fireplace in it, and no room for a bath.'"

"It must have been awfully uncomfortable," said Georgie, sympathetically.

"So Ella thought. Certainly she might have been of great use to Lucy if she could have made up her mind to face a little hardship; for Lucy had no sisters, and was in delicate health, and ordered to the sofa for months. In fact, I always thought that Ella's care might have saved Lucy the great disappointment of her life, for her poor little baby was born dead, and she never had another. But Ella did not seem to see that she had preferred her own selfish care to the ministry of love. That is the worst of luxury; it seems to wrap up one's soul by degrees in a kind of spiritual wool, so that it can neither see, hear, nor feel keenly."

"What became of Ella?"

"She disappointed me a good deal. She was engaged to a poor man for a year or two. I think she really loved him too. He was one of the best and noblest men I ever met. But there seemed to be no immediate prospect of their marrying, for Mr. Furness said that Ella should not marry into poverty, and he called everything poverty under two thousand a year. He said that when Mr. Dale could show an income of five hundred, he should have Ella and fifteen hundred with her. But the poor man had a mother to support out of his work, and their prospects did not seem bright, and Mrs. Furness was always lamenting that her dear Ella should not have things about her such as she was accustomed to, and finally Ella broke off her engagement and married a rich city man, not especially refined or delightful. But she has money enough to pay for fourteen meals

a day if she wishes for them, and fires of sandal wood all day long if she likes. I cannot help being out of patience when I think of her, Georgie, and so I shall be with you if you follow her example."

"Very well, Aunt Molly," said Georgie dimpling, and thinking, as I guessed, of a certain Cousin Philip in India, who certainly is not burdened with much of this world's goods, but who hopes to marry Georgie in time. "But how about the other girl?"

"Annie was really a good girl and anxious to be useful in the world; and her one idea was to be a hospital nurse. Her heart was so set on it that her father and mother soon consented to let her try, and she went as a probationer into a hospital. Poor girl, it did not answer at all. She had been brought up on luxuries so long, that they were really necessities to her; and when the seven meals were reduced to bread and butter for breakfast, and bread and butter for tea, and a plain dinner of meat and potatoes in the middle of the day, Annie could not stand it. The change of living, and the constant currents of air in the hospital, in place of heated passages and warm rooms, gave her incessant neuralgia, and at last the doctors sent her home saying she was not fit for the work. She was terribly disappointed, poor child; and I firmly believe that under sensible physical training she would have been invaluable as a nurse."

"You think that was a 'godly motion' that abstinence would have enabled her to obey?" said Georgie, thoughtfully. "That certainly seems sensible. But probably fasting from meat would have made her ill too."

"There you see the framers of the Collect have answered your objection. They don't say anything about fasting from meat. They only say 'such abstinence' as may make our bodies useful servants to our souls, instead of tyrannical masters. In the East, I imagine, excess of animal food is much more prejudicial than it would be here, though some of us it seems to me eat more meat than we need. However, no doubt this climate is not a suitable one for literal fasting. But to me, Georgie, it seems that my interpretation of the Collect goes further than abstinence from food, and would have saved you that illness you got last autumn by playing croquet all one rainy afternoon with a bad cold upon you. That was a piece of self-indulgence which certainly did not improve the condition of your body as the servant of your soul."

"No," said Georgie, candidly, "it didn't; for I couldn't teach in the night-school all through the winter, and there was nobody to take my class, and the boys ran wild."

"Then there is another consequence of our luxuries which people often forget. We go in for refined and delicate self-indulgence; but the servants who minister to our needs follow our examples, without the refinement and delicacy, and without the intellectual tastes which balance our minds in some degree. If there is any enemy in this day for us to fight, I believe it is this luxury of ours which puts on such an innocent face, and ends, like Spenser's fatal river, in taking all the strength out of our limbs when we have need of it. No, I can't speak as strongly about it as I feel. I should like to assemble all the good and religious people of England together, and to hear them say the words of this Collect aloud with all their hearts. For it seems to me that this fault eats into the usefulness of the good people, and it is so insidious that they don't see and fight it as they would any other. Georgie, dear, will you join me in making what stand against it we can?"

"Yes, Aunt Molly, only I don't see exactly what I am to do," said Georgie.

"Train yourself not to be dependent on luxuries, dear. No one can do it but yourself; and above all, watch yourself carefully when you find

the love of comfort stepping in to make you refuse to do what you think right. For only think what we lose if we pamper our bodies so that when God calls us to work for Him, we have made ourselves incapable of obeying his call!"

Georgie was silent for some time.

"Do you want the story-book?" I said as we reached my door.

"No, thank you, Aunt Molly. I shall go in for the Collect."

"Then you don't disapprove of it now?"

"No. In fact, I begin to think that the people who wrote it knew better than I do!"

With which wholesome reflection Georgie kissed me and went away home.—*M. B., in Monthly Packet.*

Correspondence.

S. LUKE'S GUILD, NEWARK.

This Guild was established under the name of "The Guild of the House of Prayer," in November, 1870. Its principal object is the relief of the poor, and its services in this line have been most effective and conspicuous, especially during the exceptionally severe winter of 1874-5, when it collected from the citizens some \$8,000, besides clothing and provisions in a large "Relief Store," by which the necessities of over 13,000 destitute persons were relieved. It is hardly likely to have found less occasion for its labors during the fearful depression and privation of employment that mark the current season.

During the last Summer the Guild determined to give a series of free excursions to poor children. The city was divided into three districts of five wards each, and three excursions were given, one district being taken on each, so that an opportunity was afforded all the poor children in the city to participate; and that they did so very freely may be seen by the fact that over *three thousand* children availed themselves of the Guild's generosity. Of these children, there were but few, if any, who were not actual objects of charity, many being in rags or scantily clad; others barefooted and all of them bearing to a greater or less extent, the indications of having come from homes of poverty. More than one of them had never been on a steamboat in his or her life, and many another had rarely or never been outside of the city, so that these three pleasant sails to Bath, Long Island, the destination of the excursions, were events which formed bright episodes in the almost cheerless lives of these children.

The method adopted by the Guild in the distribution of tickets for the excursions was very thorough and systematic. Tickets were placed in the hands of the clergymen and physicians of the different wards, as well as in the hands of others who were laboring among the poor, and the committee of the Guild whose duty it was to distribute tickets made personal visitations to the tenement houses and gave tickets to all who would accept. The amount of money raised by the Guild by means of subscriptions from the citizens of Newark, who sustained them most generously, was over \$800, in addition to which a large quantity of provisions was contributed.

The Guild has now established a provision kitchen, where a quart of excellent soup and a loaf of bread is sold for six cents. They are also supporting two Sisters of the Order of S. John the Baptist, better known as the Clewer Sisters, who are working among the poor of the parish; and although they have been in Newark but a short time have already accomplished much good, both in relieving the temporal wants of the poor and in bringing into the Church several children who have received the Sacrament of Baptism. The Sisters are also assisting in the Sunday School work. In addition to the money raised for the Relief Store and the poor children's excursions, the Guild raised last year over \$300 by means of entertainments and the voluntary monthly dues of its members. The Guild has no fixed monthly dues, but each member pledges to the Treasurer a certain sum monthly, the amount being left entirely to his own choice, and known only to him and the Treasurer.

The Guild assists the Rector by arranging a course of Sermons for Advent and Lent, and procuring the preachers, and by doing other little church work from time to time.

ASPECT OF MODERN THOUGHT.

MY DEAR DR. GIBSON:—I am always glad to see what Baring Gould has deliberately written. But even Homer nods sometimes, and in a big nod, even to losing his balance quite, and then we laugh. In the commendation prefixed to what you give from Mr. Gould in your last number, I think I see the hand of a too partial friend and lover of my own, who exemplifies the old, old aphorism, that "it is not granted to men to love and be wise." *Nihil quod non tetigit*, he says, and *Nihil tetigit quod non ornavit*. But *Non omnia possumus omnes*; and by this axiom the first or the last of the two halves of this commendation must be eliminated."

"The matter of divinity," says Bacon, "is handled either in form of instruction of truth, or in form of confutation of falsehood."

Some have the gift of both kinds of "handling." Few have both in perfection. I think my friend's pet author excels in "refutation of falsehood." I follow him with caution when he sits down in the other chair. And now for the "Aspect of Modern Thought." I scarce know where to begin, for I find the margins of the article in my copy full of notes and comments, and they protests all of them, so I shall only touch a few.

I begin with the "crooked pin" story and the "fifteen clerics." It means to portray a stolid contempt of wide and general reading, sheltering both ignorance and incapacity, and indolence under high lavdation of the "one book"—as self-sufficing to the Christian teacher, bound to bring "out of his treasures, things new and old." And the story is designed to hold it up to the scorn it merits. Designed, but not fitted. For what is its moral? Why that reliance on the supreme study of "the Bible and the hearts of parishioners" as the discipline which makes the Christian "pastor and teacher" effective, is as a boy's reliance on "crooked pins for catching gudgeons."

Well, we could tell a story, too, of a cleric, who disdaining the sling and stone of the "one book and the hearts," rigged himself in a suit of Saul's

armor, and did Quixotic battle with "science." "You tell me of fossil remains and monuments," said he, "disproving the received accounts of the world's age. But who dare say, that God did not put them there on purpose to try our faith in the Scripture record of the world's age?"

As if the Scriptures gave any such record, or cared to give it. And another, by a bishop, lecturing on science and religion, (off hand, as is his wont under certain temptation,) "You tell me of perfect remains of human forms, in date pre-adamite. But prove to me that those forms were ever once inhabited by immortal souls. Prove that!!"

We will call this (following Mr. Gould,) "catching whales with a slip-noose," or, "catching eagles by putting salt on their tail feathers." *Ne sutor ultra crepidam.* Better far, the "two books," and a loving, holy life to prove their argument. He gave "some pastors and teachers." "Are all apostles?" Yes,—by the Anglican system of isolated, exclusive and insubordinated parochial jurisdiction; all *are* apostles, all speak with tongues, all work miracles." But in the beginning it was not so. Philip sufficed for Candace's Treasurer, and "he went on his way rejoicing." Paul led the battle at Athens, and Paul manacled, shook happy Felix into tremors by the one book of "the heart."

It was a saying of Luther, "In zeal to empty the bath, beware of throwing the babe, also, from the window." In "refutation of falsehood," by all means, be tender of the truth wrapped up in it.

Again, says Mr. Gould, "What is the force which urges on our scientific men? . . . Is it not a passionate love of truth? . . . A craving to find out the truth? . . . The healthy reason gasps for truth, as the lungs pant for air. Its function is discrimination."

Yes, "discrimination." I thank our friend for that word. Let us then discriminate.

Truth, to us, is the sure apprehension of the relations of things, no more: into essences we may see hereafter.

Now, let me ask,—Is the passionate craving for truth in the realm of the relations of material things, the same either in kind or degree, as the gasping for truth in the realm of moral and spiritual relations?—the "hungering and thirsting after righteousness?" I know who claim this. But is there a greater or more delusive sophism, than to confound the two?

Any Shylock would blush over an error of a half farthing, detected on change in his computation of compound interest. Would it disturb his love of truth to bribe a religious (!) paper to draw the funds of widows and orphans into the treasury of a South-sea-bubble, or an Emma mine?

So in the passionate, trembling tone and care of exactness in astronomical registrations or calculations,—which is proverbial:—Is this the love of *the truth* in *moral* relation, or in any way whatever akin to it?

Again, "Truth is a light which invades the soul, and brings to it the sense of certainty; evidence of a fact or of a law. It does not depend upon the will, which seeks often in vain to elude it; it masters, penetrates, absorbs the will; it is a new sensation, like the magnetizing of a needle." "Discrimination!" yes,—truth in mathematics, in physical facts: That two and two is four; that a whole is greater than a part; that things equal to the same, are equal to each other. We cannot "will" a contradiction here.

But to "Thou art the man!" comes 1. *Tu mentiris*, then 2. *Tu quoque*, then 3. *Vos damnamini!*—

"Ye will not come unto me, that ye may have life!"

"How can you believe?" "He that wills to do God's will, shall know of the doctrine." But to will it; *hoc opus*.

I stop for the present. You know, my dear Gibson, how heartily I approve your noble effort to fertilize the intellect, and lure our clergy and laity to feed and enlarge it. But let us remember that though "the Jews require a sign, and the Greeks seek after wisdom, we preach Christ crucified; to some a stumbling block, to others foolishness, and yet the power of God and the wisdom of God."

ασί διδασκων γερασχω.

MISSIONARY.

[The cross of Christ is the measure of the world, and to preach Christ crucified is to preach Him in Whom are hid all the treasures of wisdom and knowledge. To "draw all our studies this way," is to make everything minister to the one end—to gather honey from every flower. We have found good Lent reading in Homer's *Iliad*, Plutarch's *Lives*, Spenser's *Faerie Queen* or *Clarissa Harlowe*, as well as Jeremy Taylor, Francis de Sales, or good Bishop Wilson. The two lecturers above referred to must have been of the class scored by Baring-Gould.—ED. ECLECTIC.]

CATHEDRALS.

MY DEAR DR. GIBSON:—A few questions on the bold, outspoken "Cathedral" article of Dr. Adams, and a few facts.

1. In his anathemas of the cruel repressions of the British State policy, I sincerely join. But how far were the Church rulers,—the "Bishops with Cathedrals" and "cities"—how far were these responsible?

If the "See city"—and "Cathedral" be the sovereign missionary, aggressive power—why has not England proved it? Endowed Cathedrals—are the most cosy, unaggressive things in the world.

2. He thinks the R. C. Bishops are doing wonders by Cathedrals—the "Bishop's church," etc.—"the church for the poor." Well, what are the facts?

Take Rochester. The R. Cs. are eminently successful there. They have churches everywhere. But, 1. the "Cathedral," "the Bishop's church," is preëminently the church for the rich. 2. Everybody has to pay pew rent who goes beyond kneeling in the aisles, whether of the Cathedral or of the various parish churches. And the Cathedral has no peculiar relation to the masses—on the contrary, the parish churches gather these, and from their local surroundings.

3. What is the secret of the aggressive power of the R. C. See and Cathedral?

Several may be named. 1. The tenure of the Pastoral relation. The Bishop appoints and picks his men for the places and backs them in well doing. 2. The Pastorate is collegiate. No man alone in a parish. None without subordinates or helpers; or peers as coadjutors. 3. All sorts of gifts find exercise. With us, he who does not combine them all, must be "unemployed." A preacher is sent the rounds to preach—an apologist to apologise.

4. One-horse churches are eschewed; and big, plain churches, with several clergy, cultivate large districts or embrace nationalities.

5. The school feeds the parish—and the staff of clergy and lay teachers of both sexes, run the schools.

6. Surplice Fees are an inexorable tax. Baptism, Marriage, Burial. So much paid or no office. Add memorial masses. So the treasury is full. And the poor pay as well as the rich.

Now for our own history. Look at Detroit. One in six of her people Episcopalians. Did the "Cathedral" do this?

Go to New York city. Is Trinity a Cathedral? What does the Bishop do for it but let it alone? What more does Dr. Dix ask?

Is old St. George's a Cathedral? But what could be more aggressive?

Read Bishop Potter's address of a year or two ago; and see how he lauds the aggressive work of parishes.

But I forbear. When will our brethren see that the Presbytery is the great power of the Church—and that the development of the Presbytery is the thing which Congregational or Episcopal autocracy alike hinders and hampers.

That the Bishop is head, in and not outside of the body: necessary to it, and the body happy and blessed in him *as its head*: but that eyes and ears and hands and feet and heart, are not less necessary to it or to the Bishop: and that not a Cathedral and canons, but a noble, free, honoured strong band of presbyters,—exercising all the functions of ministration divinely attached to the cure of souls in their office, and to the keeping of the faith—that this is the glory and strength of both Church and Bishop.

A. B. C.

CHURCH AND STATE.

DEAR MR. EDITOR:—When we last met (too seldom for my longings) you accepted a suggestion mentioned by me, that the republication in your *ECLECTIC* of Hugh Davy Evans' Exhaustive Essays on Church and State (or parts of them), would be both timely and the best for the diffusion of just views upon the subject. They appeared in that storehouse of learning necessary for these times, "The True Catholic, Reformed, Protestant and Free." Hundreds of our elder and most intelligent laity educated themselves for sound thinkers and true helpers in Church work and administration by sitting reverently at the feet of this devout, learned and indefatigable brother layman, whose life and all its powers were consecrated lovingly to the service of God and the Church. And the younger men who are to take their places,—some of them, I hope, the place of such men as Judge Evans,—will find the addition of a complete series of the "True Catholic" to their libraries, the very best help which modern times have offered, for enlightenment and practical guidance in building everywhere and defending the citadel of truth and order.

Lord Bacon, in his "Advancement of Learning," maps out this whole subject, in his imperial way, in a sentence, thus (the numerals I have added): "And for the Government of the Church, it consisteth of (1.) the patrimony of the Church, (2.) the franchises of the Church, and (3.) the offices and jurisdictions of the Church;—and (4.) the laws of the Church directing the whole;—*all of which* have *two considerations*, the one in themselves, the other how they stand compatible and agreeable to the civil estate."

Mark well the "*all of which*," and the relation of compatibility and attitude of complacency of the "civil state" to *each*. The state, such as it is, is busy with all of them; and now is the time to educate the Church upon them all.

Greene, Lent, 1876.

Yours,

SENEX, Sr.

HOLY CROSS.

BY ALFRED GURNEY.

"We have an Altar."

Still stands the Cross, the saving Cross,
It stands for evermore,
So mighty to repair our loss,
Our Sonship to restore.

Where'er a Christian Altar stands,
Our Calvary is there;
Upheld we see the pierced Hands
In Sacerdotal Prayer.

Thus Heaven and Earth one Temple make,
We kneel its porch within, [take
Beneath those nail-pierced hands which
Their vengeance upon Sin.

Upheld to God, outstretched to man,
How mighty their appeal!
Let but the grace be sought, ah then,
How swift they are to heal!

The Cross belongs not to the Past,
Its Virtue is not spent;
Its shadow o'er the World is cast
In this sweet Sacrament.

It lives an ever-growing Tree,
Its flowers never fade;
The fruit of Immortality
We gather 'neath its shade.

'Tis Jesus' Throne, a Throne of Grace,
He dwells with us, and still
His children seek their Lord's embrace
Upon His Altar Hill.

And seeking find:—Ah! Dearest Lord
Thus at Thy Cross we bow.
Discerned, confessed, embraced, adored,
Our All-in-all art Thou!

Palestine, 1875.

Literary Notes.

—*The Principles of the Reformation, or Questions of the Day, Bearing on Doctrine Worship and Discipline.* A Letter to his Grace the Lord Archbishop of Canterbury, by the Rev. A. Lendrum, M. A., formerly Principal of S. Margaret's College and Preb. of S. Ninian's Cathedral. London: Basil Montagu Pickering, 196 Picadilly, 1875. Pp. 654, 8vo

This goodly volume will take its place with McColl's *Six Letters to Lord Selborne*, as furnishing the materials necessary to the proper understanding and justification of the latter, but far more valuable to American students of Church History and Church doctrine. It is in fact a perfect encyclopedia, of history, controversies, and opinion in the Church of England since the beginning of the

Tractarian Revival in 1833 down to and including the recent Public Worship Regulation Act. And it shows as well the dreadful state of practical religion and Church services before the rise of that movement, besides the far reaching consequences of rationalism and unbelief that flowed from Luther's teaching in Germany.

Its real aim is to show that the recent development of the High Church teaching of the Oxford School is the only one in true accord with the real leading principle of the Anglican Reformation. There can be no dispute that the official programme of the Reformers was an Appeal to Antiquity, in whatever details this principle may have been surrendered to continental influence in the reign of Edward VI. And it was the work of the great Caroline divines—the school of Andrews, Laud and Taylor to rehabilitate this principle, which was enabled to reassert itself in the revision of 1662, by the reaction against Puritanism, which had shown its real colors in the Rebellion.

Such narratives and facts as we read here would be enough to make us say that the corruptions of Puritan Protestantism have been as disastrous to religion and the Catholic Faith as any of the preceding corruptions of Popery, if we did not reflect that the latter were really the occasion if not the logical cause of the former. Luther himself had to admit that the reform of indulgences and Papal usurpation was dearly purchased by the destruction of all moral theology. There is all the difference between crime that is occasioned by necessity or temptation, and crime that is *justified* on dogmatic grounds.

Erasmus was never tired of twitting Luther with the logical results of his system, and the subsequent history of German religion to this day is its true illustration.

Mr. Lendrum's contrast between the real principle of the English Reformation and that of the Continent is clear and complete. His style is somewhat diffuse throughout the book, but he seems to leave nothing untouched. It is a perfect store

house of materials which would have to be sought for from a thousand sources. Thus under the head of "Fruits of the False Reformation Principles in Germany and England," we have Luther's teaching, the Protestant Verein, Mr. Matthew Arnold, the four hundred sects of Christendom, the Socinian tendency of Presbyterianism, the war against the Athanasian Creed, and Professor Tyndall's utterances treated, with much more. The "Great Revival" tells of Lord Grey's famous speech, of Dr. Arnold's proposals, of the origin of the "Tracts for the Times," of the persecution of the Oxford School, of the secession of Dr. Newman, and so forth. Under "Usurpations" we have Papal and Crown encroachments compared and contrasted, the true relations of Church and State discussed, the prospects of Disestablishment, and the right of authoritative teaching, while Mr. Lendrum's own views as to the additional measures of reform still needed are set forth in two long sections of the work, which closes with a dissertation on the P. W. A. Act and the Bishops' Pastoral, neither of which is favourably reviewed. Some of the decisions of the Privy Council are also reviewed, and the relations of Church and State.

On the whole, the impression we get is, that the conservation of the Catholic elements of the Reformation, is identified with the cause of vital religion itself: that without it there is no guaranty for preservation and practical exemplification of the Gospel of Christ itself in this world. We feel that we cannot do justice to the work in the brief space at our command; but we must not close without calling attention to the remarkable section on "Confirmation," pp. 139-156 (which we hope to reprint), and we commend to our Western brethren who are striving after primitive practice and purity that on "Cathedrals and Cathedral Chapters," pp. 540-557. Indeed, it would be difficult to suggest a Church question which is not discussed in this volume.

—A book by J. Lewis Farley, *Turks and Christians* (Simpkins) lifts the veil from the Turkish "Government" so call-

ed, and the horrible atrocities practised continually upon the Christian population. Nothing in the annals of slavery is half so bad, nor was Turkish savagery outdone in the Indian mutiny. The details of tyranny and murder are too sickening to read, and by Turkish law no Christian can give evidence in a court against a Turk. What must be the Christianity of Europe to tolerate such a nuisance in the name of civilization—much more to bolster it up?

—The Rev. Geo. W. Shinn's "*Manual of Instruction on the Prayer-Book*" (New York: T. Whitaker) is really a most useful thing for Bible classes and Sunday schools, and contains a large amount of information well suited for strangers to the Church. It omits scarcely anything even of the occasional offices, and such sections as those on the Christian use of the Psalms, the Offertory, the Litany, the Ministry, Baptism, the Churching office, the Lectionary, and others are of a character that few can find fault with. The book will answer remarkably well for the large class that cannot be expected to read large publications, and as for controversial matters, we have enough to do to give the multitude an inkling of the elements yet. It may be had in boards for 25 cents for Sunday Schools.

—The *Literary Churchman* of February 12 has a full and appreciative memoir of the late Dr. Dykes, which has since been issued as a pamphlet by the Skeffingtons. As vicar of St. Oswald's it will be remembered that he was refused a curate by the Bishop of Durham, unless he would change his mode of services, and it was the worry and over-work caused by this controversy that brought on his illness and death. He contributed to Blunt's "Annotated Prayer-Book" the Essay on "The Manner of Performing Divine Service." His *Te Deum* and *Communion Service* in F. are not as well known as his hymn tunes, but are excellent. The tune to Dean Alford's words, "Ten thousand times ten thousand," is regarded as the grandest, most jubilant tune he ever wrote.

—Dr. Irons' *Church of All Ages*, or "Four Addresses on Christian Revelation" (Hayes) is the best *rationale* of the relations of the Bible and the Church, lately published. The sects that gave up historic Christianity and tradition, cannot now with the most desperate efforts, save the Bible from the effects of modern sceptical criticism and science.

—Dr. Vaughan's *Addresses to Young Clergymen* (Macmillan) are commended by the *Literary Churchman* as earnest and practical, adapted to deeper spiritual life. One thing he suggests, we should speak more humbly and guardedly of matters *ultra crepidam*, whether in theology, science, or criticism. Also it speaks in high terms of Viscount Stratford de Redcliffe's "The Greatest of Miracles" (Hatchards), showing that the Life of Christ and His continued work in the world, is all supernatural—a miracle on every principle of natural science.

—*Suggestions and Meditations for Lent*, by R. W. Randall, of Clifton (Bristol, 24 pp.), is spoken of as one of the very best books of the season.

—*The London Quarterly Review* for January, reprinted by the Leonard Scott Publishing Co., 41 Barclay street, New York, is an interesting number, as shown by the following contents:

1. "Hatfield House," the present residence of the Marquis of Salisbury, has a history of more than four centuries.

2. "Forster's Life of Swift," deals more leniently with Swift's character than former biographers have done. He is almost the first of Swift's biographers or critics who takes real pains to explore all the sources of fresh information on his subject which have been opened to him by others, or which personal research and inquiry have opened for himself.

3. "The Armed Peace of Europe" denounces the present policy of turning all the available portion of the population into soldiers.

4. "Wordsworth and Gray" is an essay elicited by the publication of a new edition of the prose works of Wordsworth. It treats principally of his critical writings, especially his attack on Gray and the poetry of the eighteenth century.

5. "Modern Methods in Navigation and Nautical Astronomy" describes, in

a way that can be understood by the non-professional reader, the method by which the modern sailor ascertains the latitude and longitude, and determines with such minute accuracy the position of a ship at sea.

6. "Life and Writings of Sainte-Beuve." Sainte-Beuve's early history, followed by a review of his life and works.

7. "The Norman Kingdom in Sicily," takes for its text Signor Amari's work on the "Norman Conquest of Sicily and Southern Italy, and the Norman Kingdom."

8. "Parliament and the Public Moneys."

—Mrs. Mary C. Stapley's *History of the English Church* to the reign of Queen Mary (Parker & Co.) is highly commended by the *Guardian* and *Church Times*.

—Prof. Ferrier's *Philosophical Works* are published by W. Blanchard & Sons, 3 vols., 8vo., £1, 14s., 6d., who also publish "Gravenhurst," or *Thoughts on Good and Evil*, by W. Smith, author of "Thorndale."

—Mr. John Richard Greene's "History of the English People" has reached 33,000 copies, and is published by Macmillan & Co., who also issue "European History," by Miss Yonge and Miss Sewell, and E. A. Freeman's "Old English History," and Michelet's "Modern History."

—The *Westminster Review* for January (L. Scott Publishing Co., New York) has

1. "Foreign Loans and National Debts." An account of the origin, history, growth, amount, and probable future increase of national debts in general.

2. "Old Catholicism." A discussion of the position in which the Old Catholics find themselves at the present time, and of the conference held at Bonn in 74.

3. "White Conquest." A severe criticism on the book of that name, by Wm. Hepworth Dixon.

4. The "Origin and Development of Man," taking the Darwinian view.

5. "The Government of London."

6. "The Philosophy of Pessimism," an examination of Mr. Hartman's work.

7. "Civil Service."

8. "The Intellectual Revival of the Middle Ages," a feeble attempt to rob the Church of the credit of preserving letters during the Middle Ages, and to transfer it to the Saracens.

9. "The Laws of Musical Expression," a curious and interesting article.

—No. 35 of the "Parish Choir" (Rev. C. L. Hutchins, Medford, Mass.) has a fine Anthem for Easter by Dr. Stainer, "They have taken away my Lord." No. 36 gives an excellent Easter Anthem by Thos. Smith, and two very bright Carols, all easy for any ordinary choirs.

—Dr. Dykes wrote no less than fifty-nine tunes for hymns Ancient and Modern, besides a Communion office, a *Magnificat*, and the Anthems, "The Lord is my Shepherd," and his masterpiece, "These are they who came out of great tribulation." He is said also to have left many MSS. compositions.

Among his tunes we may mention those to "I heard the voice" (528) *Dies Irae*, "Eternal Father" (267), "Christian, dost thou see them?" (68), "O come and mourn" (89), "Jesus, Lover" (393), "Days and moments," "Fierce raged the tempest," *Nicaea* (138), *Lux benigna* (512), also vox Angelica (485) and the tunes to 260, 256, 401, 450 of Hymns Ancient and Modern.

—The December number of the *Contemporary Review* has an article by Peter Bayne which utterly demolishes that whole structure of fictitious fame which certain English critics have tried to rear over what they call the only "original American poetry," Walt Whitman's gross and barbarous productions. Mr. Swinburne apparently cannot comprehend that there is refinement enough in America to refuse to put Bryant, Lowell, Hawthorne and Whittier after Walt Whitman. The article has terribly damaged the American savage in England.

—*My Young Alcides*: a faded Photograph; by Charlotte Yonge, author of "Heir of Redcliffe," etc. New York: Macmillan & Co. 1876.

Though Miss Yonge has written many books, they are not repetitions, but the working out of the new thoughts that will come to such a growing and fertile mind as hers. This one is really a triumph of art. If Spenser made his *Faerie Queen* "in XII. Bookes, fashioning XII. Moral Vertues" through a wealth of concrete imagery that has never been surpassed, Miss Yonge has certainly good warrant for treating the myth of Hercules and his

XII. Labors as a parable of "thoughts beyond their thoughts that to those old bards were given"—a parable of the true Victor over evil, repentant man conquering himself through the strength derived from Jove. It is a delightful book for the young, even though they see not the whole of its under current. The idea is a grand one, and nobly wrought out.

For sale by Macmillan, New York, and Hollister, Utica. Price \$1.75.

—*Blackwood's Magazine* for March has the following contents:

"The Dilemma—Part XI." All the old friends we lost in India seem to be turning up in England.

"Secondary Education in Scotland" shows how the Primary Schools have been extended and re-organized in Scotland.

"Some Aspects of Friendship" is a rambling article, giving quotations from Jeremy Taylor, Lord Bacon, and others, and concluding that "Friendship is the touchstone of merit."

"To 'Maimey' (M'Aymez)," stanzas to a damsel of fifteen, who wishes to abbreviate herself to "May."

"Eton College." An interesting account of the foundation of this old institution, by Henry VI. Mention is made of the different provosts of note who have ruled there, and the routine of work in sixteenth century is compared with that of to-day.

"Little Bobby: a Sketch in Paris."

"Some Gentlemen in the City" is a sketch of the rise of the Guildensterns, Conrad Lloyd, Emmanuel Baggs, and others of the more prominent London financiers.

"Powers of the Air." Some years ago a friend described some things that had occurred at a spiritual seance at which he was present, and when asked what he thought caused the demonstrations, answered: "I don't know; I think it was horns." The writer of this article seems to have arrived at the same conclusion. He certainly has a firm belief in the devil.

The Leonard Scott Publishing Co., 41 Barclay street, New York.

—The Rev. C. L. Hutchins' *Sunday School Hymnal* is by far the cheapest and best book of the kind on the market. The 21st thousand is in press and the new binding with metal wire-stitching renders it more suitable for the wear and tear of school use. The new impressions are also much more distinct and clear than before. How a volume of 224 pages containing the Choral Service, Morn-

ing Prayer, the Ten Selections, all the Collects, 174 Hymns (many with second tunes) and forty Carols can be manufactured and sold for 25 cents (in boards, taped) surpasses our comprehension. It will be a great aid to the education of our schools in Church services and sacred music. In many congregations it is used in both church and school.

For Church services, we are glad, to see that Mr. Hutchins gives the preference to Dr. Tucker's Church Hymnal over all others. Mr. Hutchins' S. S. Hymnal is published by himself at Medford, Mass. He also issues monthly the *Parish Choir*, a reprint of the best standard Anthems, Carols, Church services, &c., at 50 cents a year.

PROF. J. B. LIGHTFOOT ON THE
EPISTLES TO THE COLOSSIANS
AND TO PHILEMON.

S. Paul's Epistles to the Colossians and to Philemon. A Revised Text with Introductions, Notes, and Dissertations. By J. B. Lightfoot, D.D., Canon of S. Paul's, Hulsean Professor of Divinity and Honorary Fellow of Trinity College, Cambridge. London: Macmillan. 1875. Octavo. Pp. 424.

A new book like this from Professor Lightfoot is a boon to the Church and a real treat to the reviewer. As our readers will well know, it is by no means the first of its kind that we have had from him; but we venture to say that it is decidedly the best in every respect. And there is a thoroughness and fulness about it which, while to some persons it might seem almost tedious, yet to ourselves gives a sense of completeness which in itself is no mean pleasure. The Professor is evidently determined to get to the very bottom of whatever subject he takes up; and, so far as his successive subjects can be bottomed, it is only fair to say that he carries out his purpose. The style, too, is quite the reverse of ponderous. It is clear, terse, and extremely readable. Any one who takes the least interest in the subject—and, of course, no one else would touch the book at all—cannot help being led on and on by the very life and vigour of its treatment.

This is really saying much; for here in a treatise on the short epistles to the Colossians and to Philemon we have not less than *seventy-two* pages on the Churches of the Lycus;—*forty* pages on the Colossian Heresy, by which, for want of any better term, Dr. Lightfoot designates

whatever form of error it was against which S. Paul had to struggle in the epistle under consideration;—and not less than *sixty-five* on the little understood, though much talked of, Essenes. Besides this, there are upwards of *forty* pages on the meaning of the word *πλήρωμα*, and on the "Epistle from Laodicea." We should imagine that it will be a long time before any fresh essay can supersede the present, either on the Essenes or on the *πλήρωμα*—so fully and so clearly are they handled, while for almost pictorial vividness and interest the first section, that, namely, on the Churches of the Lycus, deserves to take high rank as a work of literary art. We do not mean by this that there is the least attempt at fine writing or the smallest concession to the common taste for the sensational or the prettinesses of description. But there is a scholarly grace about the way in which Dr. Lightfoot sets his picture before us, which, to our minds, has more real beauty than half the descriptions which make graphic excellence their aim.

So, also, as to the section on the Colossian Heresy. It is a masterpiece of clearness. The subject is not one which requires such a mass of information and such a balance of judgment as that of the Essenes, and it is therefore easier to handle its materials and to work up the result in a form to catch the attention and to fix the memory. But we feel that there are few young students who will not feel indebted to us if we can persuade them to study this paper on the connexion between the Gnostic temper and Judaism, and that earlier form of opinion thence resulting which had passed away before what we now know as Gnosticism had taken the shapes in which it is known to later history. The fact is that these opening Essays—those, namely, on the Churches of the Lycus, the Colossian Heresy, and the Essenes—form a very valuable contribution to the Church History of the early Apostolic age itself; and the manner in which the Professor dovetails his facts together, and the caution with which he elicits his inferences, is beyond all praise. We are especially indebted to him for his careful tracing of the correspondences between the Apocalypse and S. Paul's epistles, for his showing how the message communicated by S. John to the Church of Laodicea does but prolong the note which is struck by S. Paul in his letter to Colossæ, whether you consider its doctrine as to the Person of Christ, its moral teachings, its warnings against lukewarmness, or its denunciation of the pride of wealth, whether material or intellectual. And thus Professor Light

foot proceeds to shatter the rationalistic figments of the Tübingen school, (1.) that there had been a general retrogression throughout Asia Minor from the Pauline teaching, (2.) that upon its ruins a Judaistic Christianity had come into fashion, and (3.) that of this Judaistic Christianity S. John was the leader and the Apocalypse the expression.

Then with respect to the errors current among the Colossians which S. Paul had to combat, their combined Jewish and Gnostic character, and the sole and unique position of God the Son as contrasted with these errors, Professor Lightfoot writes:

"We cannot fail to observe that the Apostle has in view [their] doctrine of intermediate agencies, regarded as instruments in the creation and government of the world.

"Against the philosophy of successive evolutions from the Divine nature, angelic mediators forming the successive links in the chain which binds the finite to the Infinite, he sets the doctrine of the one Eternal Son, the Word of God, begotten before the worlds. The angelology of the heretics had a twofold bearing; it was intimately connected both with cosmogony and with religion. Correspondingly S. Paul represents the mediatorial office of Christ as twofold; it is exercised in the natural creation, and it is exercised in the spiritual creation. In both these spheres His initiative is absolute, His control is universal, His action is complete. By His agency the world of matter was created and is sustained. He is at once the beginning and the end of the material universe; 'all things have been created through Him and unto Him.' Nor is His office in the spiritual world less complete. In the Church, as in the Universe, He is sole, absolute, supreme; the primary source from which all life proceeds, and the ultimate arbiter in whom all feuds are reconciled.

"Thus, on the one hand, in relation to Deity, He is the visible image of the invisible God. He is not only the chief manifestation of the Divine nature; He exhausts the Godhead manifested. In Him resides the totality of the Divine powers and attributes.

"It follows from the true conception of Christ's Person that He and He alone can bridge the chasm between earth and heaven, for He is at once the lowest and the highest. He raises up man to God, for He brings down God to man. Thus the chain is reduced to a single link, this link being the Word made flesh

"Hence follows the practical conclusion that whatever is done must be done in the name of the Lord. Wives must obey their husbands 'in the Lord,' chil-

dren must obey their parents 'in the Lord,' servants must work for the masters as working 'unto the Lord.' This iteration, 'in the Lord,' is not an irrelevant form of words; but arises as an immediate inference from the main idea which underlies the doctrinal portion of the Epistle."—(Pp. 101-104.)

We have fixed upon this passage for quotation because of the force with which it expresses the analogy between the office of Christ in the sphere of creation and in that of redemption—a doctrine which is the central point of the teaching of the Epistle, and upon which the Professor insists with especial fulness and felicity. Its Christology is, in fact, the distinctive feature of the Epistle, and the Professor is never tired of drawing out its significance and value. One more such passage we must quote as being, in our judgment, of supreme value;

"This creative and administrative work of Christ the Word in the natural order of things is always emphasised in the writings of the Apostles, when they touch upon the doctrine of His Person. It stands in the forefront of the prologue to S. John's Gospel; it is hardly less prominent in the opening of the Epistle to the Hebrews. *His mediatorial function in the Church is represented as flowing from His mediatorial function in the world.* With ourselves the idea has retired very much into the background.

Though in the creed common to all the Churches we profess our belief in Him as the Being 'through whom all things were created,' yet in reality this confession seems to exercise very little influence on our thoughts. And the loss is serious. How much our theological conceptions suffer in breadth and fulness by the neglect, a moment's reflexion will show. How much more hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine Word who is the centre of all their religious aspirations, it is needless to say. Through the recognition of this idea with all the consequences that flow from it, as a living influence, more than in any other way, may we hope to strike the chords of that 'wider music' which results only from the harmony of knowledge and faith, of reverence and research."—(Pp. 182, 183.)

We have dwelt so long on these points in Professor Lightfoot's book that we have left ourselves no room to touch upon its other departments. We should have liked to have discussed one or two of his expositions of crucial texts, but we must restrain our pen. Doubtless

the book will be in all our readers' hands. Let us hope that its accomplished writer may be permitted to complete the work in which he is advancing so successfully.—*Literary Churchman*—

Differing presentments of the religion of Christ are to be met with respectively in the Church and the Nonconformist denominations. Religion, even the Christian religion, means different things to different people. *Quot homines tot sententiæ*—and that is not all. To one large class of human beings religion supplies a field of self-discipline, the satisfaction, up to a certain point, of intellectual and imaginative longings, the training of the heart and affections, the provision of a path that leads to the perfecting of the entire nature, in a word, to sanctity. This is the conception of religion which is embodied, *jussu Dei* in the Catholic Church. Therefore it is that imaginative and passionate souls have always gravitated to that august body; that her fanes throb with harmonious colour and are the wonders of the world for grandeur and grace; that poets have taken the lives of the saints to adorn with their verse, and musicians enriched her services with the glory of choral song. These things, as it were, belong to the Catholic Church. They are her appanage: but popular Protestantism has no right to them, and for this reason: that it is itself founded on the other side of human nature. It is founded (so far as it is distinctive) on common sense, not upon faith; upon the mind, not the soul; upon a series of negations, and not upon positive truths. That part of mankind in whom the higher imaginative faculties are rudimentary, or even wanting; the trading and shopkeeper class, the nature of whose employment tends to deaden their sensibility to the ideal, these take up with a religion which has the ideal element reduced to a minimum. (Hence, we may remark in passing, it was a sound instinct in the earlier Nonconformists which made them adopt the utmost plainness in their services, and make their chapels uninteresting to the point of ugliness in their form. And so the common adoption nowadays of decorated chapels in pointed architecture and adorned with encaustic tiles and stained glass, of organs and liturgical worship, is a species of falsity, and marks a period of transition in modern Dissent.) And such a religion suits them. It does not indeed remove their *class* vices. But it makes them good sons and daughters, good husbands and wives, loyal and upright and law-abiding citizens, and therefore it does a good work.—*Literary Churchman*.

DISCONTENT.

BY SARAH O. JEWETT.

Down in a field, one day in June,
The flowers all bloomed together,
Save one, who tried to hide herself,
And drooped, that pleasant weather.

A robin who had soared too high,
And felt a little lazy,
Was resting near a buttercup,
Who wished she were a daisy.

For daisies grow so trig and tall;
She always had a passion
For wearing frills about her neck
In just the daisies' fashion.

And buttercups must always be
The same old tiresome colour,
While daisies dress in gold and white,
Although their gold is duller.

"Dear robin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me
Some day when you are flying?"

"You silly thing!" the robin said;
"I think you must be crazy!
I'd rather be my honest self
Than any made-up daisy.

"You're nicer in your own bright gown,
The little children love you;
Be the best buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight,
We'd better keep our places;
Perhaps the world would all go wrong
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing
That God wished for a buttercup,
Just here where you are growing."

Summaries.

FOREIGN.

—Mr. Ridsdale has appealed from Lord Penzance's decision on four points, viz.; 1. The Eastward Position; 2. the Vestments; 3. Wafer Bread; 4. the Crucifix on the screen. His application for suspension of sentence during appeal was *denied*. This shows that the Public Worship Act was meant as an Ecclesiastical *Force Bill*, though the Archbishops said on its passage, there would be the same privileges of appeal to the Privy Council as before. Penzance followed

the Purchas *ex parte* Judgment, though he admitted it was wrong on the Vestments. The article we copy from the *John Bull* shows up the whole affair, and even the *Scottish Guardian* admits the Purchas Judgment to be thoroughly discredited.

—Rev. Flavel Cook (Evangelical) has resigned Christ Church, Clifton, on account of the decision of the Privy Council ordering him to give the Communion to a Mr. Jenkins who denies the personality of the Devil and thus makes God the author of sin. There is nothing Calvinism will not lead to, except the Catholic Faith. It is said Mr. Cook's friends are to build a new church for him, into which no Jenkinsons can force themselves.

—The Persecution Co., Limited, (whom the Papists in England regard as their most efficient coadjutors) has raised and spent £33,944 of its capital of £50,000 in prosecuting Ritualists and has a balance on hand of £2,800. If each Ritualist has to be prosecuted to be "put down," there will be room for considerable further contributions to this Missionary cause.

—The three "aggrieved parishoners" whom Archbishop Tait secured for the prosecution against Mr. Ridsdale, are 1. Mr. Clifton, a baker, who never goes to church, but says he will take care not to be "humbugged again;" 2. a Mr. Harris who keeps a beer shop in a low part of the town, and 3. a Mr. Miller, a shoemaker, who never goes to church, and refuses to allow his child to be baptized. The mayor of the place said these were the only three he could find for the purpose.

—The Rev. Sidney Turner, the new Dean of Ripon, has resigned on account of ill-health.

—The Lent services in London are attended by larger crowds than ever. St. Mary, Woolnoth, an old city church opposite the Mansion House, has been restored and reopened by Archdeacon Bishop Claughton, who preached, Dr. Irons officiating at Matins, and the Bishop in the Eucharist. Services were choral, choir boys in purple cassocks, altar with red super frontal, four vases of flowers, two tapers, and black cross on

a gold ground on the east wall. The church is to be open daily and all day.

—The Bishops of London and Ripon occasionally wear violet copes (in obedience to the Purchas Judgment) and the Bishops of Lincoln and Ely wear crimson velvet copes. Archdeacon Trollope presented the Bishop of Lincoln with his, which has a costly jewelled morse. The other Bishops have not fallen in with "the law" as yet.

—The *Church Times* warns its friends against "fancy ritual" or practices for which no good defence in a court of law could be set up, "things which some clergy like to do because they think them pretty and edifying, but which never were English usages at all, or else have been specifically repealed." Too many are *sensational*, or carried away by mere *novelty*. The warning is needed.

—A grand eight days Mission has been held at Lincoln, in ten churches besides the Cathedral.

—The Canterbury Convocation simply referred the memorial as to the Bonn Conference. The York took no action at all, the Archbishop opposing any expression of sympathy. The lower Houses of both convocations agreed on the omission from the Burial service, in certain cases, with the consent of friends, of the Committal, Anthem and first Collect. The Bishops disagreed and the question goes over till May. The debate on Rubrics was continued, but it is not likely anything will come of the elaborate work of the Joint Committee on Rubrical Revision. The Lower House of Canterbury adopted a gravamen against the continuance of the Court of Privy Council, which was supposed to have been superseded by the Judicature Act of 1873, but which Lord Cairns seeks by a new Act to perpetuate as a "working partner" of the Liberation or Disestablishment party.

—The bishopric of Bombay, vacant by the death of Bishop Douglas, has been accepted by Rev. Louis George Mylne, of Keble College, Oxford.

—The wife of Dean Stanley was buried in Westminster Abbey March 9.

—Canon Ryle has written a powerful pamphlet against allowing Dissenting services in the churchyards. It is not long since they got rid of all taxation toward their support, but it appears that now they have cemeteries of their own, they are slow to use them.

—Osborne Morgan's Resolution for throwing open the churchyards to Dissenting services, was brought to a vote in Parliament March 3, after a great debate, and defeated by 279 to 248. Last year his bill for the same purpose was thrown out by a vote of 248 to 234—only 14 majority against it. It is curious to observe that the English members (who alone are concerned in it) stood 257 against, 153 for it. The Scotch, Irish, and Welsh were 95 in favor and only 22 against. M. Disraeli pointed out that its advocates were aiming at Disestablishment, and he must oppose that as a change in the Constitution. The Dissenters had got rid of rates, and they therefore could not claim equal rights *as such* in the churchyards and church fabrics, which is really what they are seeking. But as it is, the vast majority of dissenters prefer the Church service. Dr. Spence, a Nonconformist minister of note, was buried the other day with the Church service, as preferred by the friends and the minister who officiated.

—A Dr. Allon, a well-known Dissenting minister, writes to the *Guardian* a high tribute to the late Dr. Dykes for his services to sacred music. He has published a Hymnal for Dissenters, drawing largely from "Hymns Ancient and Modern" and Dr. Dykes' tunes.

—Poor Mr. Ridsdale has to work without a curate—daily services, two celebrations and sermons and catechising on Sundays, with details of parish work. The prosecution society of course are bound to kill him off as they did Mr. Purchas.

—The Working Men's movement for "liberty of worship" seems to be gathering strength. Many large meetings are frequently held, and the spirit of inquiry and discussion on subjects of ritual and parochial work is growing.

—Dr. Irons lately made a very able exhaustive speech before the E. C. U. on "School Boardism," and the march of godless secularism in public education.

—Dr. Pusey's Letter to the *Times* repudiating Orby Shipley's gratuitous inferences from his *Eirenicon*, contains the first mention of Orby Shipley's name that we have seen in any English Church paper for a year past. And yet some are always parading him as a representative of the High Church party. As Dr. Pusey's letter has appeared in the weekly press, we call attention to the *Guardian's* article on the subject. Mr. Mackonochie's answer to Shipley is clear, manly and unimpeachable. As he implies, it is only those who justify the Pope and Vatican Council, that can consistently refuse to the Church of England her catholic rights and liberties in accordance with the Christian tradition of eighteen centuries. The difference between this school and that of Stanley and Tait—or the ruling powers—is that it holds to the Divine institution and authority of the Church, while they suppose the State or a popular vote competent both to create and govern a Church.

—It appears Mr. Gladstone voted with the minority on the Burial question. The common law right of burial in a churchyard is just the same as the right to attend the Parish church, and have the service of the Church, not a Methodist revival, or Quarterly meeting, or an infidel harangue. Those who don't like it, have a right to build meeting houses and have their own burying grounds also, or go in for public cemeteries, as is done. Dissenters want the Church clergy tied up to one service, while they can use any they choose, bury suicides or not as they please, select the most respectable, and turn the reprobates over to the parson, all the while compelling Churchmen to pay the rates, themselves being exempt, and this is their "religious equality." Really, the "safe men" in the Church of England are doing their best to destroy it with their compromises and concessions.

—The Archbishop's *cope*, when he pronounced the benediction at the London Hospital, was an "Ulster coat," a new vestment of the latest ritual.

—Since the Folkestone case was decided, some half dozen other prosecutions have been started. If the Lambeth policy is to allow no appeal from Lord Penzance to the Privy Council, it would indicate a determination to force the Purchas judgment as the law of the land: and yet Justice Coleridge, Lord Cairns and others have pronounced it bad law, and say the case ought to be re-argued, as it was only *ex parte* and undefended. It would seem the Archbishop is afraid to have it re-argued, as the press has so effectually disproved its positions and even its citations. Even Lord Penzance himself says it is wrong as to the vestments. It is new doctrine for an English Judge, that he is obliged to reaffirm what he deems bad law instead of letting it be re-argued, or appealed. The *Church Times* is calling for a *Fund*, not for litigation, but for the *support* of those clergy who will be thrown out of their livings. Monsignor Capel and the Liberationists are delighted, believing disestablishment not far off: and the Ritualists are getting their pay for their abuse of Dr. Tait,—the *tête d'armee*.

—The congregation of S. Peter's, Folkestone, now attend the Communion service of one of the neighboring churches.

—A beautiful new pulpit has been erected in Carlisle Cathedral as a memorial of Archdeacon Paley. It stands on a black marble plinth, and the body of it is of fine Caen stone, containing panels of alabaster displaying in admirable sculpture three scenes from New Testament history—one the preaching of the Baptist, another the delivery of the Sermon on the Mount, and the third the Crucifixion.

—The Privy Council, on application, has *suspended* the execution of Lord Penzance's decision pending the appeal, but only with reference to the removal of the crucifix on the screen, leaving it to be carried out at once as regards the vestments, &c.

—The *Contemporary* for March contains Mr. Martineau's assault on Materialism as expounded by Tyndall and Mr. Arnold's articles on Bishop Butler, also Mr. Oxenham's strictures upon Universalism, and Mr. Carter's letter on Bishop Thirlwall's views of the Eucharist, while Mr. Gladstone returns to his Homerology.

—A Bath incumbent has resigned his living because a parishioner insists on his putting the consecrated bread at Communion into the palm of his hand instead of making him pick it from his fingers. The Bishop hinted to the Evangelical rector to comply—hence the resignation.

—The *Tablet* says that to *reform* the Church is like an attempt to "reform God," that only Satan proposes such a thing, since he cannot destroy it. The Popes who convened the Council of Trent, did so expressly "*de reformanda ecclesia*."

—Mr. Meyrick writes the *Guardian* on March 11 that S. Paul's, at Rome, (Dr. Nevin's) was to be consecrated on March 25 (the Annunciation) by the Bishop of Long Island (Bishop Littlejohn) and that sermons were to be preached during the Octave by the Bishops of Peterborough, Moray, Down, Gibraltar, Dean Howson, Dr. H. C. Potter and others. Music in charge of Dr. Monk, organist of York Minster.

—Mrs. Stanley was buried in Henry VIIIth's chapel, Westminster Abbey, near the monuments of Queen Elizabeth and Mary Queen of Scots, and Henry VIIIth's mother. The Queen and Royal family were present at the funeral. Dean Stanley pronounced the benediction, by a great and painful effort. Lady Augusta was daughter of the 7th Earl of Elgin.

—Suppose Mr. Jenkins had been coming to Baptism, instead of Communion, and when asked "Dost thou renounce the Devil," &c., replied "I think the belief in a devil incompatible with religion or decency," according to Privy Council law, Mr. Cook would have been obliged to baptize him! Is Holy Communion inferior to baptism?

—The Rev. Chas. Parnell has resigned S. Margaret's, Liverpool, in which he succeeded the Rev. Cecil Wray. He says the step has no connection with the prosecution hanging over him.

—The Chapel of Keble College is to be consecrated on S. Mark's Day, Mr. Keble's birth-day, Dr. Pusey to be the preacher in the morning, Dr. Liddon in the afternoon.

—The Bishop of Bloemfontein arrived safe at Capetown, January 25, in time to attend the Provincial Synod, at which the Bishops of Capetown, St. Helena, Maritzburg, Grahamstown and Kaffraria were present.

—Canon Moore is dead, and Dr. Stainer (organist of S. Paul's) is gone to the Continent for his health.

—No Fellow of Trinity College, Dublin, has taken orders for ten years past. At the Disestablishment of the Irish Church, Maynooth got £400,000 out of Church funds, while Trinity College was simply secularised, and got nothing.

—The future sovereign of Great Britain has been hunting boars and tigers and useful knowledge in India.

—A Presbyterian minister in Ireland has been prosecuted for refusing the Communion to one of his congregation. Counsel contend there is no precedent for compelling a Non-conformist in such a case.

—The marriage of Professor Tyndall to Miss Louisa Claud Hamilton, eldest daughter of Lord and Lady Claud Hamilton, took place on Shrove Tuesday, at two o'clock, in Westminster Abbey. The marriage was celebrated by Dean Stanley at his especial request, and as a mark of friendship for the learned Professor the Dean selected the chapel of Henry VII. for the rite.

—The Rev. Crawford Tait, son of and domestic chaplain to the Archbishop of Canterbury, is shortly to be married to Miss Bickersteth, only daughter of the Bishop of Ripon, and niece of the Dean of Lichfield.

—The Baden Government has doubled its allowance to the Old Catholics. There are now 65 Old Catholic congregations in Baden, 24 with State sanction as parochial districts. In Berlin 23000 artisans are out of work.

—A most successful mission has been held at Hobart-town, Tasmania, reaching the bulk of the population.

HOME.

—R. McCauley, Philadelphia, has just issued the 13th edition of Dr. J. N. Norton's "Short Sermons."

—*Littell's Living Age* begins a new volume with the 1st of April—a good time to subscribe—terms \$8 a year for over 3,000 pages. Late numbers have had such articles as those from the *Contemporary* on Walt Whitman, on West Indian Superstitions, on Wesleyan Methodism (February 12 and 19, a capital article), on Goethe, Max Muller on National Education, Cardinal Manning on the Pope and Magna Charta, those from the *Edinburgh* on the Dalrymples and the two Amperes, those from the *Church Quarterly* on Aspects of Science, and the Arts, besides a mass of lighter literature.

—We should be happy to devote some pages of our Magazine each month to correspondence upon *Guilds* and the work they are doing for the Church. We have before us a number of pamphlets relating to Guilds, among which we may mention the Quarto-Centennial of the House of Prayer, Newark, and S. Luke's Guild connected with that Parish, which has also a "Guild of the Holy Child," consisting of children who meet once a week to learn to sew: Also, the "Guild of the Holy Comforter," Rahway: The "Working Men's Club of the Church of the Holy Communion, New York," with the Rev. Mr. Mottett's Address in October last: The Association for Employment of Industrious Poor, of S. Thomas' Church, New York: also the S. Thomas Association for Parish Work: Reports of the "Brotherhood of Gethsemane Parish, Minneapolis," with its Hospital, &c., &c. There are scores of others in operation already in this country.

—The "Devotions Preparatory to Confirmation," with prayers in relation to Baptism, of the Rev. J. Coleman, have proved their usefulness in many parishes. They afford a practical help to Rectors, not available in large books. Price, single copies 10 cents.

In London the annual conference of the Union of Church Guilds took place at S. Barnabas, Pimlico, January 27, at which delegates from 30 societies were present, eleven new Guilds having been enrolled the past year from places as wide apart as Edinburgh, Lynn, Glasgow, and Bristol. It is found to be an admirable corrective of the defects of the parochial system and might be made so here, to promote the spirit of unity and coöperation as against the world of secularism. Valuable papers were read on Church work, which were printed and distributed in all the Guilds. The Union Council reports Local Guilds for both sexes (parochial), 65; local Guilds for men 45; local for youths alone 15; for women and girls 30; General societies for both 10; for women and girls 2; Missionary and Colonial 10; clerical 2; Professional 5; Blotherhoods and Sisterhoods 4. We shall publish a summary of this Report.

—We have an able article from Fari-bault on the *Filioque* question in view of the recent Bonn conference, rather sustaining the position of Dr. Pusey. We shall hardly be able to give it all at once.

—The Sixth year of S. Agnes' School Albany, shows 164 pupils in the regular course, besides five past seniors in the "Oxford Course," six pursuing special branches and 15 in the "Kinder Garten." They are from all parts of the State. The Bishop's Address to the Graduating class is, as usual, genial, sparkling, and full of holy unction.

—The Eleventh Annual Report of the "Sheltering Arms" for homeless children, New York, is a noble record of a charity that appeals most powerfully to Christian sympathies. Founded by Dr. Peters in 1864, it has now a noble building on 10th Avenue and 129th Street, besides five cottages founded by gifts of \$5,000 each. Out of 500 children that have been inmates of the present building during five years past, only seven have died, which speaks volumes for the sanitary care and diet. During the year of this report, the applications were 467, of which only 86 were received, the total number of inmates being 134, the removals during the year being 86. Receipts

during the year \$27,884: disbursements \$24,548.

—We have unaccountably overlooked the *Church Review* for January (Rev. Dr. Boggs, editor and proprietor; New York, 7 Cooper Union). It has a valuable list of Articles: 1. by Bishop Lay, on Personal Holiness and Ministerial Efficiency; 2. by Rev. J. Auketell, on Latin Hymnody; 3. by Dr. McElhinny, on the Church of Christ in its Essential Being (an expository Lecture, we imagine); 4. by Rev. J. E. Johnson, on Man and Beast; 5. by Canon Ketchum, on the Church in Canada; 6. by Dr. Drumm, on Latin Grammar; 7. by Dr. Dean, on Sunday School Books; 8. by Rev. C. R. Hale, on American Church History; 9. Book Notices, and Church news. \$3 00 per annum, quarterly.

PORTRAIT OF A PARISH PRIEST.

BY BISHOP KEN.

Give me the priest these graces shall possess :
Of an ambassador the just address ;
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear ;
A ruler's awe, a watchman's wakeful eye.
A pilot's skill, the helm in storms to ply ;
A fisher's patience, a laborer's toil,
A guide's dexterity to disembroil ;
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.
Give me the priest, a light upon a hill,
Whose rays his whole circumference can fill ;
In God's own Word and sacred learning versed,
Deep in the study of the heart immersed ;
Who in sick souls can the disease descry,
And wisely for restoratives apply ;
To beatific pastures lead his sheep,
Watchful from hellish wolves his fold to keep ;
Who seeks not a convenience, but a cure :
Would rather souls than his own gain insure ;
Instructive in his visits and converse,
Strives everywhere salvation to disperse ;
Of a mild, humble, and obliging heart,
Who, WITH HIS ALL, does to the needy part ;
Distrusting of himself, in God confides,
Daily himself among his flock divides ;
Of virtue uniform, and cheerful air,
Fix'd meditation, and incessant prayer ;
Affections mortified, well guided zeal,
Of saving truth the relish wont to feel ;
Whose province, heaven, all his endeavor shares,
Who mixes with no secular affairs ;
Oft on his pastoral account reflects :
By holiness, not riches, gains respects :
WHO IS ALL THAT HE WOULD HAVE OTHERS BE,
From willful sin, though not from frailty free :
Who still keeps Jesus in his heart and head,
Who strives in steps of one Archpriest to tread :
Who can himself and all the world deny,
Lives pilgrim here, but denizen on high.

THE CHURCH ECLECTIC.

VOL. IV.

MAY, 1876.

No. 2.

INTELLECTUAL AND SPIRITUAL TORPOR.

We find a few golden sentences out of the recent Charge of the Archbishop of Dublin, that ripe scholar and most suggestive writer, Dr. Trench, which we wish to commend to the fullest and soberest reflection of our readers, as an *à priori* description of what is actually realized in a voluntary system and a country ruled by party clamors, where the precariousness of position and subsistence educates to timidity, moral cowardice, and mere subserviency to those in power; where the accumulations of age and experience only make a man an object of jealousy and fear; where the secular mind, absolutely strange to theological knowledge, is trained to regard all intellectual effort as identical with disloyalty; where all honest utterances within the camp are interpreted only with reference to the proximity of some enemy without; where sincerity is sacrificed to effect, and truth is sacrificed to success; where the fate of eminent worth and shining abilities, smothered in an ocean of mud, has induced upon the average clerical mind the contentment of a hopeless mediocrity, a sort of intellectual despair that makes a virtue of necessity and formulates itself in a new version of

In medio tutissimus:

which makes a *tabula rasa* the best of all credentials for any position, and practically teaches as a sort of ninth Beatitude, "Blessed is the man who has never *said* anything, *written* anything or *done* anything," for all that youthful ardor built upon the self-denying toil of laborious days, may take wings and fly away no less than the grosser riches of the devotee of Mammon. We have written a sentence almost as long as Clarendon's opening; but our vocation is not to confirm this intellectual torpor, but to awaken men from it, to help on the movement already stirring beneath as the precursor of better days to come, which shall dethrone passionate ignorance, and leave our wise men and scribes free to bring out of their treasure things new and old.

In the Charge of his Grace, the Archbishop of Dublin, given to his clergy a few weeks since, occurred the following remarkable passage on the advantages of breadth of view and culture:—

"What they had to fear whenever the revision agitation is ended, and certainly some day or other it will end, is not a too tumultuous life, but a too stagnant one—not a rashness and overboldness in striking out new paths, in bringing out of their treasure things new and old, but a timidity

will have possessed it—a stagnation which will first make itself felt in the region of theological thought. A Church like theirs, with courts of its own, to which it can at once appeal, in the very nature of things will prove much less tolerant of any original thinking or doings than an Established Church like that of England; will resent more promptly and more strongly any departure from certain theological traditions; will be tempted to make the position of a dissident from these, not unpleasant only, but more or less precarious. Some will speak out notwithstanding, and dare the worst that can happen to them; others more prudently will hold their peace—this, let him observe, was not a morally wholesome process for those with strong convictions; while again, there will not want those who will seek for themselves another and a freer field than any which we are prepared to allow. Now, a church intolerant of error, that will not bear those who teach it, we may indeed hail that as a church loving the truth, and which the God of truth will own. But what we must fear is the narrow mindedness which will tolerate only one way of putting the truth—only one aspect of the truth. Only let this go on for a while, let a church be administered in this spirit for a certain number of years, and the Spanish Inquisition will not have been more effectual in killing all freedom of thought in Spain than will this have been in our land which perhaps is boasting all the while that it is walking in the clear light of Gospel truth. Who could think without a pang of this Church of ours—the Church of Bramhall, of Taylor, of Ussher, of Leslie, of Knox, of Archer Butler, of O'Brien, thus sinking into intellectual torpor—failing any more to find a voice of its own, or to contribute its share and symbol to the common stock of the Churches of the Anglican communion—nourishing itself, so far as it cared to nourish itself at all, *on what others had produced*—but itself, as stricken with barrenness, as though its doom had been uttered, ‘No man eat fruit of thee any more;’ with no thought, no speculation, no strivings of any deeper life—repeating old *shibboleths* which were good once and might be good still, but from which, on her lips, all life and power have departed.”

We are often tempted to comment on the articles we publish, and should do so, if we had more space at our command, not already mortgaged to better matter. We are constantly receiving testimonies to the great value and importance of some of our selections, though in the narrow limits to which we are confined, we find the task of making choice amidst the great variety of church literature steadily increasing in difficulty. Several correspondents speak of the remarkable piece on *Archbishop Laud*, and one says that it contains “more solid stuff than all our histories of the Church of England put together.” The same good friend thinks if we “keep up to this high water mark, we are a success;” but that we “must keep clear of dullness and common-place, as we do of mortal sin.”(?)

We believe our readers will also find the article on Theodore of Mopsuestia a most rare and suggestive piece on root questions of theology—questions of the ages, as germane to modern life and thought as they ever were even to those primitive ages of religious earnestness. It would seem that here is solid footing for Christian belief as to the great problem of free-will and Divine grace, perhaps a mystery after all philosophy can do.

We are giving a series from Mr. McColl's letter to Mr Gladstone, not so well known as his Six Letters to Lord Selborne. He is simply a wonderful

writer, and whatever his ecclesiastical altitude, we know the whole Church must welcome his powerful pen to the defence of church principles and the Catholic Faith.

The original leading article of this number is that on the *Filioque* by Dr. Richey, a very clear and well put statement of the whole subject. We ought, perhaps, to withhold comment, till the whole paper is given; but we may, perhaps, take leave to observe upon the historical branch of the subject (which we have not seen more clearly and concisely stated elsewhere), that on the very best showing, the *Filioque* has never become ecumenical, in any such sense as the original Niceno-Constantinopolitan creed is ecumenical: for the Western Church, *ex vi termini*, is not ecumenical, and the six Councils certainly *are* such. The inhibition of the Council of Ephesus, which was repeated by the two succeeding Councils, is just as good against a provincial Church as against an individual, and indeed, we can suppose that its only legitimate meaning is, that whatever has been set forth by an ecumenical council can be modified or added to only by a council of the same character. We have often taken occasion to mention that the *Filioque* did not originate in the Papal infallibility. Beginning in a Provincial Church, the sanction of the Holy See was finally obtained by Erastian pressure, something like that which got for Henry VIII. his title of "Head of the Church," or for the Emperor of Germany his soubriquet of *Summus Episcopus*. Mr. Ffoulkes has pretty well handled this matter in his "Church's Creed or Crown's Creed."

As to the *doctrine*, that is quite another subject. What all branches of the Catholic Church must agree upon is, that there cannot be two *αρχαί* in the Trinity: and this was the basis of reconciliation at Bonn.

We must say to our lady readers, that when we can find a "story" of manageable length that illustrates some *principle* as well as that "Conversation in Lent" on *Luxury*, we shall not fail to print it. Our purpose is to give a little more space to *Miscellany*, with a wider variety of topics.

THE FILIOQUE.

A Paper read before the Middle Convocation of the Diocese of Minnesota

BY THE REV. THOMAS RICHEY, D. D.

The late Bonn Conference and the discussion arising out of it, have brought again into prominence, the question of the *Filioque*. Intimately associated as the controversy is with the whole subject of Catholic unity, it involves issues of more than ordinary importance. I need make no apology, therefore, for making it the subject of discussion at the present time.

Three points chiefly present themselves for consideration; and to the discussion of these, without further preface, I shall address myself:

- 1st. The History of the Question.
- 2d. The Lawfulness of the Insertion of the Disputed Article into the Creed.
- 3d. The Doctrinal Issues Involved.

I. THE HISTORY OF THE CONTROVERSY.

The first instance of anything like an authoritative statement of the doctrine of the *Filioque*, is to be found in the Acts of the Spanish Council of Toledo, A. D., 447. The Priscillianists, to their other errors, added that of Sabellianism: this led the Council at Toledo to affirm with exactness the hypostatical relations of the Three Persons of the Godhead. [Baronius (Vol. VII. Ann., 447.) dates the introduction of the article of the *Filioque* into the Creed from this time: the more correct statement, however, would appear to be, that it formed part of a *local* creed put forth by the Council. Dr. Neale by a peculiar kind of special pleading (which I regret to say characterizes his whole reasoning on this subject), attempts to prove "that the Council of Toledo in A. D., 447, did not adopt the *Filioque*." (Introduction Vol. II, 1152): I give the creed set forth by the Council: "*Credimus in unum verum Deum Patrem omnipotentem et Filium et Spiritum Sanctum, Visibilium et invisibilium factorem, per quem omnia facta sunt in coelo et in terra, unum Deum et unam esse divinae substantiae trinitatem. Patrem autem non esse Filium ipsum, sed habere Filium, qui Pater non sit; Filium non esse Patrem, sed Filium Dei de Patris esse natura; Spiritum quoque esse Paracletum, qui nec Pater sit ipse, nec Filius, sed a Patre Filioque procedens. Est ergo ingenus Pater, genitus Filius, non genitus Paracletus, sed a Patre Filioque procedens, Pater est cujus vox haec audita est de caelis: Hic est Filius meus dilectus, in quo mihi bene complacui, ipsum audite. Filius est qui ait: Ego a patre exivi, et a Deo veni in hunc mundum. Paracletus est spiritus, de quo Filius ait: Nisi ego abiero ad patrem, paracletus non veniet. Hanc trinitatem personis distinctam substantia unitam, virtute et potestate et maiestate indivisibilem, indifferentem,*" etc.] At another council of Toledo, A. D., 589, called to confirm in the Catholic faith the Goths who had just renounced Arianism, Anathema is pronounced in the 3d canon upon "whosoever doth not believe, or hath not believed, that the Holy Ghost proceedeth from the Father and the Son, and hath not said that He is coeternal with the Father and the Son." While the addition thus appears in the *local* creeds, we have no certain record of any change in the *œcumenical* symbol, however, until the time of the Eighth Council of Toledo, A. D., 653: after this we have evidence of the insertion in the creeds of the Council of Merida (A. D. 666). Braga (A. D. 675) and the later Councils of Toledo (A. D., 681, 683, 688, 694).

The close proximity of the Spanish and Gallican Churches led to the introduction of the article into France. The subject was discussed at the Council of Gentilly, near Paris, A. D., 767, with what result we do not know. The next landmark in the history of the controversy, is the Council of Friuli, A. D., 791 (6). Here we have it urged by Paulinus of Aquileia, in opposition to the Greek notion that no addition is to be made to an ancient and œcumenical symbol, that the examination and completion of an original document in accordance with the needs of a particular age and with reference to new errors that are arising, is allowable*.

*Guericke's Church History, vol. II. p. 73.

The doctrine thus gradually extending itself throughout Spain, France and Northern Italy, acquired additional strength by the action of the council of Aix la Chapelle, A. D., 809. The custom had begun to prevail in France of singing the Creed in Divine service, as an additional protest against heresy, and the article of the *Filioque* had been received without question, it would appear. But inasmuch as the question was being more and more agitated by the Greeks, Charlemagne concluded to send legates to Rome to get the sanction of Leo III. to the Spanish and Gallican practice of singing the Creed, and to have the article of the *Filioque* inserted as part of the œcumenical symbol. Leo made no serious objection to the singing of the Creed; he would allow the doctrine of the double procession to be taught as a necessary part of Christian doctrine; but he hesitated about giving his consent to the addition to an œcumenical symbol. It was in vain the Imperial envoys tried to convict Leo of holding an illogical position, in that he permitted the double procession to be taught as a necessary part of Christian doctrine, and yet withheld consent to the introduction of the article into the Creed: Leo was not to be driven out of his conservative position by the force of logic, and so the legates had to leave without accomplishing their mission.

The controversy waxing hotter and hotter, it reached its consummation about this time, so far as the continued friendly relations of East and West were concerned. The matter came about in this wise: Bulgaria occupied a kind of middle ground between East and West: East and West both claimed it; and Bogoris, the reigning prince, found it to his interest to keep up friendly relations with both. The consequence was a difference of rites and customs, and a difference in the confession of the faith by the use of the article which came from the West, into the Creed. It was a time when the more energetic West was advancing with great strides in the extension of the faith: the throne of Constantinople was paling before the rising splendour of Old Rome; Photius, the patriarch of Constantinople, was a parvenu and an usurper—otherwise, a well meaning man—and he found it to his advantage to arouse Greek jealousy, by pointing to the daring of the West in presuming to introduce a new article into the Creed. The Greeks had been accustomed to regard theology as their peculiar mission: the bait, so skillfully thrown out, took only too well. The East kindled into a flame. It was in vain the Roman See pleaded (as in the case of John VIII., soon to be noticed) its inability to stop the growth of opinion in the West. Photius would accept no compromise; he would admit no delay. The western patriarch had the choice given him, either to stand by his friends and give the sanction of his name to the insertion of the article into the Creed, or to allow himself to be overwhelmed by his enemies. There could be no question as to his choice. Nicholas I., was not a man to yield to intimidations when put upon his mettle; he placed the defence of the Latin Church in the hands of the ablest theologians of the time: Æneas, of Paris, and Ratramn, of Corbie (the same Ratramn who took part in the Eucharistic controversy), undertook the task. They accomplished it, at least to their own satisfaction, and to the satisfaction of the western Church: henceforth the article of the *Filioque* may be regarded as a *fait accompli*.

The thing was done; and yet the Roman See did not give up all hope of bringing about an adjustment of the difficulty. Nicholas defended the doctrine; but he does not appear to have inserted the disputed article in the Roman Creed, for we find his successor John VIII., laboring to effect a compromise in the case, and pleading for forbearance. "Not only have we no such addition," he says, "but also, we condemn them as transgress-

ors, who were the first authors of the addition. We carefully labour and endeavour to bring it about, that all our bishops may think as we do:" but no "man can suddenly alter a thing of such consequence, and therefore, it seems reasonable to us that no man be violently constrained by you (he is writing to Photius) to leave out this addition." In the later stages of the controversy, after the Roman Church had consented to the admission of the article, we find Gregory IX. and Martin IV. expressing a willingness that the Greeks should continue to recite the Creed without the disputed article, while affirming their own determination to continue in the practice which they had begun*.

I need pursue these historical details no further: with the acts of the Council of Florence all are familiar. Before leaving this portion of our subject, however, let me ask you to review the facts of the case, as without any attempt at colouring, I have given them. The Roman See, it will be noted, was the very last of all the churches of the western confession, to consent to the introduction of the disputed article into the creed. Spain, France, Northern Italy, Germany and the British Church (according to Bede, Ecc. History, Book IV., Chapter 17.) had all embraced the doctrine, and (with the exception of the last mentioned perhaps) had carried the change in the Creed into effect before the Roman See could be induced to act: and we have John VIII., even after Nicholas had yielded, pleading for consideration, and holding out the hope of being able to bring about a change. What then becomes of the *Argumentum ad invidiam*, against which Dr. Pusey in his late letter on the subject has raised his protest? Throughout the whole of the long and painful controversy, so far as we have traced it, the Roman See followed, it did not lead: to the last, even to the extent of confessing its own impotence, it sought to avoid the issue; the most it asks for, is for liberty to follow what had become a universal custom in the West, and the liberty it asks for itself, it is willing and ready to extend to others. The truth is, that to speak of the papacy as having any existence in the earlier stages of the controversy, is simply a vulgar error. Does Leo III. act like a man who felt that he was possessed of absolute prerogative? Is the language of John VIII., the language of a man who imagines he can settle doctrinal questions by his own infallible dictum? Nothing of the kind. It is, moreover, an utter perversion of historical fact to represent the West as the aggressor throughout. On every occasion when the matter came up for dispute, it was the Greeks struck the first blow: the West did little more than to ward off the attack. It was the charge of heresy made against the Latin monks at Jerusalem, which led Charlemagne to call the Council of Aix la Chapelle, and ask the protection of Leo III. for his perplexed Franks: it was the outbreak of Photius which placed Nicholas I. upon his mettle, and rallied the whole West to the maintenance of its honour. There is such a thing as historical justice, and we owe it to ourselves and our forefathers (let the ultimate decision of the matter be what it may.) to prove to posterity that we have not been the first to stir up this strife, nor have we ever taken the part of the aggressor. I speak now of the period which I have made the subject of review (up to the close of the 13th century), for with the action of the Latins after the time of Boniface VIII., I have no sympathy, and I offer no defence.

II. *The Lawfulness of the Insertion of the Filioque in the Creed.* The strict argument of the Greeks, in proof of the lawlessness of the West in introducing the article of the Filioque, is that it was in open violation of an

*Neander, vol. IV., pp. 541-6.

express decree of the Council of Ephesus in the case. This has been so often repeated and so generally received, that I am almost afraid to place in opposition to it the facts of the case. It will be remembered then, that one Charisius brought to the notice of the fathers assembled at Ephesus, a creed which was passing current in certain parts of Asia Minor, and by which many of the simpler clergy had been deceived. It had been introduced into Lydia by a Nestorian propagandist, James of Constantinople, and was in reality a Nestorian creed, most skillfully disguised. This Creed together with the creed of Theodore of Mopsuestia was read: whereupon "these things having been read, the Holy Synod determined that no *person* shall be allowed to bring forward, or to write, or to compose any creed besides that which was settled by the Holy Fathers, who were assembled at the city of Nicea with the Holy Ghost." It is curious to see how this decree, from the day of its promulgation down to the present time, has been seized upon to prevent further discussion and to bind the Church in swaddling bands. The first person who seized upon it, and perverted it from its original purpose, was Eutyches. He professed that he held the Nicene faith, and cited this prohibition of the Council of Ephesus against the imposition of any other formula. But it was in vain Eutyches urged that he was "apprehensive of contravening the Council of Ephesus by exceeding the definitions of the Nicene faith."* The council before which he was summoned to appear, felt his plea to be nothing but a miserable evasion, and proceeded to his condemnation. The truth is (as the acts of the Councils of Chalcedon and Constantinople conclusively prove, by affixing the words of the decree of Ephesus to their own definitions of the faith), that the fathers of Ephesus had not conciliar action in mind when they passed their decree, but the making of creeds by *individuals*, like Theodore of Mopsuestia or James of Constantinople, in opposition to the œcumenical symbols. It is an acknowledged principle of legal interpretation in judging of any document, that we must take the preamble with the main body of the document to determine its meaning. Apply this principle to the decree of Ephesus, and what is the result? The creeds of Theodore of Mopsuestia and of James of Constantinople, had just been read and were condemned, and it is forbidden any *person* to set forth creeds upon his own individual authority. But what, I ask, has this to do with the question of the Filioque? Has the West ever claimed that anybody and everybody may bring forward, write, or compose a creed of his own? Did the western creed originate in this way? But admitting the argument of the Greeks in the case, it will be found to prove too much. If we are to take the words of the decree as forbidding any addition whatsoever to an œcumenical symbol, they condemn the addition made by the Council of Constantinople, just as much as the addition made by the Council of Toledo. Will it be said that one was an œcumenical symbol, and the other a Provincial? I answer: This is to look at things from *our* point of view, not from *theirs*, for at the time of which we write, the Council of Constantinople had not yet proved itself to be œcumenical.

I rule the decree of the Council of Ephesus then out of court, and proceed to consider the broader question of the principles which govern the whole matter of Christian symbolism. Looking at things from *our* standpoint, it must indeed be regarded as passing strange, that any branch of the church catholic, of its own motion, should think of introducing a new article into an œcumenical symbol. We can imagine what an excitement it would create at the present day, if the Church in Ireland, or in Australia,

*Robertson, vol. II., p. 209.

were to attempt to add an article to the faith: we know what indignation was felt when the American Church bracketed the article of the descent into hell. Yet, here, in the so-called "ages of faith"—when the Roman See we are assured, was using every effort to bring East and West alike into bondage,—we have the Spanish Church adding an article to the faith—we have the Frankish Church reciting the Creed with the article, then asking the Roman See to confirm its action. The Roman See itself, meanwhile, has never admitted the article into its Creed, and it steadfastly refuses to do so. There is no breach of unity, notwithstanding: there is not a word about excommunication. How do we account for it? Could things (it is surely worth while to ask) have been just the same then, as they are now?

When we come to inquire further into the matter, we find it was no unusual thing for local churches, in these earlier ages of the faith, to add to the Creed admitted articles of belief, when the necessity of dealing with some local heresy demanded it. Hence, the variations in the Apostles Creed. The articles of the "descent into hell" and the "communion of saints," were never enounced in the East; they are not to be found in the Roman nor in the African Creeds: they are confined almost exclusively to the Creed of Aquileia, and to the Spanish and Gallican creeds. It is admitted that the article of the "communion of saints" is of late introduction, and was added to the "Holy Catholic Church" to stamp as heretical, those who had departed from the Church with a view of setting up a rival Communion. What is thus true of these two articles of the faith, is also true of a third—"the life everlasting." It is found in the Creed of Jerusalem, and in the African and Spanish Creeds, and in the Creed of Ravenna, but not in the Roman Creed, nor in the Creed of Aquileia (not to mention others). Here then we have three variations in the Creed commonly known as the Creed of the Apostles: we have churches as near to each other as Ravenna and Aquileia, differing from each other. How do we account for it? Only on the supposition that local churches were accustomed to admit into their symbols, received doctrines of the faith, without question, when local circumstances required it. The variations in the Apostles Creed, so far from giving evidence of indifference or laxity, prove just the opposite. They give evidence that the Church in the Apostolic age, and for some time after, was keenly alive to everything like false doctrine, and was continually on the watch against it: when necessity seemed to demand it, the Church everywhere felt at liberty to take out of the fulness of apostolical tradition and put her official stamp upon it.* It was the same, I take it, in France and Spain, in their manner of dealing with the Nicene symbol: they never imagined they were departing from the integrity of the faith, when, to meet local heresy, they added to the Creed an admitted article of belief (for there is a sense in which, as we shall see, all have ever admitted the doctrine of the procession from the Son).

There is no department of theological science which, when we come to deal closely with it, requires more careful handling than the whole question of symbolism. It is one of the things in which we often find traditional feeling and pious sentiment in seeming conflict with the facts of history, and the processes of the reason. Traditional feeling, for example, finds adequate expression in the statement of Rufinus, that the twelve Apostles, before they set out upon their several missions, met together at Jerusalem,

*This was the proper function of Church Councils: they did not make Creeds out of whole cloth, but put their stamp or imprimatur on this or that expression of the traditional faith, and so it became current coin of the realm.

and contributed each in turn, a separate article to the Creed, which now bears their name. Now it is without question to be received that the Apostles left behind them a well defined outline of fundamental beliefs. But it cannot be proved that this traditional belief formulated itself at all times and in all places in precisely the same manner. Not so. The creed, as to its general outline, and the arrangement of its parts, is a growth,* the germ of which is the Baptismal formula: around this the various articles expanding what was contained in the three great fundamental articles of belief, God the Father, Son, and Holy Ghost, grew and shaped themselves into what we now call the Creed of the Apostles. It was, however, a work of time, and it took effect without preconcerted action or design by the silent power of the Holy Ghost.

The Nicene Creed is the product of another age; it bears witness to another conflict. The early Church found in the simple, untechnical, Apostolic symbol, all that it required: the statement of the fundamental facts of Christianity as they grouped themselves around the Three Persons of the Godhead in their economic relations, was regarded as sufficient for the converts to the faith. The Nicene age demanded for its deeper needs, as well as for its defensive and polemical purposes, a *scientific* expression of the faith: it goes beyond the simple statement of facts and has to do with the eternal and hypostatic relations in the everlasting Godhead. The Nicene Creed formulates and defines with scientific accuracy, the doctrine of the Eternal Sonship: it is singularly reticent, however, regarding the Third Person of the Godhead. It contains but a single clause regarding Him. So intent was the mind of the Church in discriminating and defining the nature of the second hypostasis in His relation to the First, that after the single statement, "we believe in the Holy Ghost," the Nicene symbol goes back again to the main subject. Little more, however, than a half century, had run its course, when the rise of the Macedonian heresy compelled the Church to begin to define more closely the nature and relations of the Third Hypostasis. What the Nicene Creed did for the doctrine of the Eternal Sonship, the Creed of Constantinople did in part, for the doctrine of the Holy Ghost.

But the conflict with error was not yet over. Arianism was transplanted by the invasion of the Goths from the East to the West. It took new root in Spain, and soon began to shoot forth into fresh vigour. The Spanish Church found it necessary to guard with even stricter definitions than before the Divinity and consubstantiality of the Eternal Son. It restored to the Creed the *Deum de Deo* of the Nicene formula (omitted as unnecessary by the Council of Constantinople); and to maintain the perfect equality and consubstantiality of the Father and the Son, it added the *Filioque*. The Creed thus extended remains the acknowledged symbol of the West, as the Constantinopolitan symbol does that of the unchanging, never-varying East to this day.

* *Καὶ διὰ τὸν τρόπον οὗ τοῦ συνάψεως σπόρος, ἐν μικρῷ κόκκῳ πολλοὺς περιέχει τοὺς χλάδους οὕτω καὶ ἡ πίστις αὕτη ἐν ὀλίγοις ῥήμασι πάσαν τὴν ἐν τῇ παλαιᾷ καὶ καινῇ τῆς εὐσεβείας γνώσιν ἐγκεχόλισται.*—S. Cyril, Lect. Cat. V., 12. See Beveridge on the Articles, Art. VIII., p. 242.

THEODORE OF MOPSUESTIA AND MODERN THOUGHT.

(Concluded.)

So far of Theodore and his system. But an essay towards the history of doctrine would but half fulfil its object did it close without some remarks on the light which its subject throws on the problems of the present day, and the attitude of Churchmen towards them.

The reader can hardly fail to have been struck with the contrast between the scanty knowledge of the great Theodore, and even of his writings, which has come down to our day, and the well-defined intellectual spectrum which his influence casts for our analysis. We cannot reconstruct the personal character. A gleam here and a shadow there must constitute our knowledge of the man. But are we not too prone, it may be asked, to be content with but a shadowy acquaintance with that which may become to us more real, viz: the similarity, the almost identity, of the problems of the fifth Christian century with those of our own day? The whole way in which the history of doctrine is handled by modern theologians may well lead men of the world to think, that the problems, which had a living interest to Cyril or to Augustine, can be to us but as shadowy figures projected by the light of half-perished memories. As regards the long development of modern thought through the early days of the Church's speculative activity, we seem to deserve the words which have been lately, and it may be hoped in this region undeservedly, said of our realization of the central events of our religion—that the faint spectral figure of our Lord in the Refectory at Milan “is the image of what the history it symbolizes has been more and more ever since, paler and paler, as it recedes from us.” People ask, and so long as our theological teaching is what it is, they will ask, what, after all, is our personal interest in the problems which to Cyril or to Augustine were matters of a passionate life and death struggle? Does any one now go about to teach the world that there were two personalities in Christ? Are the relations of grace and free will in human action interesting to any but a few theological antiquarians? and on the answer which the Church and her teachers are prepared to give to these questions depends her hold on the mind of England. So far as that hold is relaxed, it is due in part to our handling of living questions as something different in kind from those which occupied the Church in the days when she was the intellectual arbitress of the world. To come to the question which in the present day is the most perfect counterpart of that which Theodore brought before the world—Does the Christian Church of to-day treat utilitarianism in morals, and its counterpart, materialism in philosophy, as a question which comes within the natural range of her teaching? Has not the tendency rather been, even in those who have grappled with these questions, to wonder that they should have had the rudeness to break in upon our reverie?—and yet this is simply the reappearance, in the form in which it was inevitable that it should reappear, of the question for which Cyril and Augustine girded themselves as a matter of course. Until the almost injured feeling, with which we regard our part in controversy, is got over, we shall do little to sustain that part. Churchmen sometimes appear almost to think that it was reasonable that the Church of the fourth century should be expected to contend with heresy, which kept to theological ground, but that we are hardly used in being compelled to fight in the open field, instead of behind the bulwarks of the Creeds. And then they wonder that some of those who are more ready for the open encounter cry down the old fortresses as useless, and are prepared to dismantle them accordingly.

One of the weak points of the Church's position has lain in the fact, that, while the assailants have known well that in attacking the Athanasian Creed, they were battering at a real obstacle, the defenders were long allowed to think that they were fighting for a relic of antiquity. Were this the case, shadow must go down before substance, antiquarian taste before scientific enthusiasm. But let it be known that the contest now is the same as it was when those formulæ came into being, and the attitude of the defenders will alter. If this end is really to be secured, we must be content to reduce the old questions to a new phraseology. We must be ready to reduce to terms of philosophy and of physical science, the truths which in their theological dress strike the ear of the world as an anachronism. In the doctrines of the Holy Trinity and the Incarnation, the Church has had committed to her charge the key by which all the difficulties of philosophy and of science can be, and ought to be, unlocked. But the wards in which it must turn are not now of the same shape as they were once. And the old key must be refashioned to fit the new locks. The names of Strauss and Huxley have a very different set of associations from those of Eutyches and Theodore. Yet they have but reproduced in the form, which is proper to our day, the same difficulties which those older teachers raised. In France, Locke is repeating by the mouth of Comte, and in England by that of Spencer, what he himself, however little he may have known it, did but repeat from Arius and Theodore: while modern pantheism is again but an unconscious repetition of the ideas of monophysitism. As regards Theodore himself this may easily be made plain. If the reader is not already too weary, let him turn his thoughts back for a moment to that which was shown to be the central point from which the moral and speculative sides of Theodore's teaching branched off, the problem of moral evil. When Theodore asserted that God allowed men to sin in order to their moral development, he lost sight of the eternal distinction between moral and physical evil. When he denied that death was brought upon mankind by sin, he inverted their mutual relations. In this he simply anticipated the teaching of modern utilitarianism, for he brought down the distinction of right and wrong from the region of our personal relations with God to that of human expediency. He made the consequences of human action the origin, not the result, of its moral character. It was impossible for a writer of that day to put the whole question out of relation to the idea of God; but by explaining that it was not of the essence of sin to be an outrage against Him, he approached as nearly as a man of that day could to the platform of atheistic morality. It has been sufficiently demonstrated above, how all his other teaching hinged upon this single point. And it will therefore perhaps be sufficient before concluding, to try and draw out the vital importance of a question, to which it can make no difference whether it appear in an ancient or a modern form.

To every mind which aims at intellectual completeness in its conceptions of God and man, the meaning of moral evil must present itself as the crucial question. Here the choice must be made between that abstract completeness of logical conception, and that practical satisfaction of moral instinct, which can never in this life be compatible. The mind which has ranged on unsatisfied and without perhaps realizing the full import of its own questions, through long speculations and doubts, must here make its final choice. On the one hand let the admission once be made, that there is no evil in the universe, which cannot be in some sense explained as a step in the development of good, and logical completeness seems to accrue to the whole conception of God's dealings with man. On the other hand, let the evil which is felt within be admitted to be in antagonism to God;

regard it as the working of a principle hostile to Him, which not only "is not," but 'cannot be, subject to His law,' and the two strongest moral instincts of humanity, the instinct of contrition and the instinct of aspiration, find the satisfaction for which they crave.

If it be possible so to explain moral evil as to reduce the struggle of life to that game of chess between man and nature described by Professor Huxley—if we can conceive of God as looking on at that struggle, holding aloof that by our own unaided efforts we may attain to the highest good, namely the experience that submission to law is a condition of creaturely happiness, then in a certain sense, our conception of his love gains completeness. That love, such as we conceive it to be, will stand out clear and unclouded before us, not blurred by the dreadful pall of the smoke which the Apostle saw going up for ever and ever. It requires a comparatively small effort of faith to believe that temporal evil is but a step in the working out of some higher good. It is the belief in the eternity of evil, which makes the greatest demand upon the faith of the Christian of to-day. Nothing but the consciousness that within himself moral evil is a dread reality, can make him believe in hell. To many minds, it is true, as to that of the present writer, this middle course of Deism, a belief in a God to whom sin is not what the Bible teaches that it is, offers no relief whatever from the exigencies of the whole Christian Creed. Such minds can at least enter into the feelings of Mr. James Mill in his preference for Atheism over Deism. The problem presents itself to them in some such form as this. If moral and physical evil are not regarded as different in kind, if moral evil be not an outrage on the sanctity of a Personal Being, then what do we gain either morally or intellectually by retaining any conception of God? To such minds the only possible conception of Him is that which Christianity presents to them, that namely of a Being in whom Holiness and Love are inseparable, nay identical. To them the love of God loses all meaning, if it be reduced to a huge embodiment of the utilitarian conception of benevolence. The whole moral character of His love is lowered, when sin has ceased to be regarded as an outrage upon His perfect holiness. Take away the belief that moral good and evil are different in kind from all other good and evil whatsoever, and the idea of God and of His love vanishes from their spiritual horizon. It would not be overstating the case to go one step farther, and to say—eliminate hell from theology, and you eliminate God and Love. For the doctrine of the eternity of punishment is but the reflex of the belief that Holiness is the one good in the universe and sin the one evil.

But putting aside for a moment the conviction that the alternative must ultimately lie between the Catholic faith and naked atheism, the problem may be stated thus. On one side it is possible by explaining the eternal antagonism of right and wrong into the mere conflict of jarring circumstances, to conceive of God as all good, and therefore intolerant of evil, all powerful, and therefore not bound to tolerate it. The only effort required of faith will then be to explain the sufferings and wrongs of this world as a step in the ultimate development of a final and all-embracing good, a step which possibly our experience of the way in which "pain enters on its glorified life of memory" may enable us in some degree to understand.

But this explanation of the tanglements of life, while it will not serve wholly to eliminate mystery and its unwelcome attendant humility, will have been purchased at the sacrifice of the two most precious treasures of the moral life of man, the feelings of aspiration and of contrition. These can only find their full scope, when moral evil is looked at unblenchingly in the light of a personal relation between God and His fallen creatures. It is towards a Being, before whose holiness all which contradicts His Love

must be withered and scorched, that those instincts must go out for satisfaction. If our God be not a consuming fire, He is not Holiness nor Love. But if these are His essential characteristics, if without these we cannot conceive of Him, then while the aspirations of the soul go forth to Him, and its contrition bows down at His feet, the eyes of the intellect must be veiled before the problem which His attributes present. It must acknowledge, that the existence of evil cannot in our present condition be reconciled with His Omnipotence and His Love. Are we then, for the sake of making that problem one degree less insoluble, to explain away the deepest meaning which good and evil can convey to us, to say that there is no sin and no hell? or shall we acknowledge that the evil, which is within us, is the one tangible reality of life, that the aspiration which struggles, and the contrition which protests, against the toleration of evil, are the indication of some higher good against which that evil is an outrage? Shall we accept the contradiction of evil to secure the moral conception of good? This is the ultimate issue of the question which Theodore raised.

"Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified in Thy saying, and be clear when Thou art judged." This is the answer which that question must receive from those minds in every age, to which the consciousness of sin in the heart forms the clue to all theology. It cannot be too strongly urged on theologians and on Christians generally, that much must depend in the future on the boldness, with which they maintain that none but a moral clue can unravel the mysteries of God. And this truth must be put forward not in a timid, apologetic strain, but with the aggressiveness of assured conviction. The existence of suffering, death and hell itself, so irreconcilable by the mere intellect with the idea of the love of God, must be shown to be to the moral consciousness an essential part of that love. And it must be resolutely maintained, that when any question of this kind comes as it were to be matter of debate between the intellectual and the moral consciousness the claims of the latter to satisfaction are absolute, and can brook no appeal.

But this is not all the task which Churchmen must set before themselves. Subject to this one appeal from the intellectual to the moral consciousness, the Church must be prepared as of old to present an intellectual front to the philosophical questions of the day. Her task, if she is true to herself, must be the same in the nineteenth century as it was in the fourth and fifth. The extreme developments of Alexandrine and Antiochene theology represented in that age the two great schools of Pantheistic and Materialistic thought, into which the non-Catholic world must always be more and more divided. And between these conflicting schools the Church must be prepared to hold the balance. She alone has been entrusted with the tally which will fit the inner edge of these two parted fragments. Her doctrine of the Trinity in Unity resolves the old antinomy of the many and the one shows how, in a region beyond human thought, the One is hypostatized as Many, and the Many are truly One. In her doctrine of the Incarnation the other great antinomy of matter and spirit finds its ultimate resolution. To all other systems these fundamental antitheses of thought must always be irreconcilable. No merely philosophical thought can reconcile a belief in the Infinite with the reality of finite existence. In the Person of her Incarnate Lord the Church sees both embodied. She alone, then is strong enough to be comprehensive where philosophy must be one-sided. She alone can afford to acknowledge that no intellectual system can be complete, which does not at a certain point go beyond the limits of logic to pass within those of mystery. When that point is reached the alternatives

are these: 1st, to ignore with Pantheism the reality of the finite; 2nd, to deny with Materialism the existence or the cognizability of the Infinite, and even the possibility of any immediate knowledge of the mind itself; 3rd, to acquiesce in the scepticism of mere literary culture, and the indifference of intellectual despair; or, 4th, to put oneself into the hands of the Church, to be initiated into the Divine mysteries of the Holy Trinity and the Incarnation.

It may be asked then, whether the modern representatives of that body, which ought to be the arbitress of the schools, are going to allow her always to be a negative quantity in the philosophical thought of the day. The voice which said, "These be thy gods, O Philosophy!" has been hushed for ever in this world. Is it too much to believe that for thinkers of a younger generation, who have inherited Dean Mansel's faith, it may be reserved to build on the Church's foundation that structure, whose impossibility on any other his line of argument seemed at any rate meant to prove? It is useless to proclaim to Idealism and Materialism that they both are hopelessly wrong, unless the Church has something positive to offer.

She must be everything or nothing. She must move with the movements of the day, presenting an ever fresh front to ever fresh combinations, or else in the helplessness of paralysis she must abandon her mission in the world. Before us, as before Athanasius or Cyril, lies the task of harmonizing the moral and the intellectual sides of the great problems which, now as then, are to be met, and grappled with, and resolved. We may not choose for ourselves the forms in which those problems are to be presented to our own generation, but in some form or another they must inevitably be presented. Men still sit bound in the cave where the eye of Plato first saw them. Across the wall in countless succession the shadowy forms still flit. But the substantial realities which cast them are ever behind our backs. They move independently of our will; they adopt fresh fantastic forms for each generation of men. But above is the calm sunlight. The Church descends into the darkness to tell of One Who not only gives, but is, Light. She raises us for a brief moment into the upper region, shows us that there is our true country. "In Thy light," she bids us say, "shall we see light." She repeats the one message, which the beloved Apostle declared, "That God is Light, and in Him is no darkness at all." And yet we are content to forget that higher illumination, which, if it be anything at all, must be absolutely and in all things true. We allow the non-Christian world, bound hand and foot as it is, and unable to turn away from the shadows, to proclaim to all who hear, that those shadows are the only truth. We act as if the heritage of truth could be divided—as if that could be true in theology which is false in philosophy. And the natural result ensues. Be far the largest portion of the rising intellect of the day acquiesces in thy claims of a contemptuous Paganism to "bestride the narrow world like a Colossus."

"A MAN'S LIFE CANNOT BE IN THE RIGHT WHILE HIS
CREED IS IN THE WRONG."

BY MALCOLM MC COLL.

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right;
For forms of government let fools contest,
Whate'er is best administered is best."

It is hard to say which of these two couplets deserves the palm for shallowness of conception and viciousness of reasoning. The government

which "is best administered" is not by any means necessarily "the best" as I am sure you would be the first to tell me. The best government is that which trains its subjects to govern themselves, and which thus combines the *maximum* of individual liberty with the *minimum* of governmental control. The end of all civil government is the good of the governed, and the government which approaches nearest to that end, one in which individual life is developed to the greatest extent consistent with social life, is certainly the best government. But the mere machinery of government may be, and often is, far better administered under the most grinding despotism than under the most constitutional *régime*. A people which governs itself is sure to be slower in its movements and to make more blunders than one in which the power is centred in a single person; but, on the other hand, it enjoys the inestimable blessing of freedom, it is secure against the caprice, the incapacity or the ambition of its ruler; and its policy, on the average, is sure to be wiser, and its administration, in the long run, likely to be better.

But erroneous as Pope's view of civil government was, his maxim about "modes of faith" is still more misleading. It is, in fact, an outrageous *petitio principii*; for it begs the very point in dispute by quietly assuming that a man's life *can* be "in the right" while his creed is wrong. Now if the history of mankind tells us anything at all for certain, it is the very converse of such a proposition. Whence came we? Whither are we going? What means that mysterious inward monitor which speaks to us of right and wrong, and sounds the alarm of a future retribution? These are questions which the heart of man has been asking itself in all ages and countries, and which it cannot cease to ask till it shall cease to beat; and according to the character of the answer in each case will be the moral character of the questioner. To worship, in some shape or other, a Being supreme over human destiny is an instinct coextensive with humanity; and universal experience proves that man necessarily becomes assimilated to the object of his homage. It is so even in respect to our bodies. It is notorious that persons who live in intimate communion with each other become impressed with somewhat of one another's likeness: the stronger will impress something of its own physical expression on the features of the weaker. The mind which *looks up* receives at length into its woof and texture, and even into its material organ, the image of the object which fascinates it. If that object be pure and ennobling it will generate a pure and noble character in the worshipper; if base and cruel, the image which it reflects must necessarily be base and cruel too. What is the history of heathendom, whether in ancient or modern times, but one long and sad illustration of this truth? And what are the gods of the pagan world, after all, and as a rule, but the sensual and cruel instincts of debased humanity deified, so that man might thus obtain a spurious sanction for the worship of self:—

"Gods partial, changeful, passionate, unjust;
Whose attributes were rage, revenge, and lust."

Such is Pope's own description of the deities of heathen mythology, and it is a proof of his shallow philosophy that he could think that a man's life could possibly be "in the right" while it succumbed to the demoralizing influences of such "modes of faith" as these. Not so thought Plato, heathen as he was. So much impressed was he with the intimate connection between a true faith and a right life that he proposed to exclude from the schools of his ideal Republic all descriptions of the Olympian deities; because "in every undertaking the beginning is the most important, especially in all that relates to the young and tender, since that is the time

ceiving impressions most easily and lastingly.... For a child cannot distinguish between what is allegorical and what is not; and the impressions of childhood have a tendency to become fixed and indelible. Therefore we ought to consider it a matter of the utmost moment that the religious notions which children first learn should be adapted as much as possible to the promotion of virtue.*

To what a frightful pass its "modes of faith" brought the heathen world S. Paul has told us in the beginning of his Epistle to the Romans. But how was man to be restored? Where was the spell that could reclaim him from the pernicious seductions of the senses, and give him a new life? The cultivation of his intellectual faculties could not do it, for that had been tried and found wanting. Everybody would admit, I suppose, that the world has never seen a people so highly cultivated intellectually as the Athenians in the age of Pericles. But what were they morally? So foul that, as the Apostle says, "It is a shame even to speak," not merely "of those things which were done of them in secret," but of many things which were done openly in the face of day. Purity was to them simply an unknown virtue; and no wonder, for among all the gods of Olympus there was not a single deity that was pure. It is not merely that courtesans ruled society, presided at the tables of grave statesmen, and inspired the genius of an Apelles and a Praxiteles; but that impurity was actually raised to the dignity of a virtue and invested with the sanctions of religion; thus indicating that abyss of depravity when the first principles of morals are not merely overthrown, but reversed,—when evil is called good and good evil. The Aphrodite Anadyomene of Apelles and the Cnidian goddess of Praxiteles were both statues of the infamous Phryne, and an image of the same courtesan was placed in the national sanctuary at Delphi without eliciting any sense of shame or profanation. The moral plague was, in fact, universal. "We have Hetairai for our pleasure," says Demosthenes in a public oration, "concubines for the ordinary requirements of the body, and wives for the procreation of lawful issue and as confidential domestic guardians."† And worse remains to be said, if it were possible to say it without shame. That hideous unnatural vice, which was the curse of most of the nations of antiquity, found in Athens a hothouse where it was forced into preternatural development. The whole literature of the Periclesian era is stained with its pestilential slime. It infested the entire framework of society, and the most eminent citizens of the time—generals, statesmen, poets, artists, and philosophers—were at once its patrons and victims. Is it possible to bring a more damaging accusation against that brilliant period of triumphant profligacy than to say, what is literally true, that wherever the subject of love is mentioned in its literature it is hardly ever the love of woman that is meant? *Optimi corruptio pessima est.* Grievous indeed must have been the pestilence when such choice spirits as Plato and Socrates could not escape its contagion. The sublime unselfishness of the latter, his lofty self-restraint, his unswerving love of truth, and his noble death, will always command the admiration and reverence of good men. Yet even of him it must be sorrowfully owned that "independence of mind, not strict purity, was the leading thought of his moral teaching."‡ His precautions to his pupils in favour of a modified continence are never based on the sanctity of chastity or on the moral evil of impurity, but entirely on

* Rep., b. ii., 378.

† *Katà Neáipas*. The genuineness of this oration is disputed; but, whether genuine or not, it bears witness to the immorality of the age.

‡ Zeller's 'Socrates and the Socratic Schools,' translated by Reichel, p. 132.

physical considerations and motives of expediency. He paid visits to the courtesan Theodota, in company with his youthful disciples, and in the most business-like manner gave her advice as to the best mode of winning and retaining her lovers. And it shows the utter degradation of the Greek mind in this matter that Zenophon relates this licentious conversation in a work* written for the express purpose of vindicating the character of Socrates, from the charge of corrupting youth. What is the inference but that chastity was not recognized as a virtue among the Athenians? Moreover both in the dialogues of Plato and of Xenophon we find Socrates dallying with that abominable sin to which I have already referred, and which fortunately has no name in our language. It is clear that neither he nor Plato* regarded it as a sin at all, but rather as a lawful indulgence which was to be enjoyed in moderation. What are we to think, too, of some of the suggestions in Plato's Republic—promiscuous concubinage, for example? Grant that even this horrible proposal was itself the bastard offspring of a sublime idea, which has found its true home and partial realization in the Church of Christ—namely, that a man should sacrifice wife, and children, and home, and friends and possessions, for the kingdom of God, which in Plato's eyes meant the State. Still the very fact that he proposed to plant the great law of self-sacrifice in the soil of social impurity is a striking proof that the idea of purity, as a virtue, had ceased to exist in the Greek mind. How much nobler and worthier is the idea of human life which Homer has portrayed in his comparatively ruder age.

We see in the example of Athens, then, a clear proof that the cultivation of the intellect will never of itself regenerate humanity. Man is moved to action by his imagination and feelings—never by his intellect. His affections are not wrong in themselves, but in the direction in which they move and in the objects to which they cling. What they need, therefore, is a right object to attract them. Without that the sharpening of the intellect does nothing more than increase the power of the passions to indulge in wrong pursuits. "Intellect is not a power, but an instrument; not a thing which itself moves and works, but a thing which is moved and worked by forces from behind it. To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason *is* an eye—the eye through which the desires see their way to gratification. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. However far-seeing you make it, the passions will still determine the directions in which it shall be turned—the objects on which it shall dwell. Just those ends which the instincts or sentiments propose will the intellect be employed to accomplish: culture of it having done nothing but increase the ability to accomplish them" ‡

This is an important admission, coming, as it does, from a writer who is not only one of the most profound thinkers of the day, but who, alas! does not accept the Christian Faith, though he is too much of a philosopher to erect his own unbelief into a dogma, after the common fashion of the day.

* Mem. Soc., iii., 13.

† In justice to Plato it must be added that he does condemn it, in severe terms, in the laws, when the experience of age had convinced him of the ravages it was committing among his countrymen. Yet even here it is probable that what Plato deplored was not so much the *moral* corruption as the deterioration of that physical beauty which the Greek loved with such passionate enthusiasm. Juvenal (Sat. ii., 10) seems to charge this vice, if not on Socrates personally, at least on his teaching.

‡ Mr. Herbert Spencer's 'Social Statics,' p. 382.

But if mere intellectual cultivation could not recall men to the "ways of pleasantness" and the paths of peace, what else could? Speaking in the rough, it may be said that three things were necessary: a right object of love; a revelation of God's will and of the true relations between man and his Maker, with a teacher having authority to enforce it; and spiritual power to enable man to "work out his own salvation." These three *desiderata* Christianity professes to have supplied. 1. Man needs a true object of affection; but such an object could be found nowhere in the ancient world outside the mountains of Judæa. Not in all the hierarchy of Olympus, nor, indeed in any of the heathen mythologies, was there a single deity who could for a moment be the object of a pure disinterested love. It is probably for this reason that we read of no religious wars, among the heathen, nor of any serious attempt at proselytism. There was not one of the falsely styled Immortals for whom any of his vassals could care to endure a moment's suffering, much less to die.

How different is the God of Israel! awful in majesty and power, and "of purer eyes than to behold iniquity;" yet yearning for the love of His creatures. The whole range of heathen literature furnishes nothing comparable to the sweetness and beauty of the images under which Jehovah's love for His people is depicted. What can surpass the following passage in the exquisite tenderness of its pathos?

"The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness. He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,—so the Lord alone did lead him."

Or this?—

"Behold the Lord God will come with strong hand, and His arm shall rule for Him. Behold His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in his bosom, and shall gently lead those that are with young."

And the ancient people of Israel, with all their backslidings, reflected back something of this Divine Love. They delighted to picture their everlasting Saviour as a Shepherd leading them through green meadows, and refreshing them "beside the waters of comfort," or as a bountiful King, "preparing a table before them in the wilderness," or "as the shadow of a great rock in a weary land." It was a love pure, unmercenary, and elevating. Their God was neither a cold abstraction, dwelling apart from His creatures in Epicurean unconcern, nor a capricious divinity who must be kept in good humour by an elaborate system of human bribes; but a Being who watched over the fatherless and defended the cause of the widow; Who loved justice and mercy, and would "by no means clear the guilty," Whose "mercy was over all His works," forbidding to "muzzle the ox which treadeth out the corn," to "seethe the kid in its mother's milk," or to carry off the dam bird sitting on her young. It was this combination of almighty power with loving kindness that melted the heart of the ancient Hebrew, and weaned him at length from the corrupting influences of the nations around him. His God was not far away, but very near him; "about his path and about his bed, and spying out all his ways." He "put" the penitent's "tears into His bottle," and "in His book were all his members written." From His presence there was no escape: "If I climb up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there shall Thy hand

lead me, and Thy right hand shall hold me." And this all-embracing Presence, while it precluded all possibility of escape to the sinner, was a Presence of love and protection to the righteous. "It was a manifold ever-lasting manifestation of one deep feeling—a desire for human affection. . . . Love is not asked in vain from generous dispositions. A Being never absent but standing beside the life of each man with ever-watchful tenderness, and recognized, though invisible, in every blessing that befel them from youth to age, became naturally the Object of their warmest affections. Their belief in Him could not exist without producing as a necessary effect, that profound impression of passionate individual attachment which in the Hebrew authors always mingles with and vivifies their faith in the Invisible. All the books of the Old Testament are breathed upon by this breath of life."* What was it that saved Joseph in the crisis of his temptation but this feeling of "passionate individual attachment" to the God of his fathers? "How can I do this great wickedness and sin"—not against Potiphar, but—"against God?" What but the same feeling wrung that Psalm of penitential agony from the heart of David after his great sin? Uriah, Bathsheba, the scorn of his enemies, the foredoomed loss of his child, the predicted retribution on his house,—all these were swallowed up and forgotten in the one absorbing thought that he, the shepherd boy of Bethlehem, had repaid with foul ingratitude that gracious God Who had been so kind to him, Who had saved him from the lion and the bear, and given him the victory over Goliath, and delivered him from the persecution of Saul, and set him at last on the throne of Israel. "Against Thee—Thee only—have I sinned, and done this evil in Thy sight." That was the thought which smote him to the earth, and which has made the 51st Psalm the model of Christian penitence throughout all time.

But, after all, it was not till the eternal Son of God appeared in the form of man that men could truly be said to have an adequate object of affection; and that for two reasons. In the first place, the idea of a Being who is infinite, yet personal; who "inhabiteh eternity," yet "dwelleth with him also that is of a contrite and humble spirit,"—is so complex that, without the concrete evidence of it which the Incarnation supplies, the multitude could never apprehend it; they would be in perpetual danger of running into the extreme of Pantheism on the one side, or of a degrading idolatry on the other. In the second place, it was only by becoming incarnate that God could fully manifest His love to the human race. In one of those wondrous adumbrations of Christianity which made some of the Fathers regard him as partially inspired, and which induced Coleridge to compare him to "a plank from the wreck of Paradise cast on the shores of idolatrous Greece," Plato declared that if Divine Wisdom would only assume a human form all mankind would fall in love with her. Like attracts like, and, to love truly, a man must think there is something akin to his own nature in the object of his love. For love implies sympathy, and sympathy implies a fellow-feeling, some bond of union, between the lover and the beloved. A select few among the Jews, persons of devout minds and rare spiritual insight, were able, as I have already pointed out, to realize this feeling in an intense degree even before the Incarnation. But with the mass Jehovah was an object of awe and fear and wonder rather than of loving devotion. And this was natural, for man's filial relationship to God cannot be fully realised without a belief in the Trinity. This important truth is stated with much force and clearness by Mr. Hutton, in his striking Essay on the Incarnation.

* Arthur Hallam's 'Remains,' pp. 277-8.

"If Christ," he says, "is the Eternal Son of God, God is indeed and in essence Father; the social nature, the spring of love, is of the very essence of the Eternal Being; the communication of His life, the reciprocation of His affection, dates from beyond time—belongs in other words, to the very being of God. Now some persons think that such a certainty even when attained has very little to do with human life. "What does it matter," they say, "what the absolute nature of God is, if we know what He is to us; how can it concern us to know what He was before our race existed, if we know what He is to all His creatures now?" These questions seem plausible, but I believe they point to a very deep error. I can answer for myself that the Unitarian conviction that God is—as God and in His Eternal Essence—a single and, so to say, solitary personality, influenced my imagination and the whole colour of my faith most profoundly. Such a conviction, thoroughly reached, renders it impossible to identify any of the social attributes with His real *essence*—renders it difficult not to regard power as the true root of all other divine life. If we are to believe that the Father was from all time we must believe that He was *as a Father*—that is, that love was actual in Him as well as *potential*, that the communication of life and thought and fulness of joy was of the inmost nature of God, and never began to be if God never began to be.

"For my own part, I am sure that our belief, whatever it may be, about the 'absolute' nature of God, influences far more than any one supposes our practical thoughts about the actual relation of God to us. Unitarians eagerly deny—I once eagerly denied—that God is to them a solitary omnipotence. Nor is he. But I am sure that the conception of a single eternal will as originating, and infinitely antecedent to, all acts of love or spiritual communion with any other, affects vitally the temper of their faith. The throne of heaven is to them a lonely one. The solitude of the eternities weighs upon their imaginations. *Social* are necessarily postponed to *individual* attributes; for they date from a later origin—from creation,—while power and thought are eternal. Necessarily, therefore, God, though spoken of and worshipped as a Father to us, is conceived *primarily* as imagining and creating; secondarily only, as loving and inspiring. But any Being, Whose thoughts and resolves are conceived as in any sense deeper than His affections, is necessarily regarded rather as benignant and compassionate than as affording the type of that deepest kind of love which is co-ordinate with life;—in short, rather as a beneficence whose love springs out of power and reason, than as one Whose power and reason are grounded in love. I am sure that this notion of God as the Absolute Cause does tincture deeply even the highest form of Unitarian faith, and I cannot see how it could be otherwise. If our prayers are addressed to One Whose eternity we habitually image as unshared, we necessarily for the time merge the Father in the Omniscent and Omnipotent genius of the universe. If, on the other hand, we pray to One Who has revealed His own eternity through the Eternal Son—if in the spirit of the Liturgies, Catholic and Protestant, we alternate our prayers to the eternal originating Love, and to that Filial Love in which it has been eternally mirrored, turning from the 'Father of heaven' to the 'Son, Redeemer of the world,' and back again to Him in Whom that Son for ever rests—then we keep a God essentially *social* before our hearts and minds, and fill our imagination with no solitary grandeur."*†

But true as all this is, it may be doubted whether the doctrine of the Trinity, if revealed without the Incarnation of the Second Person, would ever have had any appreciable influence on the conduct of mankind at large. "God is Love," and the essence of love is self-sacrifice. But how was this idea, which lies at the root of the Christian conception of God, to be made operative in the sphere of human conduct? Only by the fulfilment of Plato's dream. Divine Love must take a human form in order to attract the love of men. Is it too bold a paradox to say that, incapable as God is of suffering, yet if He would reveal His nature to us He must show Himself as a Sufferer? And since it was impossible that He could do this in His Divine Essence, it was necessary that He should take into everlasting union with His own a nature which was capable of suffering. God is ever sacrificing Himself; being essentially Love, He cannot do otherwise. But His self-sacrifice involves no pain, because His life is a perfect life. Our self-sac-

* 'Essays, Theological and Literary.' By R. H. Hutton, i., pp. 246-8.

† This passage has been reprinted in New York by Dr. Sam'l Osgood, who has edited a portion of the Essays of Hutton in a little volume entitled 'Principles of Evidence and the Incarnation.'

rifice is painful because it involves conflict with our inherent selfishness. In God there is no selfishness, and therefore His perpetual self-sacrifice is perpetual joy. We dread pain and flee from suffering. Nevertheless "pain" as Arthur Hallam* truly observes, "is the deepest thing we have in our nature," for it is a continual reminder that our life is diseased, and that if we would "save" it "unto life eternal" we must consent to "lose" it under its temporal conditions. And hence the Epiphany of the Eternal God in the manger of Bethlehem. It was a manifestation of absolute unselfishness. He "emptied Himself" of His incommunicable perfections, "by taking the form of a slave and appearing in the likeness of men." The Lord of all became the slave of all; "the Prince of Life" became the victim of death; He, Whose are "all the beasts of the forests and the cattle on a thousand hills," became a houseless wanderer in Judea; He "with Whom is the well of life" sued the adulterous woman of Samaria for a drink at Jacob's well; He Who is the Judge of quick and dead was condemned to a cruel and degrading death before a human tribunal. Nor was it on occasion merely that He gave proof of His self-sacrifice. What was His whole life on earth but one act of self-sacrifice? He lavished the bounties of His exhaustless treasures freely upon others; He never once used His power to save Himself trouble or pain:—

"Poor He became, and left His glorious seat
To make us humble and to make us great;
His business here was happiness to give
To those whose malice would not let Him live.

* * * * *

Who for Himself no miracle would make
Dispensed with several for the people's sake.
He that, long fasting, would no wonder show,
Made loaves and fishes, as they eat them, grow.
Of all His power, which boundless was above,
Here He used none but to express His love;
And such a love would make our joy exceed,
Not when our own, but others' mouths we feed.

* * * * *

Love as He loved! A love so unconfined
With arms extended would embrace mankind.
Self-love would cease, or be dilated, when
We should behold as many selfs as men."

WALLER'S *Poem of Divine Love*.

HYMN FOR ASCENSION-TIDE.

Jesus, our King, gone up on high,
Veiled from our sight beyond the sky;
With merry harp and psalm and lute,
Thee, Prince of Victors, we salute.

A cloud received Thee out of sight,
True God of God, true Light of Light;
Yet clouded under veils we see,
God with us, hidden Deity.

We hail Thee as our glorious King,
Sweet incense at Thy Feet we fling,
And round Thine altar tapers burn
Where subjects to their Monarch turn.

For ever—yesterday, to-day,
Thou art the same though gone away;
Though gone, the same, still present here
In Thine Own Sacrament most dear.

God is gone up! lift high the shout,
Let earth her antiphons peal out:
Jesus is here! let Heaven stoop down,
To see the Man of Sorrow's Crown.

What bliss, where angels see the Son
With crown and sceptre, warfare done!
What joy on earth where sinners feast
On Thee, both Sacrifice and Priest!

Our great ascended King, we pray,
Purge every stain of sin away:
And give us grace our crown to gain,
That we at last with Thee may reign.

High let our alleluias soar!
All praise be paid for evermore
To God the Father, God the Son,
And Holy Spirit Three in One. Amen.

W. C. D.

*Remains,' p. 281.

Miscellanea.

HOPING FOR NOTHING AGAIN.

I think that I have read somewhere that it is far easier to forgive great injuries than small ones, and I quite believe now that it is so.

Girl as I am, of course, I have not had much really to forgive in my short life, but still enough to make me hope that any real injury or unkindness, any keen slander, any evident untruth, done or spoken against me would be met by prayer, and before long by Christian forgiveness, and borne as to the Lord. Thanks to God's grace working in my heart—I say it very humbly and reverently—these greater temptations are possible to overcome: once for all the battle is fought and the victory won; but it is the little things that seem to me so difficult, nay, impossible, to bear—the little annoyances and provocations, arising oftener from forgetfulness than unkindness, that spring up in one's daily life. I do not believe that my life is different from that of others, so that I may well believe that others feel as I do. These little trials come upon one so unexpectedly, from such unforeseen quarters that it seems impossible to resist them. Why need one notice them? Truly the straw shows which way the wind blows as surely as the uprooted tree; but then why take notice of the straws? Why can I not bring my religion to bear upon the trifles of my daily life as I try to do upon the greater trials? Oh, let me confess it with shame, these little things are so aggravating to me. For instance, my uncle and aunt brought each of us the other day a copy of the Laureate's new book—they were exactly alike, the same colour and binding, but there happened to be a blot on the title page of one. I was away from home at the time, and Margaret chose the one without the blot, and wrote her name in it at once. I daresay that she never noticed the spot, or thought it too small to notice, but I cannot open the book without thinking of it. It has spoilt all the pleasure of their charming gift to me. It was the same with some photographs that were sent from Australia for us both. She had to divide them, for I was away. When I came back I found that several of mine were a little spoilt. One was out of focus, another stained, another a little bit torn, another not the view that I preferred. Alas! I am ashamed to say that I looked very carefully to see what hers were like, and I was not mistaken; she had really taken the best. Perhaps it was all fair; I was not there to choose; she knew if I had been I should freely have given her the choice, and so she took those she preferred. There is not much amiss with mine. I hardly think that a stranger would notice anything, but to me it spoils all the pleasure of opening my scrap-book. Even while I write the thought of my cousin's injustice stabs me like a knife.

Then within the last few days, another trifling thing has wounded me keenly.

Since we were girls at school, Lizzie and Margaret and I have been chief friends. At Christmas we all acted in a charade together with two or three other girls, and the group was thought so successful that the next day we were all photographed in our fancy dresses, both separately and together. Mine was certainly one of the plainest dresses amongst them. Yesterday when I went up into Lizzie's room, the first thing I noticed was a lovely double photograph-frame with Margaret's smiling face looking out of it. I felt sure that mine was on the other side, for Lizzie had often laughed and said "I should as soon think of separating you two girls as of parting husband and wife," and we had been together over her mantelpiece for years;

but no, when I peeped round there was Flora in her gypsy dress instead of me, and I did feel so hurt.

I know that Margaret is brighter and more attractive than I am. We are cousins, we have been brought up together, we have been inseparable; when one has had anything the other has shared it always. Still I have seen long since that she is preferred to me. The first time that Aunt Jane wrote and said that she would prefer Margaret to come to them, I own that it was a great disappointment. It cost me a struggle, but not a long one. I took that trouble where all trouble must be taken and there it was set right for me. I took, as from my Father's hands, the place I was to occupy for the future, the second place to my cousin. But this foolish little trifle about the photograph, it wounded me terribly. I found my eyes constantly wandering to the table where I thought my picture ought to be. It quite spoilt the visit I had been looking forward to for so long. Ah! these little slights, like the sting of a tiny gnat, how they hurt and irritate one, and one must needs sit still and smile as though they were unfelt. How foolish of me to speak of them, such trifles as they are! and yet I want help to bear them. Am I jealous of my dear Margaret? From my heart I can answer no! I love her with the tenderest love, and yet she often vexes me so deeply; perhaps because of the very love I bear her.

Margaret's birthday and mine are within a week of one another; they both come in July. On her birthday she found an envelope on her plate at breakfast, containing a little locket from all the chicks at Deerpark. It was very simple and inexpensive, but with it came a loving note to say that there were many calls upon the little purses just then. Ah, they will remember my birthday too, I thought, and it gave me such a glow of pleasure; for of all things I prized the affection of those young things. So on my birthday, a week afterwards, when I came down to breakfast I looked instinctively at my plate, sure that I should see a tiny packet for me. True enough there was one there, but when I opened it, disregarding the letters and books that awaited me, instead of the chicks' simple locket, there was an exquisite one set in brilliants from my Godfather. Oh, the bitter disappointment of that moment! The foolish tears sprang into my eyes. Mother thought that I was touched by the old man's kindness and liberality; and so I should have been at any other time, but just then I could not bear to look at his present.

But was it jealousy of Margaret? Ah, no; but I do so prize the love of those little ones, everyone of whom I had nursed and taught and played with a hundred times. I did not even doubt their love—I felt sure of that—but I craved after some expression of it. It seems such a little thing to have been so disappointed about—I am afraid when I speak of my next grievance, you will say that indeed I am too sensitive, and yet it is very pleasant to be thanked; and there are some people who take all you do for them naturally as they do the light and air of heaven, without thinking of being thankful. Well, well! I'm awkward enough myself at saying "Thank you," only too often. There are but few people in the world who can say with David, 'Behold how good and joyful a thing it is to be thankful.' Alas, it does not come naturally to most of us to be thankful either to God or man. Now last month, I gave up my visit to Scotland that Aunt Kitty might go abroad. She wanted me to go and stay with the grandparents during her absence. I went willingly, for I like being with them, though I was a little disappointed not to go to Deerside; and when there I gave up my German and drawing that I might walk and read and drive with them.

They showed plainly that they liked it, so I looked for no other thanks from them; but when Aunt Kitty came back she might have said 'Thank you' to me for taking her place during her absence.

I believe an old proverb says that 'Thanks are cheap,' but whether cheap or no, they are very pleasant; and there are some people from whom one does so miss them, and Aunt Kitty is one of these. Ah, well, perhaps it was only my duty to do what I did, and I should not expect to be thanked. How vexed I should have been had she thought I looked for gratitude. Oh, the little slights and coldnesses and forgetfulnesses that are so trivial and yet wound so deeply! Who cannot remember the eager gaze from the railway carriage that had no response from the platform, or the long-looked for return home to find the house empty. You would have been the last to wish them to give up any treat for you, and yet it seemed so dreary a blank, so keen a disappointment. Who cannot recollect the party from which you had stayed so reluctantly and yet none had missed you, the present utterly at variance with your tastes and preferences, the little indisposition none remembered or asked after, the letter unanswered! Oh, if these thoughts would only teach me to treat others very tenderly, to be thoughtful of them in the smallest matters, to give them their full due.

Put Yourself In Her Place: I don't know anything of the book, nor ever cared to read it, but the title has often been a help to me. How good it would be for me sometimes if I remembered this. What a comfort to me often if others would sometimes put themselves in my place. It would help them on, as it would me, to the observance of that simple yet comprehensive Christian duty, to do to others as I would have others do to me. It might help us all by degrees to gain somewhat of the mind of Jesus, Who bore all and did all for us, without one thought of self. Would it be better to tear up these words that I have written, to make up my mind to bear these little vexations bravely, to let them run off, as Bob says, 'like water off a duck's wing?' They seem so trifling now I have written them. As to speaking of them to others, it is just impossible! Shall I make them important in their eyes by complaining? Even to my nearest and dearest it seems unfair and foolish. The very repeating of them seems in tone or look to add something to them beyond the truth. Once or twice I did speak of them to Mother, but she only said, kissing me tenderly, 'These are but fancies, dear; try not to notice them.' And I have tried often, but still they wound and pain me. Where is the cure? I know they are not fancies. I may be over sensitive, but I know that they are not fancies: trivial as are the slights of which I speak, they are very real. I cannot shut my eyes to them if I try. How, then, shall I bear them?

There is only One to whom I dare tell them without fear of exaggeration. He knows the heart; He knows how much is my fancy and how much is real unkindness. I, who have to bear them, and they who inflict them, are alike His children. Perhaps for both they form the needed training. And I know, too, that He hears them with perfect sympathy. He Himself yearned for human love, for human sympathy. He yearned for it, and felt its withdrawal. Yes, when I take my troubles to my Saviour. I feel that His tender smile, as He bids me bear them, is as full of sympathy as of love. For His sake! What strength there is in the thought. I should hardly dare to say to any human being that I took these trifles to Him, and yet I know that He will help me. I need not put them away as if they did not exist. Ah, no! I may lay this offering also of my wounded pride, of my sore vexed feelings, on the Altar of my Lord. That, then, is the help to which I must turn. I shall feel them still; I cannot cease to do so, but I may learn to bear them bravely, cheerfully, for His dear sake, Who has borne all for me. Oh, what comfort do I already feel in this thought, that I need no longer try to bear these little trials in my own strength. Oh, what comfort might it bring to thousands who, like me

chafe under little annoyances and vexations, if they would recognize in them at once crosses, small indeed, though heavy because of human infirmity, that were sent them by their Heavenly Father to lead them Heavenward. What comfort, indeed, if day by day they would learn to bear them in God's strength; to forgive them fully and freely, according to the measure of His love; and, more blessed still, if it taught them to give to others ungrudgingly and unselfishly of their time and thought and love, without looking for any return—hoping for nothing again.—*Monthly Packet*.

[Is there a clergyman who cannot find some spiritual stimulus in the above?—ED.]

DR. DYKES.

FROM REV. E. HUSBAND'S SERMON AT FOLKESTONE.

You will doubtless be aware that I am referring to one who, during his last illness, worshipped with us in this church; I mean the Rev. Dr. Dykes, vicar of S. Oswald's, Durham. "He died," said the Dean of Durham in his sermon at the Cathedral last Sunday, "in sorrow and weakness. But can anyone who thinks of a life thus given to God almost from the cradle to the grave, a life spent with little or no thought of self in the service of others, doubt that there is indeed a home beyond the grave where the spirits and souls of the righteous rest from their labours, and where their good works follow them? And as I remember that it was said in the not dissimilar case of the poet Cowper, 'That dying as he did in deep gloom, death had scarcely fallen on him, when his features seemed to shine with a smile of more than earthly beauty,' so assuredly we may believe of our friend, now that all his sorrows are past, that he is already blest with some foretaste of his eternal rest in the bosom of his Saviour and his God."

Of those troubles I need not further speak: he would not wish me to enlarge upon them. I would rather pass on to speak of those talents which God had given him, the fruits of which have already been of so much benefit to the Church.

He was a true musician; and after the Church, the Sacraments, and the Bible, I know of nothing on earth so divine as music. He is well known to you all as the composer of many of our most popular hymn tunes. In "Hymns Ancient and Modern" alone, I find no less than 59 hymn tunes and litanies of his own composition. Many of these have become by universal consent, the recognised tunes to several of our most popular hymns. Let me give a few examples. Who can fail to admire the pathos of his tunes set to the words (257) "I heard the Voice of Jesus say." Does not the music in its change from the minor to the major key, echo back the words—

I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a Resting Place,
And He has made me glad.

Could there be a more expressive tune than his setting to the grand old *Dies Iræ* (398) "Day of wrath, O day of mourning." When the storm rages, and the sea is being lashed into fury by the madness of its waves, who is not comforted and calmed by "Eternal Father strong to save" (370), or the equally beautiful music to "Fierce raged the tempest o'er the deep" (285). As Lent comes round year by year, do we not all look forward to sing, "Christian, dost thou see them, on the holy ground?" (91), and when the solemn Passion-tide shrouds the Church in sadness, who is not glad to sing that eloquent tune, "O come and mourn with me awhile" (114).

Again, who does not love the setting to "Jesu, Lover of my soul?" (193). I think I might say, we should not like to sing that beautiful hymn to any other tune. Then there is the music set to the hymn "Days and moments quickly flying" (289), so full of true religious feeling; and that equally expressive tune, set to the words "Holy, Holy, Holy, Lord God Almighty" (160). Then there is the hymn taken from Dr. Newman's "Dream of Gerontius" (172). This is not the time to discuss that wonderful poem doctrinally, but as a sublimely written poem it has no equal in this 19th century. As a masterpiece of beauty and poetic art, it has taken a place amongst the grandest compositions of any age. The tune which Dr. Dykes has written, to the words sung by the "Fifth Choir of Angelicals," seems to breathe somewhat the language of this sublime hymn:—

Praise to the Holiest in the height,
And in the depth be praise;
In all His Works most wonderful;
Most sure in all His Ways!

Then there is the tune set to the words "The King of Love my Shepherd is," which seems full of the love and gentleness which characterizes the hymn itself. Again, sweeter music could hardly be set to the hymn we are all so fond of "Shall we not love thee, Mother dear" (450); and I think many an eye has become moist with tears at the singing of "Hark, my soul, it is the Lord" (260). Lastly, I must only mention two more out of the 59. The first is that touching tune to the hymn "Come unto Me ye weary" (256) and that other pathetic tune, one, I believe, of his last (401)—

"Now the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

Dr. Dykes has also written a favourably received setting to the Office of Holy Communion, and *Magnificat*, as well as a widely-known anthem, entitled "The Lord is my Shepherd." But his masterpiece is certainly the Anthem based upon the words, "These are they which came out of great tribulation, and have washed their robes and made them white in the Blood of the Lamb." The *andante* movement at the commencement of that anthem is worthy of Mendelssohn, at the same time being perfectly original.

The death of Dr. Dykes has been lamented on all hands. All the musical papers lament his decease, including those one or two bigoted "Musical" reviews, which usually condemn all music, no matter how good it is, if it happens to be written by an amateur, especially a clergyman. I am rejoiced to hear that there exist many compositions in manuscript; which I sincerely hope will be published for the good of that Church of which he was so holy and gifted a member.

Before bringing these remarks to a conclusion, I must refer to the fact that Dr. Dykes' hymn tunes have helped to change the character of English hymn music as sung in the last generation. His tunes are full of flowing melody, and rich harmony. I must for myself say how glad I am that harmonized music is once again gaining ground in our churches. Much of the old Gregorian music is grand, and is the more to be loved on account of its antiquity; but the portion of Gregorian music which is the most acceptable to our congregations, is that which abounds with rich melody, such as "The eternal gifts of Christ the King" (430, "Hymns Ancient and Modern"). There was a time, happily now almost past, when "High Churchmen" considered it necessary to adhere almost exclusively to Gre-

gorian music. I am not saying a word against Gregorian music, nor am I saying that Dr. Dykes was not the warmest admirer of Gregorian music. I am only pleading for moderation in its use in the services of the Church. I am glad that now we have an abundance of harmonized hymns, harmonized Communion services, harmonized *Magnificats*, and I think a great debt of gratitude is due to the well-known publishers, Messrs. Novello & Co., for bringing out a series of Communion services, adapted to the Communion Service of the English Church by Hummel, Gounod, Schubert, and others.

And this has led to the introduction of orchestral accompaniment at the great services of the Church. Eighteen months ago an orchestral service was regarded as a great novelty, now it is no longer looked upon as a novelty, but as a proper adjunct to Divine Worship, which is, I am glad to say, becoming more and more common every day. This is a matter in which we, as a congregation, are interested, because, as far as Folkestone is concerned, we had the privilege of first introducing full orchestral accompaniment at our festival services, a practice which we shall hope regularly to continue at the great festivals of the Church.

MORAVIAN EPISCOPACY.

Sir,—My attention has been directed to a statement which appeared in your number of Feb. 4 amongst the answers "to Correspondents," concerning the Episcopacy of the *Unitas Fratrum*, commonly called Moravians. The statement contains inaccuracies, which your candour will allow me to point out and correct.

First, permit me to notice your statement respecting the late King of Prussia, Frederick William IV. You write, "It may just be observed that, if any ground existed for supposing that a genuine episcopal succession existed amongst the Lutherized Moravians, the late King of Prussia would have had no need to apply, as he did, to England for episcopal consecrations, when he desired to introduce them gradually into the Prussian Establishment, which was his object in sharing in the miserable *fiasco* of the Jerusalem bishopric."

You cannot have been aware of the fact, that, at the special request of Frederick William IV., King of Prussia, Adolph Leonhard Friedrich Jobst Siedler, a dignitary of the Prussian Establishment in the Grand Duchy of Posen, was consecrated a bishop by the three Moravian bishops, Curie, Nitschmann, and Reichel. This consecration took place at Herrnhut, June 16th, 1844. The late King of Prussia was too well acquainted with the history of the Moravian Church to question the validity of her Orders.

Secondly, permit me to notice the inaccuracy of your assertion, that the Moravians "descend partly from one of the sects which sprung out of the Franciscans." They descend from the adherents of John Huss, who was burnt at Constance, July 6th, 1415. In 1457 they constituted themselves a Unity of Brethren. In 1467 three brethren were set apart for Church Orders and ordained by priests present. For the sake of ecclesiastical order, which assigned the right of ordination to bishops, they sought and obtained Episcopacy from the Waldenses in Austria, whose bishop, Stephen, had received episcopal consecration from a Roman Catholic bishop at Basel in 1433. Gindely, the Roman Catholic historian, does not impugn the historical accuracy of this statement, while another eminent Roman Catholic historian, Dr. Franz Palacky, states, as the result of his researches, that the coöperation of a Waldensian bishop in the founding of the *Unitas Fratrum* in 1467, is an undoubted fact.

Thirdly, permit me to say that the Succession did not die out with Comenius, who transmitted it to his son-in-law, Peter Jablonsky; who, in his turn, transmitted it to his son, Daniel Ernest Jablonsky, by whom David Nitschmann was consecrated a bishop of the Renewed Brethren's Church, March 13th, 1735.

From the above facts, which can not be disproved, it is evident that, as regards validity, the Orders of the Moravian Church are in every respect equal to those of the Established Church of this country.

The doctrine of the Moravian Church is identical with that set forth in the Thirty-Nine Articles of the Church of England. By an Act of Parliament passed in 1749, the Moravian Church was acknowledged as an Ancient Protestant Episcopal Church, with the cordial assent of the whole Bench of Bishops in the House of Lords. Whilst Moravians value their Episcopacy, they heartily unite with the members of the Established Church in declaring, in the words of the Twenty-third Article, "Those we ought to judge lawfully called and sent (to the ministry), which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the vineyard."

JAMES CONNOR, Presbyter of the Moravian Church.

Ockbrook, near Derby, Feb. 26th, 1876.

[Mr. Connor naturally makes the best defence he can for his Society. But the fact remains when all is said which can be said, that the Moravian Episcopal Succession, at best, is derived from a non-episcopal sect, which never had even titular bishops, namely, the Waldenses. These Waldenses had, indeed, superintendent ministers, bearing the title of *majoralis*, and ranking higher than their ordinary pastors; but there is no proof, and no likelihood, that they had even a Presbyterian succession, for the movement began in the twelfth century, as a purely lay one, without a single priest to help it. What is more, all the Waldensian *barbes* or pastors died out in a plague about two hundred years ago, and the vacancies were filled by application to the Swiss Calvinists, who sent a fresh supply of ministers, a thing to which no Church which founded itself on Apostolical Succession would have had recourse. But we must repeat our statement, that even this Waldensian succession did not reach Daniel Jablonsky, who was merely "senior," *i. e.*, presiding elder of the United Brethren, and, therefore, could no more make Nitschmann and Zinzendorf real bishops, even if there ever had been a Moravian succession, than Dr. Cumming could consecrate a prelate now. The opinion of English Bishops and Parliament in George II.'s time as to a historical and theological fact, into which they made no inquiry worth mentioning, is quite valueless; and we also repeat our other statements that the original United Brethren were made up partly of Hussites and partly of Franciscan sectaries, and that Frederick William IV. of Prussia doubted their Orders so much that he tried to get an Anglican Succession by a side wind through the Jerusalem Bishopric.—ED.]

Church Times.

WORKING MEN'S MOVEMENT.

At a recent meeting of the Frome-Selwood Branch of the Working Men's Committee for promoting religious liberty in the Church of England, the vicar, Rev. W. J. E. Bennett, made a speech to the working men, in which he thus illustrated the position of English churchmen:

The Church was always being under persecution in some way or another; and many good things were wrought out in the Church through the per-

secution of her. But they were told there was a blessing attached to persecution—"Blessed are they which are persecuted for righteousness' sake; for their's is the Kingdom of Heaven." Persecution, however, worked its own work. He would give them an illustration. When he was first appointed to a living in London, it was in the richest part of the metropolis; but the district attached to it was composed of a most destitute population. One Good Friday he went down to work amongst the lower classes in the poorer part of his parish. He had, however, no sooner entered the locality than he was set upon by a number of coal heavers living about the banks of the Thames, who pelted him with mud, and compelled him to beat a hasty retreat into Belgravia. He said to himself, "This is not a right treatment; I will revenge myself." But he did not go to a policeman—instead, he built them a church. (Applause.) And this was how the little church of S. Barnabas, of which they might have heard, came to be erected. (Applause.) So that they would perceive that persecution did occasionally work out a great deal of good. But to properly explain the objects of their meeting, he must go into their principles. They were brought together at that time to defend themselves against what was known as Erastianism. About the middle of the sixteenth century, there lived a very learned physician, who wrote advocating the principle that the Church should be wholly under the dominion of the State for its government and discipline. It was that principle under which they were now suffering. The Church had no right, some people said, to make her own laws; although Dissenters were permitted every license in that respect. The Dissenters had no Acts of Parliament passed to govern them. In fact, every sect, outside the Church had their own ways, made their own rules in regard to worship as well as management, and were allowed every sort of freedom. Those within the Church were the only persons that were put under the laws of the State. They must try as much as they possibly could to get rid of this very serious obstruction to the Church's progress. They must combine, as Churchmen, and demand a similar freedom. (Applause.) Would the Dissenters like their religious worship to be put under the government of persons who were not of their religious views? Certainly not. Then why should Churchmen? That the State had power to rule in matters temporal he would admit; but not in matters spiritual. The Church should be governed by those who had spiritual charge of her. (Applause.) If they performed their religious worship according to the words of their Prayer Books, they were told they must not do so-and-so, or they would be punished. But who was it that said this? It was not their bishops; it was a Parliament, which included Jews, heretics, and infidels. Surely a more unjust state of things could not exist? They only wanted fairness. Alluding to the necessity for firmness, the speaker said they must make up their minds to be laughed at; but they must be firm and decided in their opinions, and in their actions proceeding out of such opinions. It had been said of many of them (High Churchmen) that they were not loyal. Now he (the speaker) maintained that they were loyal; they were obedient to the law of the land, where it did not touch their religion; but when it came to that, he thought they had a right to say, "It is no business of yours." (Laughter and applause.) Supposing the legislature were to pass an Act imposing a tax of 1s. for each time the Old Church was opened for worship, that being the law of the land,—although it might seem hard—they would cheerfully obey it; but when they were told that they must not kneel down at certain times to say their prayers, or do many other things, they earnestly protested. As he had before observed, in matters secular, they admitted the State had the right to make the laws; but in matters

spiritual, they had no such right. Following the principle which their Blessed Lord bade them adopt, they were willing to render unto Cæsar those things which were due to Cæsar; but unto God only, the things which were His. Alluding to the subject of ceremonial observances, or what some people called Ritualism, the speaker said some people objected because they did this or that in the performance of the services in the church. Now, he wished those present to be able to defend themselves, and to give a good reason for the observances alluded to. Ceremonial observances were not of the slightest value whatever alone; but they contained in themselves the truth or doctrine which they were intended to teach, and that was why they (High Churchmen) valued them. He remembered some 20 years ago, having to preach in a church in S. George's in the East, London. There was an immense mob present, who loudly protested against the ceremonial carried out. They refused to hear him speak, and it was with difficulty that he could get them to listen to him even for a moment. At last he succeeded, and taking off his stole and surplice, threw them into the midst of the congregation, observing, "If you think we set any value upon these things for themselves alone, take them, and pitch them into the Thames; now will you allow me to preach?" (Loud applause.) All ceremonial observances were in themselves nothing better than rags; but they were utilised to teach the people certain doctrines, and for that purpose were of great value. (Loud applause.) Why did they carry a cross with lights before it in their procession? If they were not to teach the people, such things would be stupid nonsense; but they knew the Cross taught the doctrine of the Crucifixion of our Blessed Lord, and the lights were carried beside it to signify the Incarnate and Divine natures of the Saviour. Ceremonial observances were used to induce a higher tone into the worship of God, and in place of the mere "jog-trot" system which existed in the last century. (Loud applause.) When he (the speaker) first came to Frome there was a service weekly on Wednesday, and twice on the Sunday, while the Blessed Sacrament was administered once a month only. Since that time the number of services had been increased, and the church was now open at all hours of the day; and many people entered it daily to lift up their souls to the Almighty, in prayer. He thought he might say their ceremonial observances had done no harm, while they had raised the tone of worship in their church considerably higher than it had ever been before. (Applause.)

THE ENGLISH CHURCH GUILDS UNION.

In answer to a circular sent out by it, the Council lately received from upwards of fifty societies in the Union accounts of their progress and present condition. It would be quite impossible in this report to give even a slight sketch of each, but it is thought that a short abstract of the general information obtained will be useful and very encouraging.

The following is the classification, in round numbers, of the various societies:—Local Guilds for both men and women (parochial societies chiefly), 65; Local Guilds for men (with youths occasionally), 45; Local Guilds for youths alone, 15; Local Guilds for women and girls, 30; General Societies for both men and women, 10; General Societies for women and girls, 2; Missionary and Colonial, 10; Clerical (with Theological Students), 2; Professional and Class, 5; Communities (Brothers or Sisters), 4.

It will be seen that the most numerous are the Parochial Guilds. It seems almost invidious to select from among the many successful societies in this division, but the following may for extent of numbers and organiza-

tion, be taken as representative of what such bodies should be, viz.:—Guilds of S. Augustine, Kilburn; S. John the Baptist, Hulme; S. John the Divine, Kennington; S. John the Evangelist, Hammersmith.

Numbering some hundreds of members, of both sexes, their action and government are based on the following principles:—That the laity should actively share with the clergy in the responsibility of Christian labours for the glory of God and the good of men; that every communicant member of a parish or congregation, acknowledging the responsibility, should be assisted to fulfil it in disciplined order; that all so endeavouring to realize their obligations are entitled to a voice in the affairs of their Church and parish.

These guilds are subdivided into wards or branches, each charged with distinctive duties, each self-governing under a warden, or secretary, or manager; the affairs of the entire society being governed by a council consisting of these managers, and the parish priest as *ex-officio* head.

In this way, the parochial system which, in the course of time, has suffered so much deterioration, is reasserting itself on Church principles and becoming a healthy reality.

Under present conditions such organizations are invaluable in raising the tone of the laity, and enlisting in the service of religion and charity Churchmen who are too apt, under an Establishment, to be apathetic as to their personal responsibility and to discharge their duties by deputy; under the possible contingency of disestablishment, they are paving the way for the disciplined organization which would then be essential to the self-preservation of the Church.

Class Guilds.—As in former days the guild or brotherhood idea pervaded society through nearly all its grades, so now it seems very probable that one great result of the revived realisation of Catholic Christianity will be to knit men of common tastes, studies, and professions in religious fellowships. Already the Union has within it several class guilds, such as—The Brotherhoods of the Holy Trinity, at Oxford and Cambridge, for clerics and students, each numbering nearly three hundred members. The Guild of S. Luke, for the medical profession, numbering more than one hundred, and promising to grow considerably. The Railway Guild of the Holy Cross, which has encountered many difficulties, and although having about one hundred members, has, of course, as yet but just touched the fringe of the many thousand employes in the railway service. Working Men's Guilds, such as that of Jesus of Nazareth, Holborn, and of the Holy Child, London Docks.

There are several similar societies, not as yet within the Union, as the Guilds of the Holy Standard, for the Army; S. Helena, for soldiers' wives; S. John before the Latin Gate, for former students of the great school of S. John's, Hurstpierpoint; the Naval Church Society; the Artists' Guild.

The Council may mention that there are special reasons at present why some of these societies cannot join the Union. Time will, no doubt, remove the difficulty. It may also state that a Guild has been formed among the older students at a leading public school, and has come into the Union; but, for good reasons, it will not, at present, appear in the Guild Roll.

Of the *Missionary Guilds* the most prominent is that of the Most Blessed Saviour, for the Natal Diocese, which numbers upwards of three hundred members, and has done good service for this much-tried portion of the Church.

As has been shown in the table of classification, the Colonies furnish several societies to the Union, yet these are but a few of the guilds which exist in the various daughter Churches. The Bahamas, for instance, pos-

sess one or more in nearly every parish. The Bishop of Nassau, who would have attended this Conference had he not been obliged to return to his diocese a few days since, stated, in expressing his regret that he could not be present, that to the Guild revival the Church in his diocese owed very much.

The Council draws the attention of the Conference, with great pleasure, to the numerous Societies for the Young enrolled, in addition to which many of the other guilds have attached to them minor societies or subdivisions for training the young in holy ways.

Several of these guilds are large and influential. Conspicuous among them is the Society of S. Anne, which is itself affiliated to the larger "Girls' Friendly Society," which body, the Council trusts, also, to have the pleasure of enrolling. The S. Anne's Society, now numbering about 500, is intended to embrace women and girls of all social classes, its aim being to promote the sympathy and esteem of one class for another, and "to unite all in a higher life and a higher friendship than is common in the world." It is able to report most favourably of the result of five years' existence, and has just issued the first number of an exceedingly promising quarterly magazine, called *Friendly Leaves*.

As distinct from societies existing for parochial and local purposes, and those formed for particular classes or professions, there remains to be noticed the division *General Guilds*, for which the largest of these societies, the Guild of S. Alban, has proved there is ample room. Indeed, such bodies possessing branches in widely different fields of labour, and embracing members in all grades of society and of various avocations, including too members in missionary spheres or in Colonial churches, are led to enter upon undertakings which cannot be attempted by local societies or those existing for special ends and interests.

Thus the Guild mentioned was enabled, about twenty years ago, through its large connection with Churchmen in commercial circles, to take the first steps which led to the subsequent extensive utilizing of the City churches for midday or other services for those daily employed in their neighbourhood in such countless thousands; it has also been enabled, by means of its scattered membership, to spread abroad through the country the reform of burial arrangements, and sending to assist foreign missions by several labourers from its own ranks. It has also been instrumental in establishing many local guilds.

THE CRUCIFIX.

The legal advisers of the Persecution Society very cleverly put a Roman Priest into the witness-box in order to create as much prejudice as possible against the Vicar of Folkestone. So it would seem to be very desirable to bring into fresh notice the recorded opinions of a very eminent man, who was distinguished by a robust faith in the Incarnation, and who also was in his day a very earnest and sincere opponent of the High Church school. This eminent Protestant writes as follows:—

"The second Commandment of the Decalogue forbids the making any representation whatever of the object of our worship. The principle of this Commandment was to prevent us from forming unwarranted and therefore necessarily unworthy notions of God. . . . The spirit of this Commandment is eternal; man may never imagine to himself an object of worship without the warrant of God. . . . But most assuredly they do not violate it who represent Him, who think of Him, who worship Him under an Image which He Himself has sanctioned—the hu-

man form of the man Christ Jesus. . . . To object to this warranted similitude of God, and to deny ourselves the benefits which it was graciously intended to furnish—to turn from the image of Christ crucified which God Himself has given us because we may not make images of our own devices—seems to me an instance of the great mischief of applying to ourselves directly what was commanded to men under different circumstances and with a special relation to that difference.”

Again—

“It is manifest to every thinking person that the fact of the Incarnation was a virtual repeal of the Second Commandment. For in the person of Jesus Christ there was given us an image of God, which we might and should represent to ourselves in our minds, and what our thoughts and minds might profitably dwell upon may clearly no less lawfully and properly be presented to our bodily senses. . . . If it be right and useful to think of Christ—and by that very name we mean not the abstract notion of Deity, but God-made-man—the most effectual means of bringing Him visibly present to our minds must be the best; and this is best effected, as it is proved by the common feeling of mankind with regard to portraits, by enabling ourselves in some sense actually to see Him. . . . The Bible Society, and other societies of the same kind, can have circulated the Scriptures to little purpose if the sight of the Cross and the Crucifix would indeed minister to superstition rather than godliness.”

Again—

“There is no more provoking confusion to my mind than that which is often made between the magnificence and beauty of the Romish Church and its superstition. No one abhors more than I do the essence of Popery—*i. e.*, priestcraft, or the setting up a quantity of human mediators—interpreters between God and man. But this is retained by those false Protestants who call themselves High Churchmen, while they have sacrificed of Popery only its better and more popular parts, its beauty and its impressiveness. On the other hand, the Puritans and the Evangelicals, whilst they disclaim Popery, undervalue the power and authority of the Church, not of the clergy, and have a bibliolatriy especially towards the Old Testament quite as foolish and mistaken as the superstition of the Catholics. . . . The open churches, the varied services, the processions, the Calvaries, the Crucifixes, the appeals to the eye and ear through which the heart is reached most effectually, have no natural connection with superstition. People forget that Christian worship is, in its essence, spiritual—that is, that it depends for its efficacy on no circumstances of time, or place, or form; but that Christianity itself has given us the best helps towards making our worship spiritual to us, that is, sincere and lively, by the visible images and signs which it has given us of God and heavenly things, namely, the *Person of the Man Christ Jesus and the Sacraments*. To forbear, therefore, from all use of the Humanity of Christ, as an aid to our approaching in heart to the Invisible Father is surely to forfeit one of the merciful purposes of the Incarnation, and to fall a little into that one great extreme of error, the notion that man can either in his understanding, or in his heart, approach to the Eternal and Invisible God without the aid of *Μεσσιτης* or *Interpres* (the English word “Mediator” has become so limited in sense, that it does not reach the whole of the case); we want not an interpreter only, but a medium of communication—some middle point in which the intelligible may unite with the perfections of the unintelligible, and so may prepare us hereafter to understand Him who is now unintelligible.”

Again—

"In the Crypt is a Calvary and figures as large as life, representing the burying of our blessed Lord. The woman who showed us the Crypt had her little girl with her, and she lifted up the child, about three years old, to kiss the feet of our Lord. Is this idolatry? Nay verily; it may be so, but it need not be, and assuredly is in itself right and natural. I confess I rather envied the child. It is idolatry to talk about Holy Church and Holy Fathers bowing down to fallible and sinful men, not to bend knee, lip, and hearts to every thought and every image of Him our Manifest God."

Such are the recorded opinions of the great and good Dr. Arnold, of Rugby, collected from his sermons and letters. But Lord Penzance has condemned the use of the Crucifix and pictures; and the Nonconformists and others of Denbigh, continuing their opposition to the reredos at S. Mary's, are reported lately to have carried a resolution that "the Crucifix is symbolical of doctrines inconsistent with the Protestant faith." Well, probably they are right. For, alas! the doctrine of the Incarnation and Atonement is with many so-called Protestant religionists fast becoming an open question, and we may hear men regret as a great mistake that Christianity was cast in a Jewish mould—since that Jew nation was fierce and gloomy in its religious views, and much prejudiced in favour of the doctrine of sacrifice—a doctrine utterly hateful and perfectly unsuitable to the progress and enlightenment of the 19th century. So "the offence of the Cross" has not ceased. So dear Arnold, had he lived to our day, would have been agonised by the sight of some of the popular Prelates (of the Church of England, which he loved so well and defended so vigorously from his point of view) ordering the emblem of our salvation, the Cross, to be torn down from the walls of our churches as a *preliminary condition to their consecration!* and, doubtless, would have sorrowfully applied anew to such his own words, "The sansculotte, with the mitre on his head and the bandage over his eyes, is to me the worst sans-culotte of all."

Lincolnshire, Feb. 11, 1876.

F. H. D. in *John Bull*.

In connection with Lord Penzance's judgment the following account will be of interest:—

In the new church of S. Nicholas at Hamburg my father designed to fill certain niches in the interior with figures of Apostles and Evangelists.

Dr. Krauzer, the pastor of the church, objected. "It is well enough," he said, "for the Roman Church or the Anglican Church to set up statues of the saints. But the Protestant Evangelical Church allows of nothing of the sort. What she insists on is the crucifix, and the crucifix only. The first thing that should strike the eye upon entering a church of the Protestant Evangelical communion is the figure of the Crucified. That is our doctrine, and that is our symbol."

Accordingly, a life-sized crucifix in white marble arising from the reredos in the centre of the apse forms a most conspicuous feature of the interior of S. Nicholas Church.

It is remarkable that Evangelical Protestants here differ so diametrically from their brethren in Germany.

Lord Penzance's judgment would sound strange to Protestant ears across a few miles of salt water.

G. GILBERT SCOTT, Jr.

7 Duke street, W.

COURTSHIP AND MARRIAGE.

BY MISS C. M. YONGE.

It is a curious thing to observe how late in development was the higher love of woman for man previous to marriage. Only after centuries of generations nurtured in Christianity did she become fit to choose for herself, and thus there is less absolute direction in Holy Scripture on this matter than on almost any other. The daughter was so entirely the parent's chattel that she had no will in the matter, and was disposed of, while a mere child, incapable of a real choice.

Rebekah, indeed, was allowed to decide, but about one unknown to her, and though Jacob might love, Leah and Rachel were alike passively bestowed on him. If we accept the part of the Bride in the Canticles as literal, it is still the love of one already betrothed, not choosing for herself.

The counsel is to the father when the son of Sirach says: 'Marry thy daughter, and so shalt thou have performed a weighty matter, but give her to a man of understanding;' and when S. Paul speaks of the expediency or non-expediency of marriage, it is to the fathers that he speaks, not the virgins themselves. And if this were so in the Israelite world, far less is the high and pure type of love to be found in heathen literature or history. Greek and Roman girls were bestowed in marriage by their parents, and often made tender and noble wives, but they would never have thought of making a choice. Perhaps the nearest likeness to modern love is in the graceful story of Penelope, covering her face with her veil, and turning to Ulysses when her old father asked her weeping, whether she would leave him. There have always been good wives, and also men who loved maidens, but maidens had little opportunity of loving in return, and, if they did, it was reckoned as indecorous.

It is a great mistake to hang a tale of the Early Church upon a modern love story. The Christian maiden, if destined for a wife, was given away too early to have a real choice, and the feeling we now call enthusiasm or romance, generally aspired to a life of dedicated virginity, as something far nobler than marriage. Legend tells us of virgin martyrs wooed by heathen youths, but never of any inclination on the maiden's part to heathen or Christian men. But these very virgin martyrs did much to raise the ideal of woman, and together with the homage paid to the purity of the Blessed Mother, began to alter the position of the whole sex, and the northern nations bringing with them strong, brave, devoted women, never except in Spain, subjected them to eastern seclusion. Romance arose, but most of its glorification of love was, it is necessary to avow, not of that pure and refined love that leads to marriage. The damsel was still given away by her parents with no volition of her own, and even, when left early a widow, was scarcely ever at her own disposal, and found no safety but in marriage or a convent. The loves of the earliest genuine romance are of Lancelot and Guinevere, Tristram and Yseulte, Orlando and Angelica. The courts of love in Provence were to decide on the cases of fantastic adoration between knights and ladies; the latter always married, for no one had seen or heard of them previously. The true Provençal stories are divided between the absurd and the horrible. On the one hand there is the history of the troubadour who languished and died for love of a lady he had never seen; on the other, the tragedy of the husband who served up the heart of his wife's lover to her, upon which she vowed that food less noble should never pass her lips, and starved herself to death. Both are given as facts by Sismondi.

It seems as if a good woman could not help or prevent this troubadour devotion; and Blanche of Castille used that of Thibault of Champagne

for political purposes, but the right-minded woman in general would ignore it completely, and would have been shocked at the notion of falling in love as a maiden, or choosing her husband. She vowed love to him together with obedience at her wedding, and in a true and pure heart the love was providentially always brought, even though the man might be utterly unworthy of it. Novels made out of mediæval love-stories, like those of our own time, are mere anachronisms. *Ivanhoe* might love Rowena, but Rowena would have been given to him or Athelstane long before his evasion. The wardship and marriage of the young heir as well as the heiress was the perquisite of the guardian, and was granted by the king to some favoured noble, who either sold the child's hand, or gave it to one of his own family.

Dante and Petrarch, by making glorious ideals of Beatrice and Laura, did much to purify the sentiment of 'minstrel love,' and it began to grow into a more innocent and refined feeling of distant adoration as it is seen in Surrey and Sidney, while neither thought of Geraldine, nor of Penelope Rich as possible wives, only as sources of poetical inspiration.

In the meantime, however, mutual liking had obtained some recognition as a ground of marriage. Two children of Edward III., successfully, and by dint of constancy, accomplished love-matches. Anne of Brittany, and Jeanne of Navarre, heiresses though they were, successfully resisted distasteful suitors; yet, on the other hand, the intense prosaicalness of common life is shown in the Paston letters, where the girls pray for husbands, with apparently perfect indifference as to who they may be, and the family history bears no traces of anything like a courtship from personal affection. What we call the days of romance, were the most devoid of it in marriage. Yet the *Morte d'Arthur* was a great advance upon the continental tales of the same kind. Its blighted and repentant Lancelot would never have perverted Francesca da Rimini; and in literature, in England at least, a tone of innocent romance began to set in, immensely aided by Shakespeare, who, considering the almost universal example of romance, deserves infinite honour for never enlisting sympathy on the side of any but pure and innocent love. *Romeo and Juliet* is, however, probably the earliest of novels which treats love from a modern point of view. Its date as an Italian novel is before the end of the 15th century, and the main incidents are said to be true, the Capelletti and Montagudi being real Veronese families, and the monument still remaining. The point in it is, that though disobedient, passionate, and culminating in suicide, still the love is free from the stains to be found in ordinary ballad and romantic literature, and Shakespeare, by endowing the story with all his own graces, no doubt did much to excite sympathy with lovers, and make parents dread the effects of crossing them tyrannically. In fact, in the Elizabethan age, the real and ideal were blending. People were no longer contented that their imagination and their sense of duty should lie in entirely separate worlds; they acknowledged the power of love, and sought to purify and make it innocent. Lucy Apsley's account of her own feelings for Colonel Hutchinson is a beautiful picture of maidenly love, but for the most part the power of choice was in inverse ratio to the value of the lady's hand; and as to its being a sin to marry without being in love, no one dreamt of such a thing. What would the judicious Hooker have said if it had been suggested to him that he did wrong in marrying Joan without such a puerile preliminary? No, marriage was a business transaction; the code was, as it is in France at this moment; that the parents knew much better than their children what was good for them, and though they were gradually becoming convinced that to oppose a violent aversion, or thwart a

strong attachment, might have very mischievous results, yet the girl was thought to be best and safest who exercised the least volition in the matter. Up to the reigns of the House of Hanover, this seems to have been the universal way of thinking among the higher ranks, and among all who had anything to bestow with their daughters.

Perhaps Richardson did the most to overthrow the whole system by bringing a tyrant father into universal detestation in one novel, and in another giving what was at the time, taken as a picture of noble and respectful mutual love; and though we now laugh at the formality and stiffness of Sir Charles Grandison and the sentimental confidences of Harriet, still theirs was a high-minded refined love for what was best and greatest in one another, and it no doubt did much to convince the world that this was the right way of bringing about a marriage.

Physical force on the parents' part to make a girl accept their favourite suitor had become impossible. Moral force and tacit persecution still were in their power then as now, but public opinion was going further and further away from all exertion of it, and before the end of the eighteenth century, the absence of the practice of *mariages de convenance* would have been reckoned as one of the honours of England, at least by her own children, for a French or Italian woman would deem the freedom at once perilous and improper.

It is said, with what truth we know not, that the proportion of happy marriages is about equal in either case, and the risk of a wrong choice is less in the experienced parents than in the girl herself. This, however, leaves out of sight that worldly considerations are stronger in the old than in the young. The reply again is that the maiden's freshness is spoilt if she have to take these same matters of worldly prudence into account, and that she is more simple and charming if her parents have judged for her. But in the main there can be no doubt that where she is allowed to grow to her full power of judgment, and left free to choose for herself, there is much less risk of the horrible chance that her husband may be a person not easy to love, and that she may see the man she could have been happy with too late. This as we all know, has always been the bane and scandal of France; where flirtation *after* marriage has met with the same toleration as with us flirtation does *before*. There must of course be this essential difference that the maiden's flirtation may always be the beginning of a genuine attachment, while that of the matron cannot be wholesome, and scarcely can be innocent.

Flirtation even here is, however, not the right beginning. The spark of true love is so sacred a fire, that it should not be fanned by folly and rattle. There is no reason that playful mirth should not be excited around love and lovers, but there should be something deeper below.

There are many mistaken ways of treating the matter. In one the mother says, "I wish my daughter never to think of love and nonsense," and hushes her about it, so that when her natural curiosity about woman's destiny awakens, she is left to pick up her notions, either from novelletes, or from girls like herself. In dealing with village girls, this kind of mistake is made by the best intentioned people, who will not read them a story with any mention of lovers in it, either because it is thought an improper subject, or because they giggle and titter at the mention, and thus the chance is lost of raising and refining their notions on the matter.

Another and a worse error, is the continual discussion of possible symptoms, and the perpetual family joke of ascribing suitors to one another, and teasing about them. And worst of all, is the speaking of a wealthy match, as if it must needs be a good one for that reason, and a magnificent achieve-

ment of the family. In truth, what is due to the young maiden on whose choice rests the whole colour of her future life, is to bring her up to the knowledge that Providence will decide for her whether she shall be married or single, will fix, in fact, "the state of life to which it shall please God to call her." That call, in our present state of society, is given through mutual love and eligible circumstances, and this truly seems by far the most suitable way. But the whole knowledge of the responsibility of such choice and the duties it involves, ought not to be left to the agitated period of courtship, or as it sometimes actually is, to the wedding-day. Brides have been known to say, that they had no notion how solemn a service was that of Holy Matrimony till they actually were going through it, at the conclusion of all the whirl of preparation, fine clothes, and all the inevitable (?) adjuncts of a wedding.

Sensible observations on books and on real life, ought to be so contrived as to show young people the spirit of these lines of the Rev. Isaac Williams:—

- "'Twas God Himself to Adam brought
His own appointed bride,
And by Himself the gift that wrought
The gift was sanctified.
- "And for his son, when Abraham sent
To seek the destined maid,
God's angel watch before him went,
And all their path arrayed.
- "An angel at Tobias' side
By Tigris' banks is bound,
An unknown yet protecting guide
To Sara hath been found.
- "I deem that these, and such as these,
Unknown to sight or sense,
Do speak in marriage destinies
Unwonted providence.
- "A special guiding beyond all
Mysteriously attends
By Him who makes the secret call
And hallows all the ends.
- "And, therefore, those I deem unwise,
Fond tales of earthly love,
Which seem to trifle with the ties
Hid in God's hand above.
- "Of patient fear we need far more,
And more of faith's repose,
Of looking more to God before,
Till He His will disclose.
- "Far better far, than passion's glow,
Or aught of worldly choice,
To listen His own will to know,
And listening hear His Voice."

Love there *must* be. A marriage of obedience, without previous love, was no sin in the maiden of former times, nor is so in some countries now, but in the English girl it is a sin; for to her "to love, honour, and obey" means so much more than it did to her ancestress, that the words cannot be honestly uttered without a real present sense of love and honour.

Secondly, it is not right to represent love as a lawless, in fact, sensual passion, excited by mere chance, and entirely unconnected with esteem. It might be so in the untaught woman, with the more violent passions of southern climates. It is not so in the average woman of the north. She has discrimination and control of herself, and she can learn that there are some whom she ought not to love. Let me add, that those tales which treat of the marriage of *first cousins* as simple and unobjectionable do no kind-

ness. It is not easy to put before young girls why it should not be, but it seems to me misplaced delicacy, which forbids them being told that though there is no doubt a proportion of healthy families born of first-cousins, yet that long experience has gone to show that hereditary diseases are intensified in the children, and that idiotcy, insanity, and defective organization are so often the result, that it is most undesirable, if not wrong, to run the risk of producing such offspring. To marry in the full knowledge of these facts is not trusting God, but tempting God. Fathers and mothers know them, and forbid. Young people cannot understand why, point to the instances among their friends, and those with which novels unfortunately provide them, and try to wear out opposition. It is very destructive of peace, for the intercourse between cousins is so pleasant, that it almost naturally leads to something warmer, and however much each side may be certain of the disapproval of the parents, the examples they see before them make them still hope on, till either there is a broken heart, or an extorted sanction. They ought to be taught the real grounds of objection, and that where Heaven has entailed such consequences, His Will is manifest, and that their parents are therefore inexorable. This would not be a remedy in all cases, but it would be a preventive in a great many.

(To be continued.)

Correspondence.

CHURCH GUILDS.

In the great revival of Church life and activity which marks the present Guilds are already taking a prominent place. From the indications, they will bear a yet more conspicuous part. These associations, indeed, give rise to a serious problem. With many reflective minds it will be a question whether the only true Guild is not the Church itself, the "company of the faithful"; and whether *all* the members of the mystic body should not be more diligently won to zealous activities under the divinely constituted authorities, rather than that a few here and there out of the great number, should be gathered off into separate little societies, each with its peculiar organization. This is the true theory of the Christian Guild or confraternity. But in the disunion and consequent decay of true discipline which pervades Christendom this must remain a theory. Rather, it is true, that it can only be put in practice by means of those wheels within wheels known as Parochial Guilds.

While these cannot realize in its totality the idea of the one Guild, the *unitas fratrum*, which our Lord brought to the world, and the early Christianity did realize; yet they go very far toward restoring this last idea by uniting many of the baptized and devout in works of benevolence and all holy activities. Wherever duly tried, they have wondrously quickened sluggish parishes, and drawn out into action elements before unsuspected, energies hitherto unfelt, and resources before undreamt of. Their success in England, within a very brief period, is marvellous; the "Guild Roll" as published in *The English Church Calendar*, for 1875, numbering already 172 societies. These are now made more nearly to realize the Christian theory by being comprehended in a "Guild Union," which has its period-

ical meetings attended by delegates from each society. It is wisely suggested that we in America shall also gather into one national organization the rapidly increasing guilds existing in some shape or other among ourselves. In this work we have an example set us already by the Young Men's Christian Association, and by the Total Abstinence Union of the Roman Catholics.

Another time it is proposed to offer some suggestions concerning the organization and *modus operandi* of Guilds. We may fitly conclude here with some of the excellent results worked out by this instrumentality in the leading parish of our communion in America.

The Rev. A. S. Crapsey, *President*, makes a "Report of St. Paul's Guild Work" to the rector, clergy and congregation of Trinity Church and St. Paul's Chapel, for the past year. Chief, and yet most difficult, among their undertakings was found to be "the Restaurant." The utmost care was needed to discriminate among the crowds of applicants for meals, and even then this charitable work was preyed upon by the idle and vicious. The number of meals furnished during the year was 11,773; and in spite of drawbacks, the report suggests that the Restaurant should be continued. The next, and perhaps an equally important, work is "The Lodging Rooms," which furnished 2,266 lodgings. A building has been secured for this purpose, and steps taken toward finishing it completely. The work is already nearly self-sustaining. "The Working Men's Club" is one of the most useful agencies. Its purpose is to provide meeting rooms for working men, with a small library, bath and other conveniences. "Here readings and social entertainments will be given, and everything done to promote the physical, mental and spiritual welfare of the members." "Another outgrowth of our enterprise," says the report, "has been the establishment in our district of the Sisters of S. John Baptist, from Clewer, England. Sister Edna of that order is in charge, and is now visiting among the people and rendering invaluable services to the clergy."

Such are some of the results attained by a Guild after one year's existence. They are given as affording more encouragement than the work of older organizations to feeble or sluggish parishes. *

THE VOICE IN THE TWILIGHT.

"Most excellent gift of CHARITY without which all our doings are nothing worth."

I was sitting alone toward the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting
In the endless need of repair.

But my thoughts were about the "building,"

The work some day to be tried;
And that only the gold, and the silver,
And the precious stones, should abide.

And, remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won;

"It is nothing but wood, hay and stubble,"
I said; "it will all be burned—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I *know* I have tried;
But I'm sure when He sees *such* building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes make us so wise.

Dear child, she wanted to help me;
I know 'twas the best she could do;
But O, what a botch she had made it—
The gray mismatching the blue!

And yet—can you understand it?—

With a tender smile and a tear,
And a half compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
“Art thou tenderer for the little child
Than I am tender for thee?”

Then straightway I knew His meaning,
So full of compassion and love,
And my faith came back to its Refuge,
Like the glad returning dove.

For I thought when the Master Builder
Comes down His temple to view,
To see what rents must be mended,
And what must be builded anew;

Perhaps, as He looks o’er the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,—

He will feel as I felt for my darling,
And will say as I said to her.

“Dear child, she wanted to help me,
And love for me was the spur.

“And, for the real love that is in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudit divine.”

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me
Stronger than any command.

Then I knew by the thrill of sweetness
’Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim;
But my heart is strong and restful,
And mine eyes are unto Him.

Woman's Work.

Literary Notes.

The P. E. Tract Society, N. Y., Cooper Union, has issued “A *Catechism* for the Children of the Church on *Confirmation*” and the *Holy Communion* from Jeremy Taylor’s “*Holy Living*,” being Nos. 304 and 305 of the Society’s publications. Both excellently adapted for their purpose.

We have also received from the Mission House, Boston, the *Gradual Catechism*, introductory to the Church catechism, edited by “Mission Priests of S. John the Evangelist,” being one of the catechetical series of the “*Evangelist Library*,” pp. 48, price ten cents.

There is no minimising, no euphemism, and no circumlocution in this catechism, especially as to the doctrine of Heaven and Hell. The questions are in the directest and plainest Saxon, and the child makes a complete proposition by repeating the words of the question. The metrical versions of the commandments and the chief mysteries are well done.

—The Rev. Mr. Hutchins sends us “*The Order of Music*, appointed for Festival of Parish Choirs in the Diocese of Mass., to be held in Emmanuel Church, Boston, in Easter-tide, 1876.” Price fifty cents. Besides the canticles to select chants, it gives Sullivan’s arrangement of the 176th Hymn to S. Ann’s, Dr. Dykes’ *Te Deum* in F, and his hymn “*Ten Thousand Times Ten Thousand*,” Calkin’s *Magnificat* in D, Coopers’s anthem “*Come Unto Me*,” carols by Rousseau and Sullivan, Macfarren’s *Cantate* in G, anthem by Barrett, hymns by Hopkins and Redhead, with several other pieces—a fine selection for such a Festival. It makes a pamphlet of 40 pages.

The Hearth Stone: Thoughts upon Home Life in our Cities, by Sam’l. Osgood, D. D., LL. D. New York: E. P. Dutton & Co. pp. 337. Price \$1.50.

We are heartily glad to see this new edition of this genial and thoroughly healthy household book, full of the rich fruits of wide reading and manly, loving thought. There is great force and finish both in Dr. Osgood’s style, and even common place subjects are invested with a freshness and interest that lead a reader on to the end. There is little of mere theory, almost nothing of the spirit of the “new departures” of these days; but an abundance of sound practical sense upon the subjects that belong to the conduct of everyday life, sadly neglected by the society of the present age. Among the finest chapters to our mind, are those on the “*Ideal of Womanhood*,” “*Reverence in Children*,” “*Education of Daughters*,” on “*Friends*” and on “*Business and the Heart*.” There is a good deal in Dr. Osgood’s tone of thought that puts us in mind of Sir Arthur Helps, for his suggestiveness and meditative cast.

Messrs. Dutton & Co. publish their books in the very best style, the work being done at the Riverside press.

—We have received from Dr. Schenck, Sec. Doc. II. of the Joint Committee of General Convention on Ecclesiastical Relations and Religious Reform, containing a communication from Dr. J. P. Tustin on the Church of Sweden, of great interest, and with much information that will be new to many readers in this country. One remarkable characteristic of Lutheranism all over Europe is its low views of the Episcopate combined with the highest possible views of the Sacraments and ritual practice.

—We have received from E. P. Dutton and Co., New York, The Hulsean Lectures for 1874: *Sin as set forth in Holy Scripture*, by Geo. M. Straffen M.A. vicar of Clifton, York: pp. 107. price 100. In a quaint preface of seven lines the author informs us that these lectures were preached before the University, in the Spring of 1875, and that he is aware "they are shorter than usual, but his regret is that he has not been able to make them shorter still"—a regret we were inclined to share when we saw that all his books of reference were German, except Archbishop King and Cardinal Manning. The lectures do not appear to be an attempt at Scientific, so much as popular treatment, and they might have been elementary parochial discourses, garnished afterwards with Scripture passages in the original, and quite a profusion of foot-notes which show by their variety of quotations and learning a rather strong contrast with the very simple and obvious strain of thoughts in the text. And yet we cannot help feeling that this very simplicity and matter of course way in dealing with difficult questions, so characteristic of ordinary parochial preaching, in former days at least, so far from being satisfactory, really stirs up in the minds of many hearers, that rebellion of the old Adam which the preacher triumphantly accepts as a confirmation of his thesis. It may nevertheless be taken for granted that a horse would kick if it were attempted to feed him on saw-dust instead of sound grain, without its being proof of original sin in him. But perhaps we forget the design which is only the very practical one of showing how sin is "set forth in Scripture." This the book does, in a way well suited for the popular and devo-

tional use, though we could wish that it had done more with the subject of *unconscious* sin, or sins of ignorance, than merely suggest it, (p 29). Besides we do think if a man realized the truth of the Incarnation he must see no more mystery in the life of Christ quickening our *bodies* than in its quickening our souls, (p 55.) He seems to make no reference whatever to sacramental grace in connection with that subject.

The book is beautifully printed and there is much of literary interest and information in the foot notes. The topics of the lectures are 1, The Sense of Sin; 2, The Nature of Sin; 3, The Origin of Sin; 4. The Consequents of Sin; 5. The disclosure of Sin; 6, The Propitiation for Sin.

—The Contents of BLACKWOOD for April, reprinted by the LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York, are as follows:

1. The Dilemma.—Part XII.
2. Mountaineering in the Himalaya.
3. 1895.—Chapters 1.—IX
4. Mr. Ashley's Life of Lord Palmerston.
5. Brown's Peccadillo.—An Idyll of the Temple.
- 6 Norman Macleod.

The memoir of Dr. McLeod is one of great interest and instruction.

—We have received from Harper and Bros. New York, the *Bible Word Book*: a Glossary of Scripture Terms which have changed their popular meaning, or are no longer in general use, by William Swinton, edited by Dr. Conant.

This is a useful manual for Sunday School or Bible Class teachers, and will interest any Bible readers by its illustrations of the contemporary use of words by Shakspeare, Bacon, and others that have now changed their meaning or become obsolete. Such words as carriage, earring, daysman, let, mean, lover, convenient, sincere, purchase, proper, prevent, nephew, cunning, conversation, and the prepositions *of* and *by*, are commonly misunderstood by ordinary readers and those not acquainted with their etymology. We do not agree with the author however that "witty now means *smart*" or that smart means witty, and we miss an explanation of the use of the word "*by*."

Also from the same publishers *Thrift*: by Sam'l Smiles, author of "Self Help."

Mr. Smiles has done a good deal for the young men of his generation in such genial and instructive books as "Self

Help" and "Character." His "History of the Huguenots" and "Life of the Steph-ensons" are also well known works replete with interesting information,—a class of books for which novels might well be laid aside."

This vol. is a sequel to "Self Help" and "Character" and has a world of advice, anecdote and illustrations on the "Use and Abuse of Money." The whole machinery of society comes under review, both as to business and benevolence, and the principles laid down with their application are excellent.

Harper's publications are sold in this city by Hollister and by booksellers generally.

—Harper & Bros. also send us of their recent publications:

Why we Laugh, by S. S. Cox: and *Through and Through the Tropics*, by Frank Vincent, Jr.

Mr. Cox's book is full of reminiscences of congressional wit and humor, with many anecdotes of our public men. The speech of Mr. Knott, of Ky., on "Duluth" which set the whole country to laughing at the time, is preserved here nearly entire.

Mr. Vincent's sketches of travel round the world are very readable, and are dedicated to Baron Hubner, whom he accompanied part of the time.

—Pott, Young & Co., Cooper Union, send us two new publications that will be welcome to Churchmen:

Henri Perreyve, by Pere Gratry: translated by the author of "A Dominican Artist" (new edition). Rivingtons, London.

The Light of the Conscience, by the author of "Life of S. Francis de Sales," "A Dominican Artist," &c., with an introduction by Rev. T. T. Carter, Rector of Clewer. Rivingtons, London.

Is it not something to be wondered at and something to be thankful for, that such a life as Henri Perreyve's, was possible in the France of the 19th century? Every where the power of the Cross is the same. How it shames us to contemplate the actual amount of work done by such men. And yet, there are those, who, as

the French so characteristically express it, "do not *die*—they kill themselves." And what shall we say of those who are killing themselves, but *not* with hard work for the Master?

It was a noble work the school of Lacordaire, tried to do—to preach to modern society its "Unknown God" to translate the everlasting formulas into the language of modern life. Did they find the *Zeit-Geist* like him whose name was legion, not to be reasoned with, but cast out by sanguinary rod of God? The poor Abbe seems to have died with this hopeless view. But the biography is a beautiful one, and as instructive as it is beautiful.

The other volume is a book of meditations, and of practical advice and counsel on the every day difficulties of a devout life.

—Pickering publishes a small book called *Notes on Ceremonial* for such as can not afford Dr. Lee's "Directorium Anglicanum" or its abridgment the "Manuale Clericorum." Said to be very clear and somewhat eclectic.

—The Fifth part of Dr. Pusey's Commentary on the minor Prophets lately published, (Parker) contains Habakkuk Zephaniah and Haggai as far as Chap. ii. 21. This great work when completed will rank with Dr. Neale's Commentary on the Psalms" completed by Dr. Littledale, the only similar publication in the Modern English Church. It exhibits great wealth of scholarship and critical illustration. Many are impatient for his Zechariah thought by many to be the most difficult of all the prophets except Ezekiel.

—No writer has ever written more eloquently upon Art than Mr. Ruskin, no writer more foolishly on other subjects less familiar to him, such as political economy and theology. But perhaps the most foolish production that ever came even from his too facile pen was a pamphlet on certain ecclesiastical questions entitled *Notes on the Construction of Sheepfolds*, which he published in 1851. It was speedily and irretrievably demolished by the late Mr. Dyce, who to his qualifications of distinguished painter and scientific musician, added a knowledge of theology very rare amongst laymen. Mr. Dyce being dead, Mr. Ruskin has taken courage to issue a second edition (George

Allen, Sunnyside, Kent,) not because any one wanted it, but because he has grown no wiser in four and twenty years. The one interesting fact about the pamphlet is that it shared with Miss Edgeworth's "Essay on Irish Bulls" the distinction of being ordered, when it first appeared, by an agricultural society, under the impression that it dealt with farming operations. It would have been more honest to have reprinted Mr. Dyce's scarifying criticism along with this resuscitated trash.

Sir—I am the old lady as cleans up the Liberry at Lambeth Pallis, and after the lawyer gentleman was gone the other day I found the enclosed piece of paper which I kept seeing it was wrote on and my son as goes to St. Albin's he says send it to the Church Times mother wick I does with umble duty yours

MARTHA SCOURER.

If images of legendary things

In church cannot be borne,

How about one of Dr. Tait's old friends,

To wit, the unicorn?

The above with variations.

Says Shaw to Penzance,

"I mean to advance

That things legendary

Are unlawful,—very

In churches, and cannot be borne."

Says Penzance to Shaw,

"If that is your law,

You'll be making illegal

At least one of those regal

Friends of the Primate, ye clept unicorn."

Summaries.

—Bishop Harper, in New Zealand, has decided on a complaint, that the "Eastward position" and the "mixed chalice," are things within the option of the clergy.

—Mr. Oxenham, in the April number of the *Contemporary*, finishes his articles on "Universalism" which are to be published in a volume.

—Of 28 churches in Brighton, 18 use surplice in pulpit: 17 surpliced choir: 16 weekly Communion: 12 also on Saints Days: 10 daily service: 5 Eucharistic vestments: 7 altar lights: 5 have evening communions.

—The people of Sodor and Man are opposed to being united in a diocese with Liverpool. A Bill was to be drawn before Easter for a new Bishopric for Cornwall. One lady has offered £1,200 a year toward its support.

—The Rev. E. S. Ffoulkes, of *Filiogue* fame, who has returned from Romanism, has been presented to the benefice of Wigginton, near Banbury.

—The *Times*, referring to the Beecher business and the scandals in Congress and the civil service, says we are about to celebrate our Centennial, and with such a washing of dirty linen as was never seen in a civilized country before. It hopes we will wash it clean while we are about it, and we hope so too.

—It looks as if Russia meant to guarantee the neutrality of Europe if the Christians of Turkey choose to free themselves. Is it not about the time for the 1260 years of that monstrous nightmare of the world—Mahometanism—to cease?

—Bishop Magee sustains one of his clergy in refusing to give evening Communion. Bishop Fraser of Manchester has consecrated 51 churches in 6 years, and says he will resign when he can no longer do efficient work. But he does not consider the church a creature of Parliament or slave of the law.

Bishop Goodwin refuses to allow Mr. Preston to be prosecuted for distributing "picture crucifixes" as a memorial of his recent mission services, and says they were "perfectly innocent." This readiness to harass hard working clergy is beginning to weary and disgust the Bishops.

—J. Parker has published the Holy Week Vol. of *Keble's Sermons*, 57 in number, including seven on the Lord's Prayer in relation to the Passion, five on O. T. types of the Cross, and seven on the Cross as a remedy for the seven deadly sins.

—The Workingmen's Movement, seems to gather strength. A powerful meeting has been held at S. Peter's, London Docks. One of the speakers, a Dissenter, compared Mr. Mackonochie's treatment to what he had read in Foxe, and declared that Churchmen should have the same freedom as Dissenters, &c. A great many branches of the S. Alban's Committee have been formed.

—The *Times* of March 31, in commenting on the consecration of the new American Church in Rome, speaks in the sharpest terms of the slovenliness and irreverence of the services of English chapels on the continent, and calls on the Bishop of London to remedy the evil.

—The new Dean of Bangor, is H. T. Edwards, vicar of Carnarvon. The new Dean of Ripon, is Canon Fremantle, as successor to Dr. McNeile.

—A bishop is to be nominated for the new diocese of the Transvaal Republic in South Africa.

—The Standard is so high at Keble College, and the applications so numerous, that only about half the Candidates get matriculated.

—Mr. Ridsdale, like Mr. Mackonochie, has suspended the celebration of Holy Communion in his Church. The *Record* says of it, "If Mr. Cook is bound by law to administer the Lord's Supper to a parishioner whom he considers to be unfit, (*sic*) it is monstrous that any single clergyman at the freak of his own will should be able to deprive a whole district of the privilege and blessing of that most sacred rite." Mr. Ridsdale, however, was punished for administering when no notice was given him, of a sufficient number to communicate, although the law which requires such notice provides no penalty for the laity not giving it. The article of the *Church Times* on "Fancy Ritual" is having a good effect in curtailing extravagances, and causing a general review and revision of unmeaning or unwarranted practices.

—The Lord Chancellor has given the living of Abberton in Essex to Rev. E. A. Fitzroy, editor and one of the proprietors of the *John Bull*.

—Dr. Milman, Bishop of Calcutta, nephew of the late Dean Milman, died recently at the age of 60. He succeeded Bishop Cotton.

—The English Church papers are greatly disgusted that Mr. Dana's nomination has been defeated through a private grudge and a copyright dispute.

—The Dissenters are stirring up "Burial Scandals" declaring that interments shall be "like a dog," (or as they do among Scotch Presbyterians, *in silence*) rather than hear the Prayer Book Service. But parents and friends are not often willing—they, see nothing so dreadful about the Burial Service. Archbishop Tait does not seem to be satisfied with the utter defeat of Osborne Morgan. He is disposed to consider the question of some "Concession" in the House of Lords.

—The *Church Times* advises churchmen to cease contributing to *endowments* as they know not how soon disestablishment may come, or what will become of their money, but only to make annual subscriptions for the support of their clergy.

—There is a report that the new Bishop of Bombay, Dr. L. G. Mylne, late tutor of Keble, Oxford, may be appointed to Calcutta, and a new Bishop be selected for Bombay. Bishop Milman died from severe exposure on a visitation through the Punjab.

—Some of the clergy, in England have a large tank or bath in the church for those who wish baptism by immersion. It does seem that we ought to be provided with means to carry out our own rubrics.

—The Mission at Southampton, in Lent, was joined in by more than 30 clergy. Rev. Geo. Body was one of the Missioners. It closed with Holy Communion on a Wednesday, at 7 A. M. with 200 Communicants. The Dissenters publicly opposed it.

HOME.

—The Rev. Dr. Perry's "*Sunday School Experiment*" has been printed in attractive form at the Riverside Press, and should be in the hands of every missionary and rector in the land. It is a line, which, if followed up, must lead in the right direction, and do more to train up a generation of real *Churchly* Churchmen than all the sermons of all the pulpits. This "experiment" actually solves most of the "hard questions" that have been raised, not in, but *about* Sunday Schools, —how to get the children to Church, how to retain hold of the older ones, and how to give reality to the "beautiful" theological system they are taught in the catechism and the Prayer Book, and how to make them intelligent defenders and consistent examples of the system of Church training, which is subject to the continual abrasion of the sect system or no system all around us.

Nobody will be afraid to follow where Dr. Perry has led in this matter. The timidity which hesitates at all "innovations" here *solvitur ambulando*. And yet the thing is by no means an innovation.

Dr. Perry, after declining the position offered him in the Foreign Committee of the Board of Missions, now has before him the urgent offer of the presidency of two Church colleges, Kenyon and Hobart. We hope that the gravitation in this case will follow its usual law, inversely as the square of the *distance*.

—Harper's Magazine for April, has a very interesting account with illustrations of S. *Johnland*, Dr. Mühlenberg's famous charitable foundation and colony on Long Island—a work, which, for its practical success, and the wisdom of its management, reminds one of Muller or Pastor Fliedner in Europe. The article is contributed by Dr. Osgood of New York.

—The Thirty-third Annual Report of the Managers of the State Lunatic Asylum at Utica, N. Y. exhibits the scientific

working of a great institution on perhaps the largest scale of any in this country. The report of the superintendent, Dr. Gray, shows the number of admissions for the year ending Nov. 30, 1875, to have been 432—men, 225; women, 207: whole number treated, 1,004; discharged recovered, 132; improved, 37; unimproved, 134; not insane, 5; died, 61. Of the admissions 17 were paretics, a form of paralysis incurable: 12 epileptics, and more than 50 chronic cases, while 34 were over 60 years of age. It is worth observing that three of the cases "not insane" were simply cases of cerebro-spinal-meningitis.

The appendix to the superintendent's report, containing "Post Mortems and History of Cases" (22 in number), presents facts and autopsies of great interest and value to the profession.

In addition to the scientific remedies exhibited, multiplied by continual discovery, we believe the moral treatment—of quiet religious services, reading, diversions, musical concerts, entertainments, spectacles,—is of great use and benefit to this most unfortunate class of our fellow creatures.

The *Journal of Insanity* for April (Utica Asylum), has an article by Dr. Gray, giving an account of some most remarkable cases of "reparation of brain-tissue" after terrible wounds in the head. We are glad also to see from the London *Lancet*, an honest letter of Dr. Bucknill, (who recently visited this country) defending our asylums from certain slanderous reports that had somehow gained currency in England.

—We seldom mention our own matters; but on the first Sunday after Easter, we officiated at the funeral of a parishioner, who was born in Vermont, and born an English subject, that is to say, was born about three months before the Declaration of Independence in 1776. She was the mother of our senior warden, himself past the allotted limit of three score and ten, who has thus had the inestimable privilege of illustrating throughout a whole lifetime "the first Commandment with promise." The mother of four-

teen children, with descendants numbering about two hundred, she passed away as indeed a mother in Israel, by that "pleasant path of death,"

"Which leadeth down into the glow,
Where all those Heaven-bound sunsets go
Ever from toil to rest."

She spent much of her life in Otsego Co. where in mature womanhood she was able to help and minister to that noble missionary of the Cross, Father Nash, and to have her children enrolled in the flock of Christ by that holy man, the traces of whose work, or rather the abundant fruits of the seed sown by him, are more and more visible throughout all this region of Central New York. The occasion seemed to bring back all that Fenimore Cooper had written in his "Pioneers" of that hardy missionary life, and that Bishop DeLancey had said in his charge on the "Training System of the Church," of that simple rustic shepherd of God who "fed his lambs on catechism."

It is just 50 years ago this coming Fourth of July, that the author, and the most eloquent advocate of the Declaration, Jefferson and Adams, passed away from earth, and yet our venerable mother was living 50 years before that. It is indeed hard to realize, that in her infancy there was not a bishop or a diocese of the Church on this continent, where now, no territory from the Atlantic to the Pacific, is without one. Is it not, take it all in all, the greatest century of the world's history, unless we reverently except the century of the Incarnation, which, indeed, was the beginning of the *Novus Ordo Seclulorum*?

As this is the "Centennial" year, we may be excused for furnishing this Centennial item.

—"A Boston minister says he once preached on 'The Recognition of Friends in the Future,' and was told after service by a hearer that it would be much more to the purpose, to preach about the recognition of friends here, as he had been in the Church twenty years, and didn't know any of its members."

—A San Francisco paper gives an account, copied into our eastern weekly press, of the funeral of Dr. Breck, at Benicia, on Palm Sunday, from which it would appear that the Burial office took

the place of Morning Prayer, a sermon was preached by Bishop Wingfield, an address delivered by Bishop Kip, the *Holy Communion* then celebrated by both bishops and administered to a large congregation, after which the interment took place in a grave beneath the chancel, where the remainder of the Burial Service was then said. We are happy to see that this truly devout and churchly custom is thus growing in favour, especially in the case of such men whose lives have been marked by special consecration and undisputed sacrifice for the cause of Christ and His Church.

—The London Free and Open Church Association is to have its anniversary in S. Paul's Cathedral. Its monthly paper is to be bound up with *Mission Life*. This paper is also distributed by our Free Church Association in Philadelphia, Rev. G. W. Hodge, Secretary, 717 Locust St. who will supply any one with its circulars

We have received the *Churchman's Hand Book*; a practical guide on the Rights and Duties of Rectors, Wardens, Vestrymen, &c. by Thos. Richey D. D. Faribault, Minn. Andrews, Partial & Hutchinson.

This is a new and much enlarged edition of Dr. Richey's very useful handbook. It will answer very many of the usual questions about church law, and procedure. It is very full on parish organization, elections, rights of Rectors, and the various steps and qualifications of postulants and candidates for Orders, with all the necessary forms &c. in blank.

—The Rev J. W. Bonham's engagement to serve as temporary Head of the House of the Evangelists, New York expired April 1st, and he devotes his whole time to holding Missions and Conferences in various Dioceses. The Mission at Holy Trinity, New York, lasted some 30 days, and that at Scranton, Pa., (Rev A. A. Marple rector,) was held during Holy Week, when Mr. Bonham preached sixteen sermons, besides giving several instructions. The results were so marked that the Mission was also continued during Easter Week.

We should print more frequent accounts of Missions in England, which have been very numerous this season, but that they are all necessarily very much alike, so that the description of one is really a picture of all. They are certainly telling deeply upon the population and

the parochial life of England. The Mission Leaflet issued by Mr. Bonham, entitled *Profit and Loss*, (50 cts per 100, 22 Bible House) is ingeniously aimed at the intense materialism of the age, which practically regards this life as all of humanity, and says "Let us eat and drink, for to-morrow we die."

—We have received First Annual Report of the Church German Society Rooms 140 West 14th St. New York. Rev. G. F. Siegmund, Corresponding Secretary, under the Presidency of Bishop Potter. It enrols many of our most prominent working Clergy among its members. The Society has imported a suitable hymnal of 150 German hymns, with tunes, and published two service books in German, one for "Third services" and the other with the regular offices of the Prayer Book, both authorized by the Bishop: it has also imported collections of Sermons in German; it has two German students preparing for orders and one German lay reader; it publishes a monthly tract in German for distribution, and it has been the means of starting and supporting many German Missions in various parts of the country as well as in the city. It seems to us that hardly any other nationality among us presents so inviting a field for church work.

—McCalla & Stavely (Philadelphia), send us the 17th Annual Report of P. E. Association for Christianizing the Jews, Bishop Stevens President, and Rev. Louis C. Newman, Missionary. It gives many interesting details of work among this class. The time must come soon, for which we have longed and prayed, that shall see all Israel saved.

—The *Living Age*, during April, has had among other things the "century of great Poets, Lamartine" from Blackwood, "Bishop Butler and the Zeit-Geist" from the *Contemporary*: the "Hebrew Woman" from the *New Quarterly*, Francis Deak from *Fraser*, Servia, from the *British Quarterly*, besides the usual serial stories and other literature.

—The *Catalogue* of S. Stephen's College, Annandale, for 1875-6, shows 54 under graduates and 25 in the preparatory course.

Probably no college in the country has more favourable facilities and surroundings for students looking forward to the Sacred Ministry.

—*The American Church Review* for April 1876. New York, Cooper Union. Dr. Boggs, Editor and Proprietor.

Contents 1. Theses on the union to the Last Adam, Rev. C. P. Jennings; 2. Latin Hymnody, Rev. J. Anketell; 3. The Superscription on the Cross, Rev. W. N. Irish; 4. The Future of the Papacy, Prof. DaGubernatis, Florence; 5. The House of Deputies and Bishops Elect, Hon. M. Hoffman; 6. A Literary Coincidence, Rev. Geo. G. Hepburne; 7. Congregationalism in the Church, Right Rev. J. F. Spaulding D. D.; 8. The Mozarabic Literary and the Mexican Church, Rev Chas. R. Hale; 9. The Board of Missions, by the Editor; 10. Book Notices.

This is areally rich and interesting No of our Quarterly Review, and argues something better than Arch-bishop Trench's fore-bodings of a voluntary Church, "No man eat fruit of thee hence forth." We have not space to do justice to each article, and we dare say our readers mostly have it for themselves. Bishop Spaulding's dissection of the practical working of our parochial system shows only part and parcel of the one great evil that has obscured the very idea of public worship and the use of the means of Grace as means, the evil of the Pew system. There *was* one thing before the Reformation that was as bad as our selling of seats in the House of God—and that was the sale of Indulgences. This Article may be had separately in pamphlet form. We hold that the *Offertory* principle would break up congregationalism, and even undermine the social despotism of exclusiveness of wealth, display, dress, &c. which, as things now are, lock up in a fashionable parish nine tenths of the means that should be available for Missionary work and Church extension.

—Max Muller proposes as the Indian style of her Majesty, *Adhirajni*, or Queen of Kings, a term which though "it does not occur" in ancient Hindu literature is yet "perfectly correct" Sanskrit. Very like Max Muller and very likely.

THE CHURCH OF THE WORLD.

BY RICHARD MONCKTON MILNES (LORD HOUGHTON.)

I stood one Sunday morning
Before a large Church door;
The congregation gathered
And carriages a score.
From one outstepped a lady
I oft had seen before.

Her hand was on a prayer-book,
And held a vinaigrette;
The sign of man's redemption
Clear on the book was set.
Above the cross there glistened
A golden coronet.

For her the obsequious beadle
The inner door flung wide.
Lightly, as up a ball room
Her footsteps seemed to glide;
There might be good thoughts in her
For all her evil pride.

But after her a woman
Peeped wistfully within,
On whose wan face was graven
Life's hardest discipline,
The trace of the sad trinity
Of weakness, pain, and sin.

The few free seats were crowded
Where she could rest and pray,
With her worn garb contrasted
Each side in fair array.

"God's house holds no poor sinner,"
She sighed and walked away.

Old Heathendom's vast temples
Hold men of every state;
The steps of far Benares
Commingle small and great;
The dome of Saint Sophia
Confounds all human state;

The aisles of blessed Peter
Are open all the year;
Throughout wide Christian Europe
The Christian's right is clear
To use God's house in freedom,
Each man the other's peer.

Save only in that England
Where this disgrace I saw—
England, where no one crouches.
In Tyranny's base awe—
England, where all are equal
Beneath the eye of Law.

Yet there, too, each Cathedral
Contrasts its ample room;
No weary beggar resting
Within the holy gloom;
No earnest student musing
Beside the famous tomb.

Who shall remove this evil
That desecrates our age—
A scandal great as ever
Iconoclastic rage?

Who to this Christian people
Restore their heritage?

THE CHURCH ECLECTIC.

VOL. IV.

JUNE, 1876.

No. 3.

THE PERSONALITY OF SATAN.

It is remarkable how easily various sorts of Christian people have dropped out, one after another, several truths of the traditional historical Faith, without seeming to realize that the whole system of the Gospel is given up by their concessions, although this is well understood by its enemies.

Of course, all our knowledge of the unseen world must depend, in the last resort, upon a Revelation, although we find in Reason and Nature abundant corroboration of what Revelation tells us, insomuch that they become really counterparts of each other, and to a great extent, mutually explanatory.

Among the recognized facts of Revelation, and historical doctrines of the Church, which appear to retain a loose hold upon, if they are not openly repudiated by, the average Christian mind of to-day, are the permanent existence of any such place or thing as the *Gehenna* of the New Testament, and the real personality of what is described as a "Satan"—"the Devil"—"the Prince of the Power of the Air"—the "god of this world"—the Prince of the daemons, "Beelzebub"—as the chief and leader of fallen angels, or lost spirits.

People are not particular to have any clear and distinct statement of what is really meant by these expressions, but are content to leave them in the region of abstractions, as betokening qualities or attributes altogether within the sphere of human experience and character, just as Matthew Arnold has adumbrated the very idea of God Himself into that of a general *tendency* of things in the universe.

It would be enough to say that this process applied to Scripture in regard to such subjects as these, empties it of all historical character and meaning in regard to any subject whatever. Gnosticism applied it to the Person of our Lord Himself, and turned the "Son of Man" into a mere vanishing phantasm, so far as any real participation of, or relation to, our Humanity is concerned. But the Son of Man came eating and drinking, and the reality of His manhood is as sure as the reality of the History of the Jews. It is impossible to separate His life from His teaching; and no point is plainer in that than His avowal that he came to deliver us from one who was a "Murderer from the beginning"—to destroy the works of the Devil—to dispossess the Strong Man armed—to cause

him to fall as lightning from Heaven—by virtue of a humanity of which it could be said, “The Prince of this world cometh and hath nothing in Me.” He came to set up a kingdom of Light as over against a kingdom of darkness; and Christians are spoken of as “translated” from the Power of Darkness into the kingdom of God’s dear Son. But He assumed, what is still a persistent fact, that many will love darkness rather than light, and will continue ranged on the side of the Adversary; and of all such He says that they must finally “depart” into a “place prepared for the Devil and his Angels.” How this can be construed without personality, it would seem impossible to understand. To deny the personality of the Power of evil, is next to denying the reality of a personal Deliverer.

As to a *Gehenna*, the question of such a place or thing is merged in the question of the persons. If wicked and desperate men are persons, so are the Devil and his angels. Some scientific men (as the authors of the “Unseen Universe”) suggest that in such a system of things as the present, with its immense apparent wastage, and liability to accident, and consequent pain and death, associated as these are with moral evil, there must be a *Gehenna*, of an enduring process at least. The question retires behind the mystery of the origin and nature of evil. But denying the personality of an evil spirit is dangerously near the Sadduceeism of denying all angel or spirit whatever. Swedenborg, whose influence is so visible in many of the modern forms of unbelief or fanaticism, made all his angels only the departed spirits of men. But, as a correspondent suggests, the very limitation of the three orders of organized beings on earth, all of which are subject to a law of *genus* or reproduction, or, as Darwin puts it, the law of *heredity*, furnishes an antecedent probability of the existence of a fourth order, of more complete individuality and personality, as being each a single direct creation of God, and therefore called in the Scripture “Sons of God,” as Adam also was, while his descendants were “children of men.” Rising above this law of *genus*, or sinking beneath it, seems to be the very test of human probation; for, with a soul capable of resisting instinct, and controlling animalism, man may yet choose to go down to the plane of mere brutality, and become a passive wheel of Darwinian evolution. But, as our Lord tells us, “they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage (for that implies death in reproduction—Darwinian immortality,) neither can they die any more, for they are equal unto the angels, and are the children of God, (not of men,) being the children of the resurrection.” So that if man was made a little lower than the angels, in respect of this law of heredity and incomplete personality, it was to be, by the Incarnation, crowned with glory and honor. So that if we believe in our own real personality, we have more reason to believe in the higher personality of a superior order of beings to ourselves, to whom we shall be made equal, if we obtain that world. The loss of it indeed—the *not* obtaining—will be our *perdition*, or *damnation*.

If, then, there are such orders of beings as angels and archangels, principalities and powers of the unseen universe, what is it entitles us to say that there can be no such thing as evil known to them? Does the presence of that mystery here warrant us in establishing its *origin* here? How evil should arise we know not; but we are not to be driven to the Persian philosophy on the one hand, of an infinite Duality in the universe, two co-ordinate powers of Good and Evil, an Oromasdes and an Ahriman, which has so extensively colored the language of Calvinistic and popular religion, and even perhaps the poetry of Milton, from which the popular conceptions are largely derived; neither may we resort to the theory of Manicheism, which puts the seat and source of evil in the world of Matter. The definition of Baring Gould, and others, who make the essence of evil consist merely in the coming short of the ideal of creation, is perhaps a sufficient one for all purposes of speculation. It is certainly not inconceivable that successive creations of superior beings should have been put under probation as we are; and if they sinned *without temptation*, as our race did *not*, it would be enough to meet the character which the Scripture assigns to the "Devil and his Angels." And if this be so, it is not inconceivable that the chief and leader of that rebellion should aspire to be the governor of this world, and to enlist its new inhabitants in his revolt. Among beings of like faculties and powers it is certainly conceivable that there should exist the arts of persuasion or deception, and that one of exceptional greatness should establish his influence and leadership over the rest. So it is among men. One of the several imperfections of the authorized version of the Scriptures is that it rendered two different terms, *Hades* and *Gehenna*, by the same word "Hell." So it has expressed two different names and characters of the New Testament, *Diabolus* and *Daemon* by the one word "devil": whereas the former is never used but for the Arch-enemy, the Accuser or Slanderer of men, the same to whom the term *Satan* is applied as the great Adversary or *Hinderer* of God's good purposes and of man's salvation. He doubtless engineers all the apparatus of deception executed by the legions of *daemonia*, who operated through the polytheism of heathendom, and are still at the bottom of the lying wonders of modern necromancy, or other fertile credulities of the unbelieving "children of disobedience."

Our space compels us to sum up briefly that the denial of the personality of the Devil is both unscriptural and unphilosophical, because—

I. The whole scheme of the Gospel represents salvation as a personal deliverance by a personal Saviour from a personal Deceiver and Destroyer of men.

II. The denial of a personal Evil Spirit, in the absence of other proof, is the denial of any order of beings superior to man, and as such must lead to Atheism itself.

III. Such denial makes God the author of sin: or.

IV. It slanders human nature by maintaining that *man* is the original rebel of the universe; in other words, man is the Devil of the Bible.

Calvinism, with all its dark picture of human depravity, and the "essential evil" of human nature, never went so far in its libel as this free and easy rationalism of modern "Liberal Christianity."

The Bible represents our race as the object of Divine *compassion* and mercy, and the Gospel as the means of lifting it out of the "snare of the Devil." It can only be one of the last devices of the Adversary to make men believe even the diabolical mock against their own humanity that it was the author of its own ruin; the very perfection of his deception, that the original deceiver never existed! It is enough to convince Christians of what Scripture assures them, and to stir them to greater vigilance on this battle ground of good and evil Personalities, that we wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places—evil beings in the realms of the unseen world.

THE FILIOQUE,

A Paper Read before the Middle Convocation of the Diocese of Minnesota.

BY THE REV. THOMAS RICHEY, D. D.

(Continued from May.)

The question now presents itself: Did the Spanish Church in restoring the *Deum de Deo*, and in adding the *Filioque*, violate the recognized principles of Christian symbolism? I regard the simple statement I have made of the formation and growth of the Nicene and Constantinopolitan symbols, as furnishing a sufficient answer to the question. They did not. Why should the Constantinopolitan Creed be unvarying and absolutely fixed any more than the Apostolic symbol? Why should a local church in the post-Nicene age, not have the same liberty as a local church in the Ante-Nicene age, viz., of taking what it needed out of the body of Catholic truth and formulating it to meet the growth of error? What valid objection can there be to the adding of the omitted *Deum de Deo*, to affirm more decidedly the consubstantiality of the Father and the Son; and what valid objection can there be to the addition of the *Filioque*, (if it be an admitted article of belief,) to maintain more expressly the equality of the Father and the Son in all things? I regard the statement of Paulinus of Aquileia as a just expression of the law which regulates the whole matter of Christian symbolism, when he says, that the examination and completion of an original document, in accordance with the needs of a particular age, and with reference to new errors arising, is allowable. If we are to pursue in Theology the same course which we follow in Natural Science, the law as thus given is a fair expression of the facts of the case. I know the difficulties connected with the application of the rule; I appreciate the dangers which are likely to arise under it in the present condition of a divided Christendom; still, I must hold that the law of *historical* progress demands that as new forms of error arise within the Church, they shall be met, as they have been ever met, by a more precise definition of the faith. The question is not a question of truth or error; but the question, whether we shall cast in our lot with the immovable East, living in the traditions of the past, or with the progressive West, advancing to new conquests in the conflict of truth with error. What I contend for is not development, but for the liberty to *formulate, and give precise, techni-*

cal expression to received truth, when the wants of the age demand it. Theology, I hold to be, not a dead, but a living science. I believe that it will be in the future, as it has been in the past; error, as it advances and develops, will lead to clearer conceptions of the truth; and as the conflict goes on to the end, every age will leave to every other its heritage of truth, formulated and expressed under the pressure of doubt.

But there is another, and a practical side to the whole question, which has been kept out of view in the discussion, and which is certainly of equal moment with the dispute regarding the insertion of the Filioque into the Creed. It is to be kept in mind that the Nicene Creed is the *baptismal* creed of the East: the Eastern Churches require the neophyte to make profession of faith, not in the Creed of the Apostles, but in the Nicene symbol. Are we to surrender the Apostles' Creed then, as well as the Filioque? Let it not be thought I am putting an imaginary case. This has been seriously thought of as among the possibilities of restoration of Communion, but it is a proposition too monstrous to meet with any favor even from Dr. Neale. "Such an inversion of order," he says, "as the substitution, (of the Nicene for the Apostles' Creed in baptism,) would seem not only unnecessary but objectionable." And what is the reason, will it be believed, which Dr. Neale gives? Because the Roman Church *retained* the Apostles' Creed, when the Eastern thought fit to *substitute for it* that of Nicæa. What then, I ask, in all earnestness, becomes of the whole argument of the Greeks regarding the *changing* of the Creed? It turns out upon examination that the Greeks have deliberately set aside the traditional symbol of the Apostolic age, and have put in its place the later Creed. In so doing they have not only done violence to the spirit of Catholic tradition, but they have seriously impaired a fundamental principle of sound Christian teaching. We do not attempt at the outset to indoctrinate our neophytes in all the questions arising out of the mysterious relations of the Three Persons of the Everlasting Godhead. Our own Church in her catechism, following the rule of Holy Scripture, and the Apostles' Creed, states the doctrine of the Trinity economically, *i. e.*, in connection with the works of Creation, Redemption and Sanctification. She does not at the outset perplex the minds of her children while they are not able to bear it, with the subject of the hypostatic relations of the Three Persons of the Godhead, each to the other. This she leaves to after years. The Nicene formula is the Creed of the initiated, and its proper place is in the Eucharistic office. Its use in the West has been as an act of solemn worship to God, and as a declaration of faith in opposition to those who by profane speculation would intrude into things not to be grasped by the intellect, but to be adored by the *illuminated*.*

*[Dr. Shedd has drawn out the fundamental differences between the two Creeds so well that I need make no apology for quoting at length his words: "Several facts of great importance, in connection with the Apostles' Creed are worthy of notice: 1. In the Churches founded by the Apostles and their pupils, a confession of faith, and therefore the formal adoption of a Creed, was required of the candidate for admission to the Church. 2. Although the department of scientific theology can hardly be said to have been formed, yet the oldest Creed is very distinct concerning the essential doctrine of Christianity. The Apostles' Creed teaches the doctrine of the existence of God as Father, Son, and Holy Ghost; of the incarnation of the Son; of his atoning death; of his mediation, power and kingdom; of the resurrection; and of the final judgment. 3. The Apostles' Creed is the earliest attempt of the Christian mind to systematize the teachings of Scripture, and is, consequently, the uninspired foundation upon which the whole after structure of symbolic literature rests. All Creed development proceeds from the germ. Being little more than a collection of Scripture phraseology, it contains fewer speculative elements than the later Creeds, which the Church was compelled to form by the counter speculation of the human mind; and yet, because it is composed wholly of

Scripture data, it is capable of an indefinite expansion by the scientific mind of all ages. 4. The earliest Creed has been honored and adopted more generally than any other single confession of faith by all Christian denominations. It makes part of the liturgies of the various Churches, and its doctrinal matter enters as a component part into all the scientific Creeds of Christendom. . . . The Nicene symbol contains a fuller expansion of the doctrine of the Apostles' Creed, that God exists as Father, Son, and Holy Ghost. This was necessitated, as was evinced in the history of Trinitarianism, by the defective or contradictory explanations given of the doctrine of the Trinity. For it should be remembered that men like Praxeas, Noetus, Basil, and Sabellius, and even men like Arius, did not reject the doctrine of the Trinity altogether and in flat terms, like the ancient Theodotian and modern Socinian. They held to a Trinity, and contended that their mode of apprehending the subject was both Scriptural and ecclesiastical. The biblical terms Father, Son and Holy Ghost, were freely used by the Sabellian and Arian of early times, because they put a monarchian or Arian construction upon them. Sabellius and Arius maintained that the Apostles' Creed was intended to be understood in their sense, and hence did not object to it as a confession of faith. . . . It became necessary, consequently to define the doctrine with scientific precision, and to employ terms that could not by any possibility be taken in two senses. Here was the great power of the term *δμοούσιον*. Arians and semi-Arians, alike confessed their belief in "God the Father Almighty, and in Jesus Christ His Son, and in the Holy Ghost;" holding, however, that only to the first was the word Deity applicable. But no honest Arian or semi-Arian could confess his belief in God the Father, Son and Holy Ghost, accompanied with the explanatory definition of the Nicene symbol, that these three terms denote three distinct persons in one essence, each consubstantial with the others. . . . Hence the Niceno-Constantinopolitan symbol introduces scientific conceptions, and technical terms, in order to preclude that possibility of two interpretations of language which was connected with the earlier symbol. And this is the principal difference between the earlier and the later Creed."]

III. THE DOCTRINAL ISSUE INVOLVED.

The principle thus laid down will be found to have an important bearing in the discussion of the theological issues involved. So far then from desiring to press the earlier Greek Fathers into the argument in favor of the double procession, I hold with Bishop Bull* that none "of the Fathers of the first three centuries have attempted to explain distinctly the procession of the Holy Ghost from the Father and the Son, or from the Father by the Son;" and I hold that the reason given by the learned defender of the Ante-Nicene faith furnishes us with the true solution of the matter: "There being little or no dispute," he says, "concerning the divinity of the Holy Ghost till Macedonius appeared, and disputed the faith of the Church in that article." But the *argumentum a silentio* proves nothing in the case; what is to the point is, Do the early Greek Fathers say any thing against the doctrine of a double procession? They affirm, it is true, with the consent, the procession from the Father; do they deny the procession from the Son? They do not: they neither affirm nor deny for the reason given by Bishop Bull, that "all the Anti-Trinitarians of whatsoever sort chose especially to oppugn the divinity of the Son of God. . . . Contenting themselves in opposing the divinity of the Son, and by consequence to overthrow that of the Holy Spirit." But if the earlier Greek Fathers seldom or never touch upon the subject of the double procession, we have statements made by S. Cyril of Alexandria, and Epiphanius, which any Latin would be willing and ready to accept as equivalent to the *formal* enunciation of the doctrine.† When we come to inquire why it is that the later Greek Fathers go beyond the earlier in asserting that the Holy Spirit is proper, (*proprium*.) to the Son as well as the Father, and is of the *same* essence as the Father and the Son, we find

* The Catholic doctrine concerning the blessed Trinity, vol. 2, p. 8.

† Pearson on the Creed, Art. VIII., p. 604.

that experience had begun to prove, (as we shall hereafter have occasion to see,) that the whole sacramental element of Christianity stands or falls with the truth that the Holy Spirit is the Spirit of the Son, even as He is the Spirit of the Father. Whatever affects the proper union of Divinity with Humanity in the person of Christ, whether it be Nestorianism or the heresy of Appollinaris, tends also, it will be found, to destroy the reality of the communication of sacramental grace; if the Holy Spirit be not the very Spirit of Christ, then there can be no proper communication of the human nature of the Second Adam for the restoration and healing of our humanity. This S. Cyril saw, and he was the first to seek for the mystery of sacramental grace in the depths of Godhead itself. The later doctrine of the double procession was nothing more, it will be seen, than the full expression of this truth.

But the principles laid down throw light on another and even more important point in the earlier history of the Trinitarian doctrine was rejected at the Council of Antioch, (A. D. 264,) as capable of an heretical sense; yet when the controversy assumed a new shape, the same word became the test of orthodoxy and the bulwark of the faith. So an expression which for one age or one aspect of the truth, may be perfect, lacking nothing, at another time, and under a change of circumstances, may be very defective, if not positively heretical. When the conflict was with the Pneumatomachi, the Church asserted in opposition to them, "*that the Holy Spirit does not derive by existence from the Son in a dependent manner, but that he stands in a direct relation to the Father as to the common First Cause, that the Holy Spirit proceeds in the same manner from the Father, as the Son is begotten of the Father.*"† There is in other words, a sense in which the Holy Ghost does not proceed from the Son, just as there is a sense in which the Son is not of "the same substance" with the Father; and there is another and an opposite sense in which the Holy Ghost proceeds from the Son, even as there is another and an opposite sense in which the Son is of the substance with the Father. The Council of Constantinople to meet the heresy of the semi-Arians who were willing to subscribe to the terms of the Nicene Creed in the assertion of the consubstantiality of the Father and the Son, but denied the consubstantiality of the Holy Ghost, affirming Him to be a creature and made by the Son, added the clauses concerning the essence and attributes of the Third Hypostasis; all that was necessary for them, at that time to do in asserting the divinity of the Holy Ghost was to affirm that He "proceedeth from the Father;" not only would it have been superfluous for them to have added more, but it would have been opposed to the special object they had in view, since the error they had in view to counteract was, the degrading of the Holy Ghost. It was different, however, in Spain, where the error to be combated was that of the Priscillianists who maintained that there was but *one* person in the Godhead under three different names; what was then needed was to assert the distinct personality of the Three Persons of the Godhead, and this the Spanish Church did by affirming with S. Leo,‡ that "He who begetteth and He who is begotten, and He who proceedeth *from both* must be distinct and different persons from 'one another.'" The assertion of the Council of Constantinople that "the Holy Ghost proceedeth from the Father," it is manifest, sufficiently declares the true Godhead of the Holy Ghost; this derives no additional force from the words, "and from the

important point of the controversy. It is well known * that the term *ὁμοούσιον*

* Newman, Arians, p. 111.

† Neander, Vol. II. p. 421.

‡ Theo. M. Op, Ep., xv.

Son." The addition made by the Council of Toledo asserts the true divinity of the Son rather than that of the Holy Ghost; it also affirms in the words of the Athanasian Creed that "the Godhead of the Father and of the Son and of the Holy Ghost, is all one." To claim that the Council of Constantinople proposed to itself to give an *absolute* statement of the nature and hypostatic relations of the Holy Ghost, is to affirm what the Creed itself in its whole spirit and intent denies; it is moreover to affirm a moral impossibility. For if it be the object of the Creed not to set forth any *new* doctrine, but to maintain in opposition to existing errors the *old* doctrine, then to say that nothing may be added is equivalent to saying that no new errors can arise, and that historical progress has come to an end.

I have touched upon a principle whose bearings are very wide, and whose application, the more we attempt to grasp it, will be found to be of the utmost importance. It is sometimes said that the whole difference between East and West, in their doctrine of the procession, is caused by looking at things from a different point of view, and will be found to amount to the same thing in the end. There is truth in the statement, but we must be on our guard how we accept the conclusion which is sometimes sought to be drawn from it. The great conflict of the ante-Nicene age was to reconcile the doctrine of the Divine Unity with the existence of different relations in the Godhead; the assertion of the principle of the monarchy in opposition to anything and everything which looked like a division of the Godhead tinges all Greek thought during this period. The Nicene Fathers, all with one breath, taught as Bishop Bull has conclusively shown, that God the Father is the fountain, (πηγή), and principle (principium), of Godhead. The Divine Nature and perfections belong to the Father and the Son, not collaterally nor co-ordinately, but subordinately, *i. e.*, the Son has the same Divine Nature as the Father, but *communicated* by the Father; the Father alone has the Divine Nature from Himself, but the Son has it from the Father. Hence the Nicene Fathers unanimously affirm that God the Father is greater than God the Son, even in regard to divinity. Greater, not in respect to Nature, or any essential perfection, but greater in respect of dignity or origin; since Fatherhood is primal and Sonship secondary, *ex vi terminorum*. Whatever we may think of such language it was looked upon in the Nicene age as both useful and necessary; it was only by insisting upon the subordination of the Son to the Father, as to origin and principle, that the divinity of the Son could be maintained, and yet the fundamental principle of the Divine monarchy be kept intact.

In the West the question assumed an entirely different shape. There was here no such struggle between the traditional monotheistic faith, and the divinity of the Son and of the Holy Ghost. The opposite was the case. The struggle in the West was to reconcile the distinction of hypostasis with "the unity of the divine Essence in connection with this distinction. The Latin Fathers starting from the principle of subordinationism make it their object to reconcile the inequality of order in the Three Divine hypostases with the Oneness of the everlasting Godhead. We have thus in East and West two different historical processes, and a corresponding difference of results. Greek thought, starting from the Divine Unity, as given in the monotheism of the Jewish faith, advances toward the doctrine of the separate hypostases; Latin thought taking for its starting place the distinction of the hypostases, presses towards the principle of the Essential Unity. Greek thought, jealous of the honor of the Divine Paternity, maintained that "The Father is the source and *αὐτία* of the Son and Holy Ghost; "*.

* S. John Damascene in Forbes on the Thirty-Nine Articles vol. i, p. 79.

the Latins to vindicate the perfect Oneness of the Divine Essence, claim that in the Holy Spirit—the third hypostasis—the Father and the Son find that bond of eternal union which binds them together in the mystery of the One Essential Life.* The question then presents itself which view are we to receive? Which is the nearer to the truth? I answer without hesitation, both on theological and historical grounds, that which has been universally received throughout the West. The Eastern view is good, so far as it goes, but it is incomplete. In asserting, as it does, the distinction between the Second and Third hypostases in their relation to the First, it leaves unreconciled the mystery of that divine indwelling whereby the Life of Godhead is a circle complete in itself, ever unfolding, and ever returning into itself. The language of S. John Damascene attempted to be made the basis of reconciliation between the East and West, is not in this respect satisfactory; and that for two reasons: 1st. The term *cause* (*αἰτία*), while admissible, is not without exception when applied to the mystery of the Godhead. If the Father be a Cause then the Son must be an *Effect*, and so we introduce the notion of *sequence*, (and consequently the notion of time), into the relations of the Godhead. But the terms Father and Son are held as *correlatives* when applied to the relation of the First and Second hypostases; the one hypostasis has no existence without the other, the one has no meaning without reference to the other; we are not to think of the Father, (as in the scheme of Origen,) as a Mind existing anterior to the Son, in order of nature, but as one member of the Trinity. True, the characteristic of Sonship as a matter of order is secondary to that of Paternity, but so far as regards the Essence of Father and Son, they are both alike, and in precisely the same degree participate in the eternal and uncreated substance of the Godhead. 2d. The objection is the same in kind, if not equal in degree, to the procession through (*διὰ*) the Son, as implying something of the nature of intervention or mediation on the part of the Second hypostasis. For we are not to think of the Eternal Son as having His Sonship derived or communicated by any process such as admits of the possibility of intervention or mediation in the mystery of the Godhead; the Son's personality is of the plenitude of the Father's substance. The truth is that in both matters indicated we have conclusive proof that Greek thought had not then risen, as it has not since risen, above the remembrance of the conflict between Monarchianism and Subordinationism.

It is curious to observe, as indicating a law of historical progress, in connection with the whole subject, how the Western mind after the Council of Nice advances in its mode of representing to the imagination the relations of the Godhead. The sun, and its ray, and the heat proceeding therefrom; the fountain, and the stream, and the water issuing forth; the root, and the tree, and the sap rising therein—these are among the earliest attempts, (never, it is true, without significance and value,) to grasp, by means of illustrations taken from material objects, the mystery of the Divine relations. But as time went on their inadequacy was felt more and more, and we see the effort beginning to be put forth to seek for the explanation of the Eternal Mystery rather within the spiritual constitution of man himself. Whatever we may think of the attempt of S. Augustine to represent the mystery of the Trinity by *esse*, *nosse* and *velle*, *being* corresponding to the idea of the Father; *knowing*, as a self-representation of being, to the Son, and *willing*, or love, in which *being* and *knowing* embrace each other, to the Holy Spirit; whatever we may think

* Neander, vol. ii. pp. 421-2; and Guericke, vol. i., p. 208.

of the attempted application of the principle, it must be regarded as a new step in the direction of a deeper apprehension of the doctrine. Anselm, in his *Monologium*, reduces to stricter form the teaching of S. Augustine, and henceforth it begins to be seen that the Word of God is no accident arising from Him, or effect produced by Him, nor is the procession of the Holy Ghost to be taken according to that which obtains in things corporal, either by local motion or by the action of some cause to an outward effect; but the wisdom of God and the love of God are identical with His existence; in other words, it is the eternal law of Deity to exist in Three Persons—a law as characteristic of His nature as it is to be wise and to be good.

When we follow up the course of Western thought it will be found then that we have not only a difference of point of view, but a difference also in the result arrived at. The Eternal Father and the co-Eternal Son, in whom as in his own image God ever sees Himself reflected, are united together in the Holy Ghost, the law of whose being as love is to be the principle of alliance between the Father and the Son. I have said that not only on philosophical but on historical grounds, the Western view is to be preferred to the Eastern, and in this I am sustained by one whose opinion ranks next to none in questions connected with the mystery of the Trinity. I have observed, says Bishop Bull,* that those primitive Fathers, (he is referring to the early Greek Fathers,) held the Holy Ghost to be as it were the *Vinculum Trinitatis*, "the bond of the Holy Trinity," the union of Father and Son. Hence some ancient doxologies run thus: "Glory be to the Father, and the Son, in the Unity of the Holy Ghost." And the most learned Christian philosopher, Athenagoras, who flourished very near the first succession of the Apostles, expressly affirms the Father and the Son to be one, ἐνότητι πνεύματος ἰ. e., by the Unity of the Spirit, which I think imports the same thing with what S. Augustine and other later Fathers say, that the Holy Ghost is *Amor Patris et Filii*.

Having thus cleared the ground for the discussion of the theological question on its merits, I proceed to take up, first, the temporal procession, and I shall then consider the Eternal procession and what is involved under it.

(To be continued.)

THE THEOLOGY OF S. PAUL.

The question of the right method of interpreting S. Paul becomes so increasingly important that we depart, in reference to Dr. Irons' Bampton Lectures, from our usual custom, which is only just to announce the appearance of a second edition and to say no more. S. Paul, from the days of Luther and Calvin, has become the property of Puritans. Great in this respect has been our loss, for it has been the means of foisting upon the Church a distinctly heretical theology, which robs Sacraments, in the mind of the ordinary Christian, of all virtue, for if reconciliation, regeneration, and justification, as he has been taught to believe, are still to be the great objects of his desire, then it is to no purpose that he had been baptized, confirmed, and communicated. And sorrowful is the confession that no Anglican theologian had arisen to rescue this Apostle from this false gloss. Bishop Christopher Wordsworth, the last and best of our Commentators, is no exception, for although his Notes on the Gospels are almost all that

* Vol. ii., p. 8.

could be desired, in his interpretation of the Epistles he has not broken through the ordinary Protestant traditions.

The first writer (if we except some occasional criticisms in the now defunct *Ecclesiastic*) who arose to vindicate the true leading idea of S. Paul in his great Epistle to the Romans, was one who is certainly no friend to Catholic truth, we mean Mr. Matthew Arnold in his "S. Paul and Protestantism." It was like the Prophecy of Caiaphas—a detached truth stated for an adverse purpose. Nevertheless it is an assertion all the more valuable for this reason, when he states in direct opposition to the prevailing Protestant gloss, that the great object of the Apostle was to lay the foundation of all Christian teaching in moral *righteousness* (*δικαιοσύνη*). This also, if we state it briefly, is the object of Dr. Irons' Bampton Lectures; and it is certainly remarkable that in the setting forth this primary principle of interpretation, Mr. Arnold's essay should have anticipated the elaborate work of Dr. Irons, which he tells us, has really been almost the labour of a life.

But if heresy had flourished for three centuries on the Calvinistic comments on S. Paul, and English theologians had not cared to rescue the Apostle from this misuse, a still more serious evil has been found resulting from it in the last few years. The sceptical mind of the present day has not been slow to apprehend the thoroughly unphilosophical character of popular Protestantism, especially in its theories of the Atonement and justification by faith only. By this course of events a reconsideration of what the Apostle meant is forced upon the Church, and so Dr. Irons wisely thought that the time had come when he might put forth the investigation on the subject which he had long been pursuing, it appears, in his study.

And now if the reader asks how far in our judgment Dr. Irons has succeeded in his treatment of S. Paul's theology, we reply that in so far as concerns the vindication of the true intent of the Apostle in his Epistle to the Romans, he shows to demonstration that his object was to prove that for the healing of a demoralized world, it was needful to introduce a Righteousness such as was then unknown both to Jew and Gentile. This Dr. Irons does both historically and critically and specially by an examination of all the passages in which *το δίκαιον* and all its cognates are used by S. Paul. The result is contained in these two propositions: 1. that among the twelve different derivations of this word which are used by S. Paul, the verb alone ever acquired in classical Greek what is technically called the forensic as distinct from the moral sense, and, secondly, that it would be "debasing to our conception of God's government to suppose that it derives form or character from the mere technical proceedings of a Roman Court," simply because the Judge of all the earth cannot do wrong or speak untruly; those whom he pronounces righteous must already have been made so.

In this respect too much value can scarcely be attributed to Dr. Irons' labours. Nevertheless, there are two particulars in which we consider his work deficient and imperfect. First, we cannot congratulate him on the translation which he proposes for the verb *δικαιωω*. In one of the appendices is furnished a free paraphrase of the Epistles, which the author calls—for what reason we cannot understand—"the continuous sense." Here the English equivalent uniformly given is "strengthen for righteousness"—a most ungainly phrase—which on Dr. Irons' theory, is scarcely accurate, for surely something more is needed than such a preparatory work as the phrase seems to indicate: man needs not only to be "strengthened for" but to be "brought to" righteousness. This, it is plain, would be the better translation; but for ourselves we should prefer to vindicate

the true etymological sense, and to translate the word to "make righteous."

But what we most desiderate is the true rendering of the Aorist as a past tense. In the "continuous sense" the question appears altogether shirked, and yet, to our minds, it is an absolute necessity for a right understanding of S. Paul. Such very moderate critics as Conybeare and Howson stand up for it again and again, and Mr. Samuel Sharpe, the Unitarian, in his revised Translation of the Bible uniformly adopts it. May we not hope that this will be one feature in the new authorized version which is being prepared, that the proper distinction will be made between the Present, Aorists, and Perfects of the Greek. Nothing can be so indefensible, so contrary to all just criticism as to confound these together as is constantly done in the authorised version. Thus in the Epistle to the Romans in the very same argument we have the past and present participle of this verb *δικαιώω* rendered ambiguously "being justified," and each reader is left to assign his own meaning as he will. In our judgment it is much to be regretted that Dr. Irons has not faced this question, as he is abundantly able to have done; for it makes clear the whole sequence of salvation in all its details, while without these distinctions it seems impossible to apprehend the great elementary doctrines of the faith.

We purposely abstain from entering upon minor questions which would arise out of a review of Dr. Irons' Lectures, because these two points are so supremely important that we would not run the risk of diverting the reader's attention from them by allusion to other subjects.—*Church Times*.

From the Literary Churchman.

MARY-WORSHIP.

OUR LADY'S DOWRY: or, How England Gained and Lost that Title. A Compilation. By the Rev. T. E. BRIDGETT, of the Congregation of the Most Holy Redeemer. *Permissu Superiorum*. London: Burns and Oates, Portman-street and Paternoster-row. 1875. Pp. 486.

This volume shows industry, it shows piety, it even shows some learning; but it does not show wisdom. It is not a wise book, and for this reason, that it selects the very weakest point of the Roman system for defence, viz., the enormous and disproportionate development given to the invocation of the Blessed Virgin. In general, the theory of "secondary" worship in the Roman Church has been one thing, and the popular practice another and very different one. The theory has been a defensible one, and has had its limits: the popular superstition has outrun all limits, and passed the possibility of justification, otherwise than by the *sic volo, sic jubeo* of a quasi-infallible Pontiff. Ultramontane devotion has already, so far as was in its power, despoiled the Divine Trinity of most of the Incommunicable Attributes, to bestow them upon Mary. Not content with investing Mary with the sovereignty of earth, of heaven, and of purgatory, so that if man, woman, or child desires a benefit of any sort or kind, it is of Mary they will ask it and not from God, the tendency toward Mary-worship seems, in the countries of the Roman obedience, to be gradually absorbing into itself whatever vitality belongs to the religious instinct. Look at a man in the last stage of dropsy. The frame is lean and emaciated; the limbs are enormous. So, too, in the case of a patient afflicted with tumour, which drains the life-blood out of the whole frame. Such is the disease of Christian worship in the countries referred to. *How much* of its life-blood has been diverted to

feed this monstrous fungus growth it is not for man to say, but the proportion is fearfully considerable. Go to the churches; whom do you see inside and outside, not unseldom over the high altar, but the statue of Mary crowned, with *perhaps* the Divine Child, and if so, *uncrowned*, in her arms. Walk round and look at the altars: the worshippers at the altar of Mary far outnumber those at the altar of JESUS. For one votive tablet to the Father, the Son, or the Holy Ghost, you will find a score recording thankfulness to Mary. We speak of what everybody knows; and we most seriously fear that on a system like this, *vestigia nulla retrorsum* may only too probably be written. In fact, it has almost ceased to be a *Christ*-worship.

We know, happily, comparatively little of it in this country. Dr. Pusey could bring the proofs of it together in his "Eirenicon," and be told in return by Dr. Newman that such devotions were absolutely new to him, that he could not sympathise with them, and that they were to him "like a bad dream." But yet there are signs that it is spreading even among English Roman Catholics. One of the signs we take to be the present publication, made, as it is, "*Permissu Superiorum*." It is not that it is among the worst offenders in this race of extravagant adulation to the "blessed among women." Much of the earlier part of the book, in which the author quotes from early writers (up to the thirteenth and fourteenth and even fifteenth century), is of exceeding beauty and interest. The taste, indeed, of one age differs from another. We could hardly use the same manner of speaking of the Blessed Virgin Mary as is employed in some of these quaint quotations which F. Bridgett has unearthed. But, such things apart, we do not know that we differ at all from the *doctrine* of these earlier writers. We can, however, see the doctrine growing. By dint of the exaggerations of pious rhetoric, we proceed by almost imperceptible steps from one degree of glorification to another; and it is only at length, by comparing the doctrinal standpoint of the earlier and later period, that we see what the process has been. Thus, whilst the earlier writers had much (and rightly so) to say *about* the Blessed Virgin Mary, they had little to say *to* her. Organised devotions came later. As yet they simply ranked "Holy Mary" among the Saints, nor had as yet differentiated her by so stupendous an exaltation. And the Immaculate Conception had not yet been defined. These old Fathers honoured Mary; we can find no evidence that they worshipped her, either with *dulia* or *hyperdulia* (distinctions practically non-existent for ninety people out of every hundred), or as the manner of the new religion is.

F. Bridgett is very severe (and truly we are not greatly concerned to contradict him) on the inconsistencies and insincerities, the self-seeking and the enormous irreverence and sacrilege, of the English so-called "Reformation." It is very good of him to cast about for excuses for English people, but they really are not needed. It may be said in one word, that the English Church *suffered* these outrages upon which he dilates; did not perpetrate them, and does not defend them. And among all the errors and crimes which marked the reforming movement, the undercurrent of principle ran on the whole in the right direction. The present author is quite accurate, we believe, in saying that special devotions to the Blessed Virgin Mary were not discontinued by any special legislative act. They fell in the general fall of that system of secondary devotions and minor mediators—*Dii minorum gentium*—which had gradually overgrown the worship of God Himself, and substituted itself in fact for that. To Him, the primary and only legitimate object of worship, our Reformers recalled the worship of the people; and however sincerely we may deplore the unhappy circumstances and adjuncts of the work, it is quite conceivable that no process

less rough and rude would have served the purpose. It takes a hard pull to withdraw the ivy from the wall to which it has grown for ages, and gentleness is out of place in doing it. "Revolutions are not made with rose-water." In England, at all events, the work was done thoroughly. And, notwithstanding the present author's hopes, we must still think it out of the range of probability that the wrench given to the national mind will ever be undone. And we have made it, as we hope, sufficiently clear, that we do not desire at all that it should be undone in this particular point.

From the Literary Churchman.

CHURCH AND STATE.

First, by way of clearing the ground, let us advert to one or two fundamental principles. First, it is obvious that the Church cannot enter into any alliance or compact with the State by which she surrenders, or barter for supposed advantages, any teaching which she exists to deliver. Next, that if she does, the State itself gets a bad bargain, for in this case the Church renders herself incapable of fulfilling her part. Whatever truths the Church holds are not held by her as property, but only as a trust—the Truth is not hers to bargain with or to barter. It is only by reason of her faithfulness to the Truth that she has that power over men's consciences which enables her to purify morals, to prevent evil, to render men good and faithful citizens, and so to minimise crime and serve the State. Let her barter away Truth, and she loses her power. She ceases to be able to be of any service alike in her own spiritual sphere and in the social and national sphere. Wrong never comes right; and whenever the Church barter away the Truth to please the State, the nemesis falls on both alike. The State does not get what it expected. The Church is evacuated of her virtue.

These two points being premised, there is yet a third principle which has to be taken into account, and this we may best approach by asking the question—In what spirit ought the Church to regard the State? We do not ask—in what aspect does the State *naturally* regard itself, but—in what aspect does the Church regard the State? The Church is the depository and trustee of Divine truth. The Church looks—or ought to look—at things with other, purer, deeper-seeing eyes than men do naturally. You ought to expect a different account of things from the Church from that which is given by unassisted human observation, and the State and national life and national government and administration form no exception to this rule. It is the function of the Church to teach men in what higher light the Truth of God requires them to regard themselves viewed merely as individuals. Now it is by the way in which you behave to men that you teach them practically what you think of them, far more than by the mere words you use towards them or in which you speak of them. So with men collectively. So with men organized into societies, communities, nations. Nations look at themselves according to the lights of nature and natural intellect. How does the Truth of God lead the Church to regard them? And, by consequence, how does that Truth lead the Church to behave herself towards nations, governments, constitutions?

There are, of course, two theories. There is the one which we may almost call the Manichæan, but that we shrink from using hard words and calling hard names. There is the theory which is analogous to that Calvinistic theory of human nature according to which nature is corrupt

throughout, with no scrap or relic of primæval goodness left in it at all. This theory of human nature after the Fall is conspicuously *not* that of the Church catholic, and was, happily, distinctly excluded from our sixteenth-century Articles of Religion, notwithstanding the Calvinistic element which struggled for admission. There is, then, we say, the trenchant and unmitigated theory as to the State, that it is a thing secular and godless in its own nature, that it has no relations towards aught higher than time and matter, that it knows naught of God nor God of it, and that it is the Church's business to keep clear of it. It is the "Beast" of the Apocalypse, as some good men think—forgetting that the "Beast" is the title given in the Apocalypse to the Civil State when it has chosen to ignore God and rest on human wit and human force to the exclusion of Divine and moral Truth. This is one theory. We do not deny that a State may so misconduct itself as to come very nearly to realising it.

Then comes the other and the contrasted view: and, as we venture to think, there is no middle ground between the two; but that whoever tries to occupy a middle position is in hopeless logical, and therefore practical, confusion. That view may be stated thus. The State—*i.e.*, the nation—is just as much God's making as the Church. It is God's making by the way of nature, precisely as the Church is God's making by the way of grace. The one natural, the other supernatural, but both of God. When God created man it was in His own Image: and, however much that Image has been desolated by the Fall, it was not destroyed. This is proved by the Incarnation; for Christ took our *nature*, not merely our shape. But when God created man he did not merely create an individual. It was also the initiation of society. The family, the tribe, the nation, all that holds families and nations together, governments, administrations, national institutions, all were contained in the primæval act. They *arrive* only in process of time; but with Him time is not. It is only our limitation of view which makes us think that what we say happens *later on* is less God's act than what happens first. *Nations are as much God's making as human nature.* They are as much God's making as Adam was.

What follows then? Why, this follows first—that exactly as the Fall shattered humanity in Adam, so also nations and national life have within themselves the same seeds of evil and degeneracy, the same tendency to forget God, to live and act for material ends, the same essential corruption; *but not more.* National life, and all that goes to make up national organisation, is no more *in itself* a thing apart from God than human nature is. Hostile to God a nation may be, just as the individual human will too often is. But as to being simply and purely things apart from God—No. If the Gospel is for man as an individual, it is for nations as nations also. If man is capable of regeneration, so too must nations be. If national life was included in the primal act of man's creation, so too must it be in the divine act of man's redemption. A nation, or a State, must not therefore be treated by the Church apart from God any more than an individual man is; but is a thing to be regenerated, hallowed, sanctified by the power of God, by the operation of His Spirit. This, as it appears to us, is the light in which a true Church theology would regard the State and the nation.

How does this bear upon the case before us? Most practically, as we take leave to think. Some persons may think our reasoning abstract. Be it so. But the divergences of men in their lines of action always proceed, at bottom, from some fundamental difference of ultimate conception. They may be unconscious of it. They usually are. For the most part men do not, in far the larger number of instances, they cannot trace their practical conclusions to their secret source in primary convictions. It is our business

to do this for them, and to lay bare the latent springs of patent actions. A very large part of the impatience of State and Church co-operation at the present day is *connected with*—we do not say arises from but—is certainly connected with an unconscious assumption that the nation is a thing, *per se*, godless, and that the connection which goes by the name “establishment” is *per se* ungodly. Dissenters say so straight out: and they are at least consistent. For ourselves we are convinced that such a mutual interpenetration as the old English theory of Church and State involved is the true idea of the way in which the Church should be God’s *instrument* for regenerating the nation, just as in other ways it is His *instrument* for saving individual souls. Husband and wife may behave badly in their union, may encroach on one another’s spheres, may hamper one another’s action, but divorce is not the way to mend.

From the Literary Churchman.

CAUTIONS.—AD CLERUM.

There can be no doubt that for some time to come churchmen,—we mean of course those who are so called *par excellence*,—will need to walk very warily. Not, we need hardly say, for their own sakes or on their own account, but for the sake of the cause, for the sake of the Church, for the sake of the country. We trust that we shall not be accused of any excessive self-opinion if we maintain the belief that the energy and efficiency of the Church of England do in no small degree depend—humanly speaking—on the increased acceptance and predominance of the teaching and practice commonly known as “High Church.” We are absolutely certain that nothing but a vigorous and influential church-influence can counteract the lax and licentious influences which are at work throughout the land, owing largely to our enormously increased wealth and luxury, and to those *sequelæ* which have in all ages and in all countries followed great and uninterrupted prosperity and ease.

No true patriot but would, if genuinely alive to the situation, earnestly desire to see a strong religious influence brought to bear upon society so as to check the growing results of this unbounded prosperity. Whether himself a believer in the doctrines of that religion is not the question. What we feel is that, looking at things merely as a moralist and a patriot, a wise man would encourage and support whatever power could hold in check the influences of which we speak. Luxury and leisure and the immunity from all need to work lead of necessity to self-pleasing and self-worship. This leads next to restlessness under ordinary moral restraints, to regarding our own will as our law, and what comes of that when man’s will is such as we know it to be, it needs little experience to demonstrate. A *refined* licentiousness is the best that can be hoped for:—a licentiousness which leads next to the desire for some theory upon which to justify itself:—a licentiousness which as it begins by breaking all moral law, so it ends by denying all moral sanction. A cultivated scepticism is the final veneer of a refined licentiousness, and then in its turn it becomes the propagator of that whence first it resulted. A generation brought up in scepticism has even less trouble in going wrong than that which preceded it, for it begins where its predecessor left off; and unless some startling national events compel the disagreeable duty of reflection, it has nothing to do but to pursue its career of mere selfish indulgence unchecked by any regard for God or Man.

We would not willingly be alarmists; but facts stare us plainly in the face. Never, since the days of ancient Rome, was there such a concentration of wealth and the means of self-gratification as in the present generation. Certainly in the history of our own country the state of things is alike novel and unparalleled. The results are plainly before us. Those church-people who are *absorbed* in their work, those who stand in the centre of church activities or crowded and enthusiastic congregations, may imagine that all the world is like the little section of it which they see. They can't look over the heads of the people round them and see what goes on in the great ocean of life beyond their special circle. Those of us who are compelled to see farther know better, and are forced to recognise the fact that the results are as we say:—that whether you have regard to the state of morals, or of opinion, the country at large *is* drifting dangerously. It is perhaps still more accurate to say—*has* drifted dangerously, and that we are now approaching the second stage of the evil;—that, namely, in which a materialistic scepticism is not merely the resource and excuse of depreciated morals, but is becoming also their cause and promoter in the second generation.

What, then, is the consequence of all this?

Why surely, as we said at the beginning, its first consequence should be that thoughtful men who have any moral sense and any patriotism left in them *ought* to rally round the Church, if only on the ground that she—and she alone—deals with a class of motives which can influence the conscience and so restrain the actions of those whom no penal law can touch. Laws deal with crimes, not sins: and the class of evils of which we speak do not come under the head of crime. Yet, let them once become *endemic*, and they will become a source of crime so infinitely widespread as to defy the action of all human law whatever. Human laws only deal with overt acts. Human laws can only deal *successfully* with overt acts of crime provided the bulk of the society in question is on the side of law. Human law succeeds admirably in repressing crimes so long as crimes are few and the bulk of society is desirous of their repression. That is, it succeeds best when it is wanted least. But once let it be wanted *very bad*;—once let it happen that crime becomes the *prevailing taste*, and where is the force which shall repress it? In other words, mere human law thins out in its efficiency exactly as the need of repression becomes intensified. Hence if human laws are to succeed in repressing crimes when they *do* occur, it is absolutely necessary that there should be some force at work to diminish their frequency. There is only one known force which does this—that, namely, of the religious motive which stimulates conscience and which checks those sins which law cannot touch, but which blossom into crimes for which the law is made. Once let demoralisation become as we said *endemic*, and you have a state of things from which *crimes* will spring up like the dragon's teeth, and overmaster all law and order together.

So much for the general view of the question. It is one of which we think it of some importance to remind our readers in all its force, although there is perhaps not one of them who does not know it quite as well as we do. We remind them of it for this reason:—because it sometimes happens that earnest and devoted churchmen, looking rather at their own flocks and to their own work, looking (as in duty bound) to the *Church* and its working with a paramount devotion, are in danger of forgetting to some extent the function which that Church discharges providentially in the country to which they belong. Perfect balance of mind is of course a very rare quality, yet we should all strive after it. And perfect balance of mind will result in our being neither churchmen alone nor citizens alone, but church-

men and citizens each in due place and order. A churchman is better even *quâ* churchman for realising, in due measure, that he is a citizen and member of a great country,—in a word, for being a patriot as well as a churchman. The citizen—the enlightened patriot—is, we are quite certain, only then what true patriotism would have him be when he accepts to the full all that the Church would teach him of his duties to himself, to his neighbour, and to God.

But to leave the question as regards the citizen and to look at it upon the churchman's side. What we want to urge is this—that looking to the interests of the country at large, those vast moral interests of the country as a whole—churchmen at the present crisis are, in our judgment, called upon to look very seriously to the situation. If the influence of the Church does not succeed in mastering—or to some extent checking and controlling—the present growth of luxury and scepticism, nothing short of a direct interposition of Providence can.

Now, practically speaking, the influence of the Church means the influence of the clergy and of those more immediately allied with them. In any society the organs by which it acts are its officers, whether actually recognised as such by official commission or less officially as voluntary agents. So with the Church. Its *actual* influence comes to mean the persuasive force exerted on mankind by its accredited agents, its clergy and their more immediate co-operators. It follows therefore that there never was a time when more wisdom was needed on the part of all such agents to render the moral and religious agencies of the Church more efficient and effectual than now. After all, even in the most careless of men and women there is yet a Conscience—a Conscience which, if they do not obey it for themselves, they recognise as something which ought to be obeyed by other people—and when other people see such persons caused to obey a rule of moral right, a certain (perhaps unexpressed) approbation and respect stirs in their own breasts for that power which caused the obedience. The fatallest thing which can happen to a Church's influence is when this is not the case,—when by any error of action, or misfortune, or otherwise, it becomes possible for the enemy to assert or to insinuate the contrary. It is, of course, only a commonplace to repeat that bad lives on the part of Christians are the heaviest blow to Christianity. The remark, however, is not quite true, for there is a heavier blow yet. It is when any *course of action* on the part of its accredited agents may be represented as running counter to the common conscience and sense of right on the part of mankind at large. When, therefore, we write that never was there a time when greater wisdom was needed on the part of churchmen, it comes to the same thing as saying that never was there a time when it was more needful that our course should—so far as principle will allow—be such as to approve itself to the common conscience of mankind at large. We are not so foolish as to suppose it possible that this should be done with visible success. Where we cannot be justly blamed, there we shall be unfairly slandered. We know that perfectly. And we know, unhappily, how frightfully effectual for mischief persistent slander is. Still, for all that, there *is*, as we have said, a Conscience in men, and that Conscience *does* tell in a thousand unexpected ways. Experience shows abundantly that it is a factor which must never be left out in your calculations. And, therefore, after allowing for all that misrepresentation can do, we consider ourselves fully justified in speaking of the common conscience of men, utterly outside of our own organisation, as a reality upon which you may depend, as a fulcrum upon which you may plant your lever, and therefore as a *something* which if you have it against you through your own fault, you are really culpable. Under

existing circumstances we are almost disposed to say that the first duty of churchmen is, as we said above, to walk warily—to take heed that no act or course of action of theirs should impair the influence of the Church; and this alike in the interest of the Church itself, and in that of the nation which needs so infinitely the restraining influence of that religion which the Church enforces and represents. Discredit the Church and you enfeeble religion. Enfeeble religion and you aggravate the great outlying mass of scepticism and licentiousness which surges round your own particular flock, your catechumens, your communicants, your hearers. Aggravate this and you increase the dangers by which they are surrounded, and you thereby diminish your chance of usefulness even where you are strongest. Their, souls, too, are endangered, and so the circle is complete. So terrible is the self-avenging power of a single error, even though in the first instance it be but what you call in your self-excusing way an error of judgement.

CHRISTIANITY TEACHES PRINCIPLES RATHER THAN RULES.

BY MALCOLM MCCOLL.

The law of total self-surrender Christ taught “with authority and not as the Scribes.” “His word was with power.” He found the rule of selfishness in possession of the world; might everywhere triumphant over right. It is difficult to realize in a Christian land how utterly the duty of self-sacrifice was ignored in the social and political life of the ancient world. The domination of the selfish principle in public and private life is embedded in the very language of the most law-abiding and the most moral of the nations of the Old World. In Latin, as every school-boy knows, the word for enemy means literally a stranger, and *rivals* meant originally persons inhabiting the opposite banks of a stream; as if every stranger must needs be an enemy, and every stream a sufficient excuse for strife to those whom it divided! And such, in sober fact, was the condition of the world when our Lord appeared. Self reigned supreme in the relations of nation with nation, and of man with man; and wherever its outward manifestation was repressed it was not from the love of man for God or his neighbor, but from motives of fear and self-interest. The spirit remained unchanged, and so man remained the same.

This evil spirit Christ smote with the opposite spirit of entire unselfishness. He “came not to do His own will.” He said, but to “lay down His life a ransom for many.” While “the foxes had holes and the birds of the air had nests,” He, their Lord and Master, “had not where to lay His head.” And the self-denial which He practised Himself He imposed upon His followers. They were to welcome suffering, not merely to endure it when it came. They were to *take up* their crosses, not simply bear them when laid on their unwilling backs. They were to *love* their enemies and do them good instead of resting satisfied with a merely passive forgiveness. They were even to “rejoice and be exceeding” glad when men persecuted and reviled them. Moreover, they were not to “lay up treasures upon earth,” but rather to “seek first the kingdom of God and His righteousness,” in the confidence that, if they did so, all that was good for them in their earthly life would be supplied to them by their heavenly Father.

That this was a new doctrine is evident from the reception which the world gave it. It was described as a doctrine that was “turning the world upside down.” And the description was scarcely an exaggeration. Christianity really did turn the world “upside down.” It reversed the direc-

tion of human feeling and the rule of human conduct. It was with a true instinct, therefore, that the Roman Empire fought such a desperate battle against it; for Christianity and Roman Imperialism were essentially incompatible. The triumph of the one meant the destruction of the other. And, so far, Christianity was a revolutionary religion. It was a reformation on the largest scale possible, and every reformation which claims to be radical (in the etymological sense of the word) must wear more or less of a revolutionary aspect to its own generation. This is unavoidable; for the only way to achieve a great and lasting reform, be it social, political, or religious, is to convert the multitude; and that can only be done by enlisting their imagination on the side of a few great principles which they can easily comprehend and digest, leaving time and circumstances to supply the necessary qualifications. Hence it is that all reformers worthy of the name are, as a rule, regarded as revolutionists by the conservative portion of their contemporaries. They find it impossible to overcome the obstacles which beset their path without an impulse from the popular sentiment and so they project into the arena of public discussion a few broad principles, easily understood and easily remembered, but requiring a certain moderation and discretion in the application of them. If a reformer were to qualify his propositions with every imaginable exception, and make them so smooth and round that they would pass through the mind without scratching it, the result would be that they would make no impression at all, and no reformation could ever take place.

But revolutionary as Christianity was deemed by those who witnessed its nascent struggles for victory, it was, in truth, the most conservative of all religions—conservative, that is, of all that is worth preserving in the social, political and individual life of man. It differed from all other religions, before or since, in this, that it planted fruitful and enduring principles in the heart of humanity instead of prescribing a code of rules; and those principles, in proportion as they have had a fair field, have erected on the ruins of ancient politics a fairer civilization than Pagan poet or philosopher ever dreamt of. Christianity, and it alone, has thus realized the poet's words: its influence on the world has been that of a "pure religion breathing household laws; not teaching, or professing to teach, a new art of living, but *breathing* a spirit into human nature which should have a continual and an increasing tendency to exorcise its innate selfishness and make it pregnant with the seed of righteous laws. It made no overt war on any of the institutions of the time, or of any time; but it disseminated principles which struck their roots beneath the decaying systems of Paganism, so that when they fell the "*Civitas Dei*" was ready to take their place. Neither slavery nor despotism is proscribed in set terms in the New Testament. But both are implicitly condemned by the proclamation of the equality of all men in Christ and of the responsibility of rulers to the Supreme Judge of all; and the result has been that slavery, whether social or political, has succumbed, surely if slowly, to the influence of Christian ideas. "Slavery, in the age of the Apostles, had so penetrated society, was so intimately woven with it, and the materials of servile war were so abundant, that a religion preaching freedom to the slave would have shaken the social fabric to its foundations, and would have armed against itself the whole power of the State. Paul did not then assail the institution. He satisfied himself with spreading principles which, however slowly, could not but work its destruction."^{*}

And what is true of slavery is equally true of a great many other things. "In Christianity," says one of the deepest thinkers and ablest writers of

^{*}Channing, quoted by Mr. Goldwin Smith in "*Does the Bible Sanction American Slavery?*"

our generation. "the rules are so comprehensive and large as uniformly to furnish the major premise of a syllogism; whilst the particular act under discussion, wearing perhaps some modern name, naturally is not directly mentioned; and to bring this, in the minor proposition, under the principle contained in the major is a task left to the judgment of the inquirer in each particular case. Something is here entrusted to individual understanding; whereas in the Koran, from the circumstantiality of the rule, you are obliged mechanically to rest in the letter of the precept. The Christian Scriptures, therefore, not only teach, but train the mind to habits of *self-teaching* in all moral questions, by enforcing more or less of activity in applying the rule; that is, in subsuming the given case proposed under the Scriptural principle."*

It is not merely the abolition of slavery, then, that has followed in the wake of Christianity. From the very first Christianity prescribed monogamy as the rule of its converts, and from that moment marriage became a sacred thing. Woman ceased to be the slave of man's passions or the toy of his caprice; she became his partner in a mystical union which only death could sunder, and thus exercised a purifying influence in the regeneration of society which it is hardly possible to exaggerate—an influence which simply did not exist in any part or form of heathen society. War has not been abolished by Christianity; but it has ceased to characterize the chronic relations of nations to each other. Public opinion has stamped it as an execrable crime, and Christian influence have done much to mitigate its horrors. It may safely be predicted that it will be a long time before we hear again of a Christian Government engaging in war "with a light heart;" and we may reasonably hope that the example which England and America have just set of referring international disputes to the arbitration of reason and justice rather than to the barbarous arbitrament of the sword will not be lost on the world. The Treaty of Washington marks an era in civilization. Its influence will not be destroyed by any temporary misadventure, and we may trust that the policy which it represents will, at no distant day, take its place in the code of international morality.

The intrinsic sacredness of human life is another legacy from the Incarnation of the Son of God. Infanticide was not considered a crime against eternal morality by the most advanced races of the heathen world, and among the less advanced it was a recognized law of political economy—the most sensible and rational expedient for getting rid of superfluous or useless population. Even Plato did not scruple to prescribe abortion and infanticide, in certain cases, among the laws of his "Republic." Misshapen and sickly children, and the children of aged and diseased parents—all children, in fact, which were likely not to make good citizens, were to be ruthlessly exposed on the mountains, to perish either of cold and hunger or by the fangs of hungry wolves.

But the Incarnate Son sanctified every condition of life through which He passed, and since He became a wailing infant the helplessness of childhood has always been considered an additional claim on the protection of manhood. We are still far from an adequate recognition of the heinousness of recklessly destroying the lives of beings made in the image of God and redeemed by His blood. But we are separated by a whole continent of thought and feeling from the time when a Roman Emperor could, on a Summer's afternoon, put twenty thousand slaves to death "to make a Roman holiday."

*De Quincy's Works, vol. xi., pp. 278-9: This characteristic of Christianity has also been well stated by the author of "*Ecce Homo*," chap. xiii.

Another creation of Christianity is the sense of responsibility with which all Christian nations now govern their subject races; and in this matter our own country has taken an honorable lead. The impeachment of Warren Hastings, in the name of the Commons of England, "for high crimes and misdemeanors" against the people of India, bore no visible fruit at the time, and Burke died in the belief that his transcendent effort was, after all, a failure. But it was no failure. His fiery denunciation of wrong and of oppression sank into the public conscience and leavened the thought of Europe, and "he, being dead, yet speaketh" in the recent punishment, by a Viceroy of India, of two English subordinates, for putting to death, without legal trial, a handful of native rebels. In what state of heathen antiquity would such a thing have been possible? In Rome, whose greatest Viceroy put a million Gauls to death, and sold another million into slavery?"* But who can read Burke's speeches against Warren Hastings without seeing that he drew all his inspiration from the spirit of the Gospel? This it was which caused his pity for the people of India and roused his mind to a frenzy of indignation against their wrongs. In truth, the great principles of Christian morality are now so interwoven with our tone of mind and habits of thought, that we act on them unconsciously, often attributing to the exercise of a sound political judgment modes of action and rules of government which, but for the silent infiltration of Christian influences, we should never have thought of.

We are sometimes told, by men of superficial reading or impatient tempers, that the Christian Church has been a foe to political freedom. In fact, it has been the parent and nourisher of political freedom. DeQuincey is unquestionably right when he says that "the Greeks and Romans, although so frantically republican, and, in *some* of their institutions, so democratic, yet, on the other hand, never developed the idea of representative government. The elective principle was widely known amongst them. . . . Public authority and jurisdiction were created and modified by the elective principle; but never was this principle applied to the creation or direction of public opinion. . . . Strange, indeed, that so mighty a secret as that of delegating public opinions to the custody of elect representatives, a secret which has changed the face of the world, should have been missed by nations applying so vast an energy to the whole theory of public administration. But the truth, however paradoxical, is that in Greece and Rome no body of public opinions existed that could have furnished a standing-ground for adverse parties. In all the dissensions of Rome, from the secession of the Plebs to the factions of the Gracchi, of Marius and Sylla, of Cæsar and Pompey; in all the *στάσεις* of the Grecian republics,—the contest could no more be described as a contest of opinion, than could the feuds of our buccaneers in the seventeenth century, when parting company, or fighting for opposite principles of dividing the general booty."†

"Does Christianity interfere with political progress?" asks Mr. Goldwin Smith.‡ "The instrument of political progress is generally allowed to be liberty. It is allowed to be so ultimately even by those who wish to suppress it provisionally, and to inaugurate for the present a despotic dictatorship of their own ideas. And Christianity, by first proclaiming the equality and brotherhood of men, became the parent of just and enduring liberty. What spiritual power prevailed over the birth of our free institutions? Was it not the earnest though narrow and distorted Christianity of the Middle Ages, which still, though its hour is past, shows its ancient

*Goldwin Smith's "Lectures on Modern History," lect. iii., p. 39.

† Works, vol. xi., p. 273.

‡ Lect. iii., p. 32.

spirit in Montalembert? What power was it that directly consecrated the principle of local self-government, the foundation of all true liberty, in the religious association of the parish? Cast your eyes over the map of Europe, and see whether sincere Christianity and political freedom are unsuited to dwell together. Name, if you can, any great Christian philosopher who has been an enemy to freedom. On the other hand, Hobbes, Bolingbroke, Hume, Gibbon, were Imperialists; they all belonged, though in different degrees, to the school which takes a sensual and animal view of man, mistrusts all moral and spiritual restraints, and desires a strong despotism to preserve tranquility, refinement, and the enjoyments and conveniences of life. It need not be added that the most fanatical enemies of Christianity at the present day are also fanatical Imperialists."

I have quoted these two distinguished and learned writers, the one a Tory, the other a Liberal of the most advanced type, not only because they have expressed my own thoughts in much better language than I can command, but because, being laymen, they cannot be suspected of any professional bias, and are, moreover, free from every tinge of what it is now the fashion to stigmatize as "Sacerdotalism." Both De Quincey and Mr. Goldwin Smith contend that not political progress alone, but progress of every kind, "intellectual or industrial," is indebted to Christianity. Stock arguments, like that from the persecution of Galileo, merely prove that Christianity, like Nature, has now and then been misinterpreted by fallible and impatient zealots. Theologians have not by any means been the most successful opponents of scientific discoveries. The chief obstructives have been men of science themselves. Harvey's *Exercitatio de Motu Cordis* was greeted as an outrageous paradox by the Medical Profession; and, in fact, every great discovery in medical science has had to fight its way against the prejudices (not always confined to words) of the Faculty. And so it has fared with our sciences. It has been true of most of them that "a man's foes are they of his own household." I am not quite sure that even in these days of enlightened toleration a scientific discovery which ran violently counter to received opinion would not have to reckon with the only persecution which is now possible—railing and ridicule. But science is not responsible for the mistakes of its advocates, nor is Christianity necessarily compromised by the ignorant zeal of its champions.

I might go on to show that charitable institutions of every kind have grown up under the shadow of the Cross. The Sacrifice of Calvary has established a kind of sympathy ever between man and the lower creation. Societies against cruelty to animals would have been considered a premonitory symptom of insanity till He appeared Whose providential care is over the sparrows, and Who "feedeth the young ravens that call upon Him." Nor was it till man learnt that the whole creation "groaneth and travaileth in pain together" with himself, and is a sharer alike in his Fall and his Redemption, that Nature became an object of reverent contemplation to the philosopher, the poet, and the painter. Certainly, as a matter of fact, Physical Science owes its splendid triumphs partly to that spirit of self-devotion which is the child of the Incarnation, and partly to that feeling of mysterious sympathy between man and Nature, which is one of the fruits of Christianity. In the light of Revelation the material world has ceased to be regarded as "a fortuitous concourse of atoms." All its life and all its glory are seen to be from Him in Whom not mankind only, but all things, "live, and move, and have their being." He created it in the beginning, and He sustains it from moment to moment by His omnipresent will. Under the dominion of this feeling the poet and the painter now regard nature with other eyes than those of the ancients. In the varied and

entrancing beauties of earth and sea and sky, in the mystery of the forest and the ocean, in the joyousness of the dawn and the pensive beauty of evening, they find the evidence of a mysterious Presence—

“ Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man :—
A motion and a spirit, which impels
All thinking things, all objects of all thought,
And rolls through all things.”

“ When a modern, instead of writing modern poetry, imitates, however skilfully, the poetry of the Greeks, how great is the sacrifice of all that most touches our hearts; and yet how much that is beyond the range of Greek sentiment remains! Philanthropy is a Greek word, but how wide a circle of ideas does its present meaning embrace! In natural religion itself the progress seems not less clear. Man’s idea of God must rise as he sees more of Him in His works, as he sees more of Him by reflecting on his own nature (in which the true proof of natural religion lies), and in those efforts of human virtue in other men which would be unaccountable if there were no God, and this world were all. More and more, too, from age to age, the ideas of the soul and of a future life rise in distinctness; Man feels more and more that he is a traveller between the cradle and the grave, and that the great fact of life is death; and the centre of human interest moves gradually towards the other world.” On the other hand, “ the Greek, for the most part, rose lightly from the banquet of life to pass into that unknown land with whose mystery speculation had but dallied, and of which comedy had made a jest. The Roman lay down almost as lightly to rest after his course of public duty. But now if death could really regain his victory in the mind of man, hunger and philosophy together would hardly hold life in its course. The latest and most thorough-going school of materialism has found it necessary to provide something for man’s spiritual nature, and has made a shadowy divinity out of the abstract being of humanity, and a shadowy immortality of the soul out of a figment that the dead are greater than the living. Lucretius felt no such need.”*

By becoming incarnate, then, God the Son not only provided an adequate object of human affections; He extended immeasurably the whole horizon of our thoughts, our hopes, our aspirations. He gave back to man the Sceptre over nature which the Fall in Eden had wrested from his hand, and, in earnest of our final triumph over the forces which now govern our material organism and to which it must one day succumb, He made the laws of matter subservient to His Human Will. He turned water into wine, and multiplied indefinitely and in a moment the produce alike of earth and sea. He walked on liquid water as upon solid ground, and by one royal word calmed at once the fear of His disciples and the angry waves of the Lake of Galilee. At His touch diseases fled, and Death yielded up his prey at His command. And this control over Nature He delegated, in a measure, to redeemed Humanity. The old enmity was to cease; man was to resume his original supremacy, and Nature was to do him service. “ Thou madest him to have dominion over the works of Thy hands, and Thou hast put all things in subjection under his feet.” This dominion, which was forfeited by the first Adam, was won back for humanity by the perfect obedience of the Second. The Second Head of our race refused “ all the kingdoms of the world and the glory of them ” when the Tempter

* Goldwin Smith “ On the Study of History,” p. 38. Cf. Oxenham on “ The Catholic Doctrine of the Atonement,” second edition, p. 306.

offered them as a bribe for sinful service; and now they are His by the noble title of conquest by the Cross. "The kingdoms of the world have become the kingdoms of our Lord and of His Christ;" and the Carpenter of Nazareth is at this moment the acknowledged Lord and King of the ruling nations of the world. The legend on Constantine's fiery cross is being still fulfilled; for from his time to our own the great pioneers of human progress have conquered in the sign of the Cross. Even in the realm of Nature how marvellous are the triumphs which Christendom, and Christendom alone, has achieved! The language of the Psalmist is no longer an exaggeration; for may we not say of man, with some degree of truth, that God "has put all things in subjection under his feet?" In answer to his eager questioning the earth is revealing day by day the hoary record of her chequered history, and the sea has been made to disclose the secrets of its mysterious depths; the very lightning has been imprisoned, like the Geni in Eastern fable, and been compelled to become the obedient messenger of man's behests. Where, indeed, shall his triumphs end, who has already measured the stars, and calculated their movements, and analyzed their properties?

To what are those wonderful achievements mainly due? Is it by accident that they are connected with Christianity? Or must we not rather say that they ought in justice to be ascribed to that stimulus which the Christian Revelation necessarily imparted to human progress by elevating the vision of mankind, and expanding indefinitely, and in all directions, its field of view? Without that Revelation what inducement had man to investigate Nature or to break down the barriers which she interposed between the mutual intercourse of races and nations? The creature of a day, the sport of circumstances, ignorant alike of the destinies of his race and of his own origin and end, why should he trouble himself about the forces of Nature further than to provide as well as he could against their encroachments on his comfort? Seeing in every foreigner a natural enemy, why should he take pains to facilitate the intercommunion of peoples and tribes? Mr. Palgrave tells us that among the tribes of the interior of Africa, there is a proverb which says that "Trade is war." But by the proclamation of the common brotherhood of all men, under one Master, who died for all and lives for all, Trade is peace, and nations find that they are necessary to each other, and that "if one member suffers, all the members suffer with it."

But something more was yet required for the regeneration of humanity. Man needed an object of love on which his heart might repose securely; he needed a revelation of God's will and of his own place in the universe. But he also needed health; for he was sick, and there was no balm in all the laboratory of human Science that could heal him of his wounds. Christ came, therefore, not as "the Desire of all nations" merely, and not merely as the Teacher of men, but, above all, as the Healer of our race. He came, not to develop our nature, but to make it new; to reconstruct it from the foundation; to place a new organic force at the centre of our being, which should gradually transform our nature into the likeness of His own. Humanity had been perverted from its true end, but it was still divine; else the Son of God could not have clothed Himself in it. The very misery of man proved, in fact, his grandeur, as Pascal observed long ago. There is an unearthly melody in his song, and something more than mortal mingles in his wail. Natures inferior to his may be miserable; but they are not conscious of their own misery. The knowledge of his misery adds poignancy to man's sorrow, but it also bears testimony to the high

estate from which he is fallen. He is like a dethroned monarch, bearing about him in his exile the lineaments of his royal birth.

"The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, Who is our home."

From the Church Quarterly Review.

SUNDAY-SCHOOL AND LENDING-LIBRARY LITERATURE.

1. *Report of the Society for Promoting Christian Knowledge, for 1875.*
2. *Seventy-Sixth Report of the Religious Tract Society.*
3. *The Jubilee Memorial of the Religious Tract Society.*

We are not great believers in the good old times. Every one who works in a parish is met by the assurance that in spite of all pains, it gets worse and worse; that men are more drunken, defiant, and pauperized, women more idle, false, and indifferent, lads, ruder and more unruly and vicious, lasses, more dressy and less modest, and children, more spoilt, pert, and unmanageable.

Some *laudator temporis acti* will throw in our teeth an excellent old man or woman who never knew such doings, or some picture of a whole parish walking to church with prayer-books in white pocket-handkerchiefs, or some model farmer who sat in the kitchen with his men, and read family prayers to them; or, again, our six standards are unfavorably compared with the dame-school that did such a quantity of needlework, with an infinitesimal amount of reading, "and yet look at the servants it turned out."

We do look at some perfection in the way of housekeeper or nurse, and we do not look at nor hear of the number of failures, or rather we see cottage women more or less softened and improved by time and motherhood, and we do not know what their career in early youth has been.

It is true that the dregs of cities do become worse and worse as civilization corrupts itself, and in all villages where there is some land not in the hands of owners resolved not to tolerate nests of vice, there will be certain sinks of iniquity that no one can reach. But we feel certain that no one who has really been able to trace the history of a parish will find that it has retrograded in civilization, except where there has been recently some unusual instance of neglect, or bad example on the part of clergyman or squire, coming after some equally exceptional instance of care and cultivation.

When one curate attended to six villages;* when the average rector was a sort of squire, who read prayers on Sundays; when squires were only just emerging from the Osbaldiston type; and when farmers met at the village public house for their evening's amusement, and the old Poor Law was destroying all self-respect in the poor, it certainly was not to be expected that their condition would be much above the animal. Probably their actual sustenance was more plentiful at times, but it was more liable to pressure from scarcity; and of other comforts they knew scarcely any-

*"In one particular spot, for instance, there are six large parishes without so much as one resident curate. Three commonly gifted curates cannot serve eight churches."—1789. Hannah More to Elizabeth Carter.

thing else. It seems as if the life was almost like that of the colonies, with food, but nothing else. When Mrs. Trimmer began her career of charity at Brentford, in 1786, she found that the wages of a man in full work went almost entirely in food, and clothing was so expensive that a thrifty mother is mentioned who bought rags by the pound, and dressed her child in patchwork therefrom; and the wool left on the thorn-bushes by the sheep was regularly gleaned, spun, and then sent to some handloom-weaver, to supply warmer garments. Hannah More's experience at Cheddar was much the same, and therewith hardly a child at twelve or fourteen knew who made it.

Gray's "rude forefathers of the hamlet" must have been rude indeed. The old man who directs the kindred soul to his supposed monument utters the parenthesis, "for thou canst read," in pointing out his epitaph; and throughout the eighteenth century, it seems that though some country places had small endowed schools, and there was in almost every one a "private venture" kept by some old dame, like Shenstone's school-mistress, or some disabled man, yet the attendants thereat were not the poor, but the children of the farmers, of the village tradesman, and often of the parson himself. Now and then an exceptionally bright or favorite child was "put to school" by the clergyman or the squire's lady, but when there, the utmost that was acquired was a certain power of reading, and sometimes of repeating the catechism. The Lenten catechizing in church was kept up by most of the clergy, and sometimes a Bible was given for its complete repetition; but of explanation no one seems to have thought. Mrs. Hare's letters speak of an old woman who confessed to her that she had never understood any more of the catechism than as far as the explanation of the Lord's Prayer, and that the part about the sacraments had always seemed to her "most like nonsense." This, however, was only on the principle on which teaching was universally conducted. No doubt, when there was no printing, and teaching was oral, the doctor and professor must have caught from their pupils' eyes whether their words went home, and found an echo; but when books multiplied, they must have been supposed to do the work of the teacher, and the system on which the world went was, to learn first and understand afterwards. Perhaps the Elizabethan intellects were strong enough, and the seventeenth-century ones eager enough, to find the treatment a wholesome stimulus; and, indeed, the language of the literature of the first of these periods had not so far diverged from that of common life as to make books incomprehensible. But the Augustan age of Anne added a passion for Latin words to the lengthy composition of the former age, and amid the general depression of morals and cultivation, owing to a coarse-minded, frivolous court, the language of instruction became more difficult in proportion as the energy to understand it on the part of the learner fell flatter.

It was, probably, to Rousseau that we owe the first touch to the pendulum when it began to swing back towards simplicity and nature, and the change affected educational writing for the poor later than it did that of the rich; chiefly because the dignity of religion, the only subject thought worth teaching them, seemed to require a greater dignity of language. It was the old objection over again against translating the Latin services into a vernacular which seemed irreverent, only in this case the common speech of the educated had grown more abstruse than the standard formulas of devotion, so that the Bible and Prayer-Book were happily, so far as diction went, a hundred times easier than any comment on them. Nay, people did not know what simplicity meant. If we try to read Mrs. Trimmer's *Fabulous Histories* with a child of our own time, we shall find

that after all it is Johnsonian for the children. And in our earliest Sunday School days, we recollect a fearful little tract, stitched into a milk-and-water-coloured wrapper, containing about twenty yellowish pages, printed in yellowish type, as an introduction to Scripture history. There was a tradition that it had been used in the school as a reading-book, and one sentence, (or rather a part of a sentence,) impressed itself on our mind by its enigmaticalness, namely, one in which we were told that after the Flood (we beg pardon, the Deluge) Heaven "gave a new sanction to the law of Nature." In after-times it dawned on us that this meant the permission to eat flesh. We also remember sentences a page long, probably due to its German origin, for it was a translation, and what ideas the children could have derived from it, it is hard to say.

Sunday Schools were commenced between 1785 and 1790, by Mr. Raikes at Gloucester, by Mrs. Trimmer at Brentford, and by Hannah More, in the Cheddar district, and both ladies found themselves obliged to supply the books that were needed. Hannah More was probably the first inventor of the modern tract. She was a woman of real talent, and her *Cheap Repository of Tracts* were a power in their day, and a valuable counteraction to the flood of cheap Jacobin publications which had been poured forth. Bishop Porteous begged of her to write an antidote to Tom Paine's publications, and a dialogue called *Village Politics* was the parent of a series of books, published three times a month at twopence apiece. One bound-up volume survived long enough for us to recollect its coarse paper, pale type, and the grimly frightful woodcut outside it, but the tales by Hannah herself were of real literary excellence. *The Shepherd of Salisbury Plain* has a fresh grace about its opening; *Black Giles the Poacher* and *Tawny Rachel his Wife* furnish a capital story, and *Hester Wilnot, the History of a School Girl*, is probably the story of Mrs. More's own experience of many a pupil at Cheddar. It was very interesting in its day. We remember seeing two girls (old women now) reading it with interlaced arms, when it was far from being a new book, and was only new to them because cultivation had but recently begun in the parish. Mrs. Trimmer wrote also, but school-books rather than tales, and in 1793, her *Scripture Histories and Questions* were accepted by the S.P.C.K. There were two books of tales which we think were hers, of the same date: one a set of conversations in a servants'-hall, and accounts of the servants; and another, founded on the custom at Dunmow of giving a flitch of bacon to the wedded couple whose first year has been spent in harmony. The idea was good, but it was not carried out with sufficient spirit of dramatic interest to make the story attractive. Indeed, such elements might then have been thought disturbing and undesirable, for Dr. Wordsworth writes to Joshua Watson:—

"Even in many of the Cheap Repository Tracts, merit as many of these have, there is much so novelistic, so partaking of distorted, high-wrought, and extravagant representation in regard to action and manners, that I should be unwilling to contribute actively in their extensive circulation."—(*Mem. of J. Watson*, vol. i, p. 132.)

The mention of Joshua Watson brings us to what we may call the orthodox revival. It may perhaps surprise those of our readers, who fancy that there were no strong men before Gyas, to know that long before the *Tracts for the Times* came into existence there was a staunch body of devout earnest, and well-instructed Anglicans, working hard for the cause of the Church, revivifying the two old Church Societies, and creating the National Society, which commenced in 1811. The names of Christopher Wordsworth, Van Mildert, Mant, and Middleton show—in company with

that of the devoted merchant, Watson—that there were true and earnest sons of the Church, toiling hard for her in the times which we are apt to slur over as darker than the dark ages. They were in fact the direct continuation of the Caroline divines, working as much as was then possible in the lines traced by good Robert Nelson, and were the true parents of what we now call the Catholic revival.

If Hannah More was a sort of precursor of the Evangelical school, so Mrs. Trimmer was of the Orthodox. Both parties felt the need of care and instruction of the poor with equal force, and both were setting about it vigorously, the one with more fire and dash, the other with more caution, staidness, and reverence, but on either side there was much less sense of discordancy of principle or practice than there is in their respective parties at present. An “earnest man,” whatever his way of thinking, was as sure to be classed with the Evangelical school, as a religious poor man to be called a “Methody,” and in the externals of services there was then little scope for difference.

Soundness of faith was the great care of these excellent orthodox men, and therewith great distrust of all profession without practice. They made the Prayer-Book their manual, without full consciousness of all that, so used, it would become to their sons and grandsons, but holding by it, and working for it and by its guidance with all their might, and resisting all that was found wanting when tried by its test.

If we must confess their weak point, we think it was that their taste was too fastidious to make their productions popular. They were mostly men of middle age and high cultivation, with all the grave reverent reserve of the English nature, and the wives and daughters who carried their work among the poor, were ladies of the same high tone of breeding and refinement. They had grown up under schoolmasters who expected them to write English—ay, and to translate *viva voce* in Addisonian language—and accused them of spoiling their taste with the Waverley novels (now a serious holiday task). And they had a strong feeling that every thing relating to religion must be grave and dignified, which was perfectly true; but partly from the general bald and denuded classic taste for simplicity of the age in which they lived, partly from the old Puritan traditions, they had little notion of connecting any but intellectual beauty with holiness. And, above all things, they were enamored of “the sobriety of the Christian religion,” and looked with dread upon excitement as almost sure to be coupled with instability. Effervescence seemed to them a thing to be deprecated, and they did not see that there might be souls lost for want of the appeal to the feelings which they distrusted as unreal and fugitive. And, on the other hand, the dread of dulness is one of Satan’s strongest implements.

To hearts like theirs, the services of the Church in their utmost plainness were precious and beautiful, and they would have resented with loyal defiance any hint that others could find them tedious. “The fault must be in those who found them wearisome.” There was real truth in what they said, and their own children grew up to the same fervent attachments, and felt the benefit of the discipline of the stillness and reverence of their youth.

But in dealing with the uneducated, they scarcely succeeded as well. There is a certain class of peasant, now passing away, belonging to the same mould as these men themselves, men and women both of a gentle, serious, grave mould, such as they themselves term “solemn.” These accepted gladly such training as theirs. The old labourer would sit (he was

seldom taught to kneel) with his chin on the top of his staff, looking like Jacob, and would worship faithfully.

"Dim or unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind."

These and their children gathered up such fragments as reached their understanding, loved the echoes, and grew in that devout comprehending by the soul, which is a different thing from that by the intellect.

The literature supplied was of the kind to suit this frame of mind. It was quite unimpeachable both in matter and manner, but very scanty, and adapted to a very select few. It must have chanced to some of us to fall heirs to the lending libraries presented by former clergy of this type. There are usually from twenty-five to thirty books, all bound alike in stout brown calf, with red-letter pieces, and very strong meat they are; Bishop Wilson's *Sermons* and Nelson's *Fasts and Feasts* being as invariable as Hume and Gibbon in the library of a country-house, and the only approach to narrative being a judicious selection from Hannah More's *Cheap Repository Tracts*.

One or two were in the catechetical form, with answers extending through a whole page, standard divinity of course, but it is difficult to imagine how they were supposed to be used in cottages. Perhaps the readers were then only superior people who would really care to make these books a study, and find out the references; but for this the time allowed for keeping the books was too short. It is more likely that when they were read, it was in a dreamy manner, with the finger under the line, the lips forming the words, the mind occupied with the difficulty of conning them, and a general sense of performing a sacred duty, but with an infinitesimal amount of new impression. Yet, that such books as these had their use and value is shown by such an anecdote as the following, which we extract from a privately printed memorial of the Rev. Duke Yonge, Vicar of Cornwood, Devon, who died in 1823:—

"He left a sum to be spent in books for distribution among the parishioners of . . . —bread sown upon the waters, of which at least a crumb might be said to be found after many days by one of his sons and his nephew, who going into a small outlying cottage belonging to . . . there found an old infirm crippled man, one of those beautiful instances of peace and content based on the highest and surest grounds, which are sometimes met with, shining brightest in the depths of poverty and suffering. His delight and his comfort were his Bible and a book named *The Pious Parishioner Instructed*, one of those of Mr. Yonge's bequest, and these he valued above everything. Dissenters had striven to shake his faith, had offered him newer books, and had laughed at him for adhering to these alone, but he held fast to them, his only comfort, saying, "where should he be but for them?"

This was in 1849 or 1850. *Per contra*, in an excellent paper on "Parish Lending Libraries," which appeared in 1873, in the *Monthly Packet*, the *Pious Parishioner* is cited as the *ne plus ultra* of dreariness. And certainly the sound and cleanly condition in which the volumes descended to new comers, did not speak much for their popularity. Indeed, the very fact of being able to read such books at all in the labouring class bespoke an exceptional superiority of intellect and perseverance which might be capable of grappling with the difficulty.

Literature for children there was almost none. Even for children of the upper classes there were hardly any religious books, though secular ones had begun to multiply, and Mrs. Hemans made a true representation when she mentioned Miss Edgeworth's *Parents' Assistant* as the most suitable book the little gentlefolks could lend to a poor boy. Mrs. Trimmer's books were read and her expositions yawned over in the dining-rooms,

where children did their lessons before school-rooms became an institution; but besides this, there was little that was orthodox.

There were two standard books on the Catechism for schools. Gentlemen's children were supposed to understand it by the light of nature. They generally did really learn it, and repeat it every Sunday; but as to any special instruction in it, even before Confirmation, we have often heard a lady, who was confirmed about the year 1810 or 1812, say that her examination consisted of "Well, my dear, I suppose you know all about it;" and that a little later her godfather, a clergyman, wishing to know if she had been confirmed, politely said, "Has any Bishop had the honour of laying his hands on your head?"

She, like many another, discovered her lack of knowledge on becoming the manager of a Sunday School, where the two above mentioned books were the authorised S.P.C.K. ones, namely, the *Broken Catechism*, which merely made the answers into fragments, and *Crossman's Catechism*, which dealt in explanations. They were not bad, but rather "cut and dried," and when the children once learnt them by heart, the answers came parrot-like, and served to darken knowledge by obviating all need for thinking, and concealing the entire incomprehension. But there was much excuse for these learning-by-rote fashions. Every lady alike was so taught before the Edgeworth days, on the principle that if the memory were supplied, understanding would follow. There was no such thing as a trained teacher; masters and mistresses were retired servants or tradespeople; no one expected a mistress to do more than teach reading, working, and correct repetition. If she could write or sum herself, it was an extra, paid for at a high rate by the *petite noblesse*, but not encouraged by the patrons of the school. Sense and meaning were left to be put in at the Sunday School, and if a clergyman or a lady or two could ask original questions or awaken intelligence themselves, their helpers, if they had any, had no notion of anything beyond the barest words of the book. So, much of the children's time was spent in sitting learning by heart these little catechisms, while other classes were being heard. *Faith and Duty* and *First Steps to the Catechism* were other varieties, generally learnt in the Sunday School itself, and, it may be feared, serving more to occupy time than give much instruction to unawakened minds.

Hymns were another difficulty. Dr. Mant attempted them, but was far too scholarly, and had not swing enough to be popular. Heber wrote perfect hymns; but not enough. Dr. Watts and Jane Taylor, being Dissenters, were looked on with doubt. The lady's theology is—if we remember right—not distinctive enough to have anything dangerous. Watts had too much point, and here and there too much beauty not to make his way. He has been too much decried by those, who have fastened only on his vehement Calvinist verses. We should be sorry for a generation of English children to rise not knowing "The Little Busy Bee," nor "The Rose." And his "Sunday Hymn" has a vigor in its simplicity which always makes it the first note of joy in our own somewhat old-fashioned mind on Easter Day.

"This is the day when Christ arose
So early from the dead;
Why should I keep my eyelids closed
And waste my hours in bed?
This is the day when Jesus broke
The powers of death and hell;
And shall I still wear Satan's yoke,
And love my sins so well?"

The latter part is not so successful, and stories are told, with what truth we know not, of children who derived no pleasant impression from "Tis like a little heaven below" applied to a weary service, endured either in a conventicle or stewed up in a narrow gallery, unable to see or hear, or if they did, to understand, with no change of posture, but standing, or sitting on an uncomfortable little bench.

Still Watts furnished the pleasantest part of the old Sunday School programme. For reading—except in the favored Bible class—a superior few—was so severe a labor and so unconnected with the meaning, that we remember great discomposure at an attempt to substitute some S.P.C.L. reading-books about the patriarchal history for some containing "the discourses," because the latter, baving no proper names in them, were considered the easier.

Unsatisfactory as the system was, it was the beginning of better things. Personal influence did much, the holy Word itself more, and the good old and elderly people of our parishes, "dear to the pastor's aching heart," are the children thus taught, nay, who often seemed to have slipped through the meshes, but on whom old recollections have returned. We are convinced that the real estimate of the benefit of Sunday Schools is to be made rather from the old than from the young. Even as we write, a newly issued Parish Magazine, in its "Parish department," produces some verses from the recitation of an old woman who learnt them at school more than fifty years ago. We have found them in the *Cottager's Monthly Visitor* for 1821; and only two lines and one epithet have been forgotten in the half century. This same *Cottagers Monthly Visitor* was one of the first—if not the very first attempt at Magazines for the poor. It was begun in 1821, by Dr. George Davys, then Dean of Chester, and afterwards Bishop of Peterborough, who acted as tutor to her Majesty.

As Bishop, we are used to think of him as one terrified by the advance of Catholic principles, and holding the helm with a timid hand, having in effect made up his bundle of opinions long ago, and not being able to undo them to admit fresh ones. But in these younger days, when it was possible for a man to be of no party, he was in many respects in advance of the time, and this same Magazine was a real boon to parish workers. Nor do we think it compares unfavorably with Mr. Erskine Clarke's, to which every one comes in time, though everybody wishes for a better. The contents of one number are, a little paper on the Church Service, more elementary than would now be required by grown-up readers; a letter with the history of the Kings of Rome, with some rather funny elucidations and moralizings, both these being parts of a series; another paper of good advice how to act in case of fire, and a very pretty explanation of Burns' "Cottar's Saturday Night." Next stands "Cowpock," reminding us that vaccination was still a matter of choice; a conversation on the benefits of reading, a protest against fairs, an extract from a sermon, a bit of natural history, a cottage receipt, a few religious extracts, "extracts from newspapers," the first being the account of the death of the Princess Elizabeth, Queen Adelaide's only child. There is no serial story. If a tale went on into a second number, it was unusual, and thus each number was complete in itself. Probably the readers had not then that peculiar memory of the imagination which can carry on the interest from month to month, and which seems to be a matter of cultivation, since the same lack is found both in younger children and in the lower and rougher classes to whom ladies read.

The *Cottager* had a career of about twenty years, and we do not think it has been equalled in some respects by any of its successors, as a village

"monthly." The "useful information," about accidents and emergencies, gardens and the like, was relished by the cottage readers, and was often valuable to them. The fault was the feebleness of both the theology and the history, but part of this was owing to the period, and it seems to us to have had the best framework of any of the Magazines of the kind. Its lesser companion, *The National School Magazine*, was not its equal, and did not last as long.

By this time (from 1820 to 1840 roughly stated) all tolerably cared for parishes had their Sunday School, and almost all decent families educated their children. The exceptions were the rough wandering ne'er-do-weels, those who had a quarrel with the parson or the ladies, and among the better sort the eldest girl, who was often made the family drudge while her sisters got all the schooling. Boys too were taken away so early that, unless they had a real turn for their book, they forgot everything. But there was a reading public wherever a good school had been a few years in operation, and not much for it to read.

The books that every one had heard of and cared to read were *Robinson Crusoe*, the *Pilgrim's Progress*, *Pamela*, and the translation of Gesner's prose idyll of the *Death of Abel*. The S.P.C.K. supplied the first, on the supplemental catalogue, and at a high price, but it could not adopt John Bunyan because of his doctrine. We own that we should much like to see an edition, in which all that is really Calvinistic were omitted, and in which a brief preface or notes might point out what is defective in the most masterly of all allegories. Such a course, if frankly avowed, would not be liable to the objections urged (whether justly or unjustly, we do not pause to consider) by Lord Macaulay against Dr. Neale's treatment of the *Pilgrim's Progress*; though that treatment had, on Macaulay's own showing, been anticipated in a different direction by an ultra-Calvinistic editor of the book. As to the other two books, they are consigned to the oblivion in which they may very well rest.

In the meantime the Evangelical school was much more active in providing for the young and uneducated. The Religious Tract Society had been set on foot in the first year of the century, by Mr. Burden, a Congregationalist minister, of Coventry, and a number of other good and devout men, both of the Church and out of it, who deserve the praise of having done much to keep the spark of religion alive in the slumber of the Church. What they termed their "golden rule" was, that each tract should convey an outline of the way of Salvation, so that a person who never saw any other book might still see that faith was the means of being saved. This was their one watchword, no more bond was required, and some of their most active agents sat so loose to all forms, that people doubted to what denomination they belonged. Simplicity and adaptation were their first study, and the Committee, we are told, often changed long words for short ones, and tried to reach every class, as they certainly did. It was not, however, till after nearly twenty years that children's books began to be studied, and the stories brought out that so enlivened the Sunday. Legh Richmond's *Dairyman's Daughter*, though not written for children was eagerly read, and was the favorite Sunday School prize for many years; indeed, even now we believe, "Little Jane's" grave is an attraction to Brading churchyard. Nor is there any doubt that to many the history did lasting benefit. There were useful Scripture catechisms, hitting off the style of language required, though not always what could be otherwise wished. We remember one, which to the question, "Who was Eutychus?" replied, "A young man at Troas, who, falling asleep at sermon, fell down and was taken up dead,"—in which condition it left him, appa-

rently for fear of weakening the awful warning against "falling asleep at sermon."

Stories abounded, and were often very good, but it is a curious fact with regard to both poor people's and children's literature, that what pleases one generation seldom suits another, unless they are intelligent enough to receive it as matter of curiosity. Perhaps the reason may be that the very best of such literature is only at the utmost second or third rate, and by the hands of women, to whom it seems to be given to speak effectively to their own contemporaries, but to fall short with posterity.

(To be continued.)

From the Church Times.

THE DUE PLACE OF RITUAL.

And first, it is desirable to point out, as we have done before, that our opponents are quite right in dwelling, as they do in words, but not in deeds, on the relative unimportance and insignificance of ceremonial compared with the weightier matters of the law. Of course, if they were in earnest in saying so, they would let us alone as entirely as we let them alone, and would have no more objection to wear a chasuble when celebrating in a church of our school than one of our most advanced Ritualists would have to wearing a surplice when celebrating in one of theirs. But their not being in earnest on this head is no reason for our being equally mistaken.

Nothing is more certain than that the stress which the circumstances of the day force us to put on matters of ritual is entirely out of scale as regards the whole range of Catholic doctrine and principle. If it could be that this exaggerated stress were to continue permanently, it would be a very grievous peril to the Church of England. But there is no likelihood of such strain being kept up. It so happens that one of the tasks we have to carry out is the revival of the true idea of public worship, well-nigh forgotten amongst us. Homage, praise, and sacrifice, as distinguished from prayer and intercession alone mark off corporate from private devotion, which includes for the most part only the latter elements; and this conception has to be driven into men's minds by the notoriety which nothing short of persecution could give, and by the zeal begotten of that persecution in the minds of its victims. But when once this part of the work is done, it will drop into scale, and lose its exceptional and exaggerated importance, just as has been the case with the doctrine of Baptismal Regeneration, of which it is hardly too much to say that it was the only tenet preached from many hundreds of Anglican pulpits thirty years ago. It is not forgotten now, nor withheld, but has simply assumed its due proportions as but one integer in the sum of Christian dogma. And so the time will come when the sequence of colours, and the number of lights, and the order of gestures, will cease to occupy the minds of priests and laymen; not because we have sunk back into the sordid irreverence of the past, but because beauty and stateliness will have become so common and habitual that they will be instinctively followed without thought or effort.

Meanwhile, however, there is a certain danger attending our state of transition. It is that pomp and beauty of worship, good in themselves, and clearly in accordance with the Divine Will as revealed in Holy Scripture, may yet prove a snare to a certain class of minds, inducing them to rest in mere æsthetic pleasure as a token of spiritual advancement, and to make no effort at a really higher life. Persons of this stamp are found in all religious denominations, but the bareness and poverty of Protestant worship prevent

this particular delusion from affecting its adherents. They may go just as wrong by thinking that lusty singing of a swinging hymn or close attention to a clever sermon is the same thing as practice of the Christian virtues; but we have the other peril in addition.

There is one way, and one only, to prevent harm of this sort being done to congregations, and that is always to keep the intellectual and spiritual part of the service more prominently before the congregation than the spectacular and physical portion. The great practical drawback in the modern Roman Church, as we have had occasion to observe before, is that there is hardly any intellectual worship tendered to the general body of the faithful. The emotions and effections are dealt with, but little more, save in those comparatively rare cases where a distinguished orator is set to preach conferences to a highly educated congregation; and the result is a large alienation of intelligent and not wilfully sceptical minds from the Church. In our communion, where the whole service is designedly made to appeal far more to the understanding than is done in any other historical Church there is a lack of loyalty in declining to recognise this principle, and to give it its due development in the conduct of Divine service.

The practical outcome of what we have been saying is this, that just in proportion as the ritual of any church is elaborate and splendid, so ought the preaching to be fuller, deeper, more thorough everywhere, always bent on teaching accurately what has to be learnt, and that in language studiously simple, while neither dry nor childish, always striving to lift the congregation up to a higher mental and spiritual level than they occupied before. Nothing can be unwise, from every point of view, than to make it possible to say that in such and such a church the services are very grand, but that the sermons are invariably below par, and have no attractive power. For this is at once to proclaim in the broadest and most efficient way either that Ritualistic clergymen are the intellectual fools as whom it is the delight of *Punch* to depict them; or else that, seeing exactly how matters stand, they deliberately sacrifice the inside of the cup and platter to the outside. In a great missionary movement—and the Catholic Revival is no less—we cannot afford to have such accusations brought with even a show of plausibility to reinforce them.

It ought to be exactly the reverse, and wherever the principle is adopted of giving God the best of some things, it should be logically and consistently carried out by giving Him the best of everything. The time has long gone by when the High Church school, in its not unnatural reaction from an age of mere sermonizing, set itself to discredit preaching, and did so effectually by its own pulpit discourses. Now, there are probably far more able preachers in the advanced High Church section than in any equivalent number of men drawn from the other schools within the Church, and the public recognition of that fact was complete when the Twelve Days' Mission of 1869 took London by surprise. Nevertheless there remains a subsection, not merely of boys and women who know no better, but of clergymen, who think that if they maintain a striking and effective ritual, they may be excused from the task of instructing their flocks in the doctrines of the faith, and showing them what practical results these doctrines, if grasped and applied, should have on the minds and lives of believers.

Surely, a dry, colourless, nerveless, washed-out sermon, with no clear idea nor pithy saying, no apt illustration, no telling parable, no lofty appeal in it, is, to say the least, quite as much out of keeping with a stately church and a magnificent service as any shortcoming, in the robes of the minister or the demeanour of his assistants. The necessary, though unexpressed conclusion, from leaving the service to do its work with but the slenderest and

most perfunctory aid from the clergyman, either in the pulpit or in regular parsonal work, is to teach the people that all that is exacted from them is regular attendance on the outward ordinances of religion, accompanied with a decent observance of the usual code of morals, a standard lamentably below the very lowest which the Scripture sets before even the weakest believers.

The use of Ritual is twofold, to make men realize the principle of loyal and lavish homage to their King, to Whom they desire to make amends for the injuries He suffered during His suffering life on earth; and to make them glad and proud of their religion as a noble, beautiful, and attractive thing. But if they do not carry these Sunday teachings into their week-day life, they will be rather worse than better for having such an ideal set before them; and it is precisely that they may be taught the bearing of such externals on their inner life, that it is far more necessary for an advanced Ritualist to stand forward as an effective teacher than for any of those clergymen whose incapacity in the pulpit has nothing behind it which may cause a congregation to forget that it is departing unfed and unprofitable. We counsel, therefore, in all churches of the sort we have been describing, immediate reform in these particulars, and a steady attention to the duty of preventing the flock from dropping steadily back into a decorous formalism, more fatal than anything, short of Antinomian doctrine, to the higher life of Christians.

From Church Times.

DR. MACLEOD.

Memoir of Norman Macleod, D. D., Minister of Barony Parish, Glasgow; one of her Majesty's Chaplains; Dean of the Chapel Royal; Dean of the Most Ancient and Most Noble Order of the Thistle. By his brother, the Rev. Donald Macleod, B. A. Daldy, Isbister, & Co. 1876. 2 vols., 8vo., pp. 362 and 432.

Though an early copy of these volumes was sent to us by the publishers, the pressure upon our space has not, until now, permitted us to give them such notice as they appeared to deserve.

It is but a common-place to say that we quite agree with the compiler of this book that a near relative, especially a brother, is not, as a rule, qualified to fill the office of a biographer satisfactorily. Modesty, naturally enough, inclined the writer of these two somewhat bulky volumes, to excuse himself for the duty which he undertook through the urgent entreaty of friends, and we are bound to say that, although their production has been carried out conscientiously, Mr. Donald Macleod has been led by personal feeling to draw out his memoir to an unnecessary length. Brotherly affection seems to have caused the biographer to forget that, except for an occasional newspaper notice of a sermon preached before the Queen, the mass of English people, for whom, in the main, the memoir was presumably written, knew little or nothing of Dr. Macleod beyond the fact that he was the ostensible editor of "Good Words." Moreover, apart from this, the book would be distinctly improved by compression, for however interesting minor details may be to Dr. Macleod's family and friends, the general public naturally regard their introduction as a nuisance.

We would not be supposed to include the story of Macleod's boyhood amongst these minor matters, for in this earlier part of the memoir there are some really interesting and amusing studies. The lad from the first

showed a disposition to break away from the Sabbatarian rigorism which, to a certain extent, distinguished his father. One serious distress which the old gentleman expressed and manifested was the boy's tendency to jocosity, which he considered was indicative of a frivolity of temperament, and re-proved accordingly.

I rejoice to see your companions, if you would conduct yourself with calmness and seriousness on the Sabbath day, and cease your buffoonery of manner in tone of voice and distortions of countenance, which are not only offensive, but grievous. . . . I was much pleased with the manner of the Stewart boys—their steady, grave, sedate manner formed a very striking contrast to the continual mimicry and nonsense at which you aim.

But for all this, the older Macleod was a very worthy and loveable kind of man; a great favourite in his Highland parish, and much more large-minded in religious matters than might have been expected. For instance, there were few weeks in the course of which the Roman Catholic priest of the district did not come to take tea at the manse, and in his little difficulties would on such occasions consult the young minister. The writer of the volumes before us, truly remarks that "these Highland priests were very different men from those now furnished by Maynooth." They were usually educated in France, and imbibing Gallican, rather than Ultramontane ideas, felt themselves to be Britons, not aliens, and identified themselves with the interests of the people around them. Those who have read Maxwell's "Wild Sports of the West" will remember that he speaks of the same kind of good feeling existing in former times in Connaught between the Roman Catholic and the "Protestant" ministers of religion. We really cannot refrain from quoting one passage at the risk of doing violence to those of our Roman Catholic friends who are pledged to the recent declaration of the *Tablet*, that to attempt to reform the Church is equivalent to attempting to reform God. It should be remembered that Maxwell's stories are true:—

Real Christian feeling, said the priest with a groan, is nearly banished from the world. When I went first to Castlebar to learn Latin from Dan Donovan, my uncle Martin God be merciful to him, was parish priest, and Jack Benton was the minister. They agreed like sworn brothers, and no one dared to say a word against either in the presence of his friend. Where the priest dined, the curate was sure to be also. They lived in true brotherhood; and when one happened to be the worse for liquor, why the other would not leave him for a bishoprick. The town was the most peaceable place in Connaught, and how could it be otherwise with such an example? Och hone, exclaimed the otter killer, isn't it a murder to see the clargy making such fools of themselves now. When I was young, priest and minister were hand-in-glove.

And then follows that charming story of the priest who lent a congregation to his friend the "Protestant" minister, when old Bishop Beresford came down to the parish by appointment to see personally how far certain stories about the minister having no congregation were true. Well, we must not wander too far from our point.

While himself a student young Macleod was appointed, through the intervention of Dr. Chalmers, to act as travelling tutor to the son of the then High Sheriff of Yorkshire, Mr. Preston. The young men took up their quarters at Weimar, and having good introductions, they saw a good deal of fashionable life, and thus Norman gained advantages which rarely fall within the reach of those destined for the Presbyterian ministry. There seems no doubt that his German experiences exercised a marked influence upon his mind, and that an influence for good. His views of religion became more enlarged than was common amongst his own class, so that when he returned to Scotland we find him complaining of the narrowness and general low type of those who ministered in the Establishment.

We have lost (says he in the year 1835) much of our simple-hearted Christianity. Our very clergy are dragging us down to lick the dust, and the influence of the mob is making our young a subservient set of fellows. I see among our better clergy a strong episcopalian spirit; they are beginning to see the use of a set form of worship. And who can look at the critical, self-sufficient faces of the one half of our congregation during prayers, and the labour, and puffing, and blowing of some aspirant to a church, and not deplore the absence of some set prayers which would keep the feelings of many right-thinking Christians from being hurt every Sabbath.

It seems strange after this that, as we believe, Dr. Macleod never himself adopted a set form of prayers in his own church. Was it because he did not care to share in the unpopularity which Dr. Lee's experiment called forth?

The range which his private studies took in these earlier days, show a mind of considerable grasp. Thus we find an entry in his diary on—

Sunday, Nov. 30, 1835. I intend, by the grace of God, to throw off my natural indolence, and rise every morning this winter at six o'clock. I study Hebrew, Greek, and Church history, every morning before breakfast; chemistry, anatomy, and natural history (my favourite study next to Divinity) during the day; logic, theology, reading, and writing in the evening.

How one wishes that some ecclesiastic of weight and influence would try to teach our candidates for Holy Orders the importance of a wider range of study than mere theology and Church history, even from the standpoint of professional usefulness. To take but one subject; the mistakes which are made by spiritual directors from want of but the A B C of physiological knowledge would be ludicrous if they were not so deplorably mischievous. We greatly doubt whether even the elements of physiological science are allowed a place in the curriculum at one of our existing theological colleges. The same may be also said of the study of psychology as a science, the importance of which to a clergyman it is impossible to gainsay. On page 117 of the first volume we learn how usefully Macleod turned his studies in natural science to account in dealing with a semi-infidel class of his parishioners at Loudoun, his first parochial charge.

Perhaps the most interesting part of the memoir is the account which is given of the "Disruption Controversy." For ten years the conflict was going on which ended in the secession from the Establishment in 1843, and the formation of what is known as the Free Kirk. It was a fearful blow at the time, and the sacrifices which were made were not all on one side. It was hard to go out, but in some respects it was harder to stay in. Popular enthusiasm was on the side of the secessionists, who were regarded as martyrs to conscience, while those who remained firm to the Establishment were scorned and derided as men whose only aim was to "abide by the stuff." Macleod kept aloof from the strife as long as he could, but as the crisis approached he was compelled to take an active part in the controversy on the unpopular side. Those who would judge fairly of the inner history of this famous disruption from the Establishment point of view, could scarcely do better than read the eighth chapter of the first volume of these memoirs.

It will be evident to all, from the general tone of his diary and letters, that Norman Macleod was, to a very large extent, at issue with the current feeling amongst Presbyterians, and one very marked evidence of this is found in the attitude which he assumed when the "Sabbath desecration" was being mooted in the Scottish Presbyterian circles. The presbytery of

Glasgow issued a pastoral letter to flocks under their supervision respecting Sunday trains, and similar matters. Dr. Macleod felt it his duty to address the presbytery on the subject, and expressed his strong dissent from the line which the majority had adopted. The consequence of which was that he was assailed with abuse. His table was crowded with letters full of denunciations, and not a few of his brother ministers passed him in the street without recognition, while others, still more vulgarly zealous in favour of Sabbatarianism, greeted him with hisses on such occasions. However, he lived down the opposition to a certain extent, though during the latter portion of his life, Dr. Macleod was, no doubt, far more in harmony with the "broad-with-unction" school in the Church of England than he was with his own nominal co-religionists. "Would to God we could lose our Calvinism," written in 1871, speaks volumes.

We must add that the sketches, roughly drawn, with which the book abounds, are full of humour, and highly graphic. The majority of them were taken from Dr. Macleod's letters to intimates. Here and there we find evidence of very pictorial talents.

Miscellanea.

KEBLE COLLEGE, OXFORD.

Nothing could show the impress which Mr. Keble and the school of which he was one of the founders, have left upon the Church of England, more strikingly than the exercises in connection with the opening of the new and beautiful Chapel built for Keble College, by the late Mr. Gibbs, of Tyntesfield, which took place on S. Mark's Day.

At the time of Mr. Keble's funeral, April 6, 1866, a meeting was held at Sir William Heathcote's, Hursley Park, with reference to a proper memorial. Among those present were the Bishops of Salisbury and Brechin, Dean Hook, Drs. Pusey and Liddon, Earl Nelson and other distinguished churchmen. It was agreed to establish a truly Church College, with reference especially to young men looking forward to Holy Orders, as so much had been done to secularize and *Germanize* the University. It is not a place for mere *litterates* but for men who seek all the advantages of College life combined with economy and Christian simplicity of living. It was an idea Mr. Keble once put forth himself.

Another meeting was held at Lambeth under Archbishop Longley; it was agreed to raise £50,000; subscriptions poured in; a site of five acres was purchased, Mr. Butterfield was appointed architect, and S. Mark's Day, 1868, Archbishop Longley laid the corner stone; and three sides of the quadrangle 220 feet square, with rooms for warden, six tutors, and 101 students at once erected, and opened in June, 1870, by the Chancellor, the Marquis of Salisbury, the Rev. E. S. Talbot, Senior of Christ Church, being installed as Warden.

In 1873, Mr. Gibbs gave £30,000 for the erection of a Chapel, and laid the first stone himself on S. Mark's Day of that year.

The whole enterprise has met with steady opposition from the "*Liberal*" School, who have raised many Parliamentary and technical difficulties. But all have been overcome, and there are now, according to the University Kalendar, six "Scholars" and seven "Exhibitioners," five M. A's, 54 B. A's., 113 "Commoners" and five students of music. The College has

already the "patronage" of three benefices, and many persons endowing new Churches who wish to be sure of their work being carried on safely, will probably put the patronage in the hands of the Council of Keble.

It has been found a great pecuniary saving and pleasanter in other respects, for students to have their breakfast and luncheon in the College Hall, instead of their own rooms, and the servants live within the College walls, instead of coming in from the town, and the bursar, Lient. Col. West, gives every person his exact duty and task to perform, so that everything, on public as well as ordinary occasions, goes off with the regularity of clock work.

The new Chapel forms the east end of the north side of the quadrangle and towers above all the other buildings. It is of six bays, 124 feet by 35, height to the ridge of the groined ceiling, 90 feet. The windows very high from the ground, the walls under them arcaded and panelled, with a series of pictures in mosaic. The Sanctuary is very beautiful, lined with various colored marbles; the Altar very large and high with its legal ornaments of cross and candlesticks, and the frontals embroidered by the daughters of the late Robert Brett.

The panels in the west half of the building have mosaic pictures from Old Testament history, and those in the east half from the New Testament. The east window gives the Ascension, and the panels under it our Lord as shown to S. John in Patmos, with the seven candlesticks and seven stars, indicating His perpetual Presence in His Church. The four side windows above have two Greek and two Latin Doctors, and the transepts figures of S.S. Paul and Peter and the four Evangelists. At the west end is the coming of the Lord to Judgment, with the Archangel Michael dividing the judged. The choir stalls are of oak and walnut, and at the back of them is a long bench for ladies, who have a recognized status in the University now. The seats in the nave all face the Altar.

There were three services on the day of opening, Communion at 7.30, Matins and Sermon at 11.30, and Evensong at 5. At the first, Archbishop Tait celebrated, assisted by the Warden and the Bishop of Salisbury, the other Bishops present being, Rochester, Maritzburg, Tennessee and Bishop Abraham. At 11.30 the Bishop of Oxford was also present with his pastoral staff, and Dr. Mylne, Bishop-elect of Bombay, intoned matins. Lord Beauchamp reading the first Lesson, and Gathorne Hardy the Second Lesson.

Dr. Pusey, after a very full bidding prayer, preached the sermon from S. Matthew v: 5., "Blessed are the meek."

At the collation after service, the Warden being absent on account of the sad death of his father-in-law, Lord Lyttleton, in whose house he was staying at the time, Lord Beauchamp presided and made a very brief speech welcoming the Archbishop of Canterbury as visitor, who replied, stating he had no fear Keble was going to be a monkish institution, after they elected a married warden. He said that Mr. Keble showed that "if a man is really great, he seeks not honour for himself, but is content to live and die in a humble position, not seeking great things, but doing great things"—an odd thing for Archbishop Tait to say. What is the judgment it passes on the Church's rulers?

In the afternoon, the Chancellor laid the corner stone of a new Hall and Library Building, on the opposite side of the Chapel, to be built as we now learn, by the heirs of the late Mr. Gibbs' estate, and to cost £50,000. Mr. Talbot here made a manly address, notwithstanding his affliction. He spoke of the work of the College, and its relations to the various schools of the Church, and of the sacrifice it gave the Church in surrendering Dr. Mylne for the work in India.

The Chancellor, Lord Salisbury, also spoke nobly of the cloud cast over the day by the untimely death of Lord Lyttleton, one of the Church's most earnest and steadfast sons. He spoke of two things the Church is doing : 1. Removing the reproach of Oxford for wild and extravagant living, giving a rebuke also to the luxury of the day, and, 2. Protesting against the attempted divorce between religion and learning, and teaching as Oxford taught of old, that the " Fear of the Lord is the beginning of wisdom." Secular and negative philosophy never builds any thing ; it has no evangel to offer, and therefore makes no sacrifice to offer it.

Mr. Gathorne Hardy, M. P., proposed thanks to the anonymous donors of the Hall and Library building, (then unknown).

Lord Selborne also made a noble speech of congratulation to the Warden on the wonderful success of the College.

At 5 p. m., Even Song was sung, after which Canon Liddon preached a very able sermon from Col. iii : 10. It was a delightful tribute to the life and works of John Keble, which we hope to reprint.

We subjoin the *Church Times'* comments on the occasion :

KEBLE COLLEGE CHAPEL.

The important ceremony at Oxford which we chronicle in our present issue, is noteworthy not only from the necessary rarity of its occurrence—it is one hundred and sixty-two years since Worcester, till late the junior college in the University, was founded—but from other and more remarkable circumstances attending it.

There is something very striking, even at the first glance, in the nature of the occasion. Oxford has been the theatre of very marked theological movements within the last half-century, with the former of which Keble's name was intimately bound up, not as a mere unit, but as one of the four principal leaders, the remaining places being occupied by Newman, Pusey, and Marriott. The course of events at one time seemed to prove that the Tractarian energy had altogether spent its force at the University, and that the vague Theism associated with the names of Stanley and Jowett had permanently displaced, if not destroyed it. But Tuesday's gathering showed unmistakably the power of the old ideas, and no circumstance in the day's proceedings was more significant than the official presence and expressed hearty approval of that very Primate who, as Tutor of Balliol more than thirty years ago, headed the attack on Tract XC., which drove John Henry Newman out of the Church of England, and who has since that time spared no effort to stamp out the school of opinion to which Keble belonged. It is but the other day that he turned the library of his historic palace into a Star Chamber, where this Grand Inquisition should sit to work the Act for which he is mainly responsible against all faithful priests of the Church of England ; and yet the force of public opinion is such that he is compelled to bless altogether and publicly that which he fain would curse, and even to speak in terms of eulogy of that illustrious divine to whom, as one of the Four Tutors, he has done more wrong than any one else. In this same connection it is also well to note that the policy of the two Archbishops as set forward in the now Nonconformist *Quarterly Review*, has been to exaggerate the differences between the High Anglican and the Ritualist schools, and, if possible, to break up their natural alliance, offensive and defensive, against Puritanism, Erastinianism, and unbelief. But in order to hold their own with any degree of plausibility, and so as to conciliate the great body of High Churchmen, they have now been compelled to accept John Keble as the representative type of Angli-

canism, a line which the daily papers have obsequiously followed. But the two main practical matters on which there is any serious divergence between average High Churchmen and Ritualists are not so much ceremonial as theological, and have to do with the degree of external importance to be attached to the Sacraments of Penance and of the Eucharist. But although Mr. Keble never made any notable advances in merely ritual matters at Hursley, yet his own publication of his golden treatise on "Eucharistical Adoration," and the posthumous issue of his "Spiritual Letters" prove beyond the possibility of cavil that on these two heads he was fully abreast of the forlorn hope of the Ritualists of to-day. That being so, it behooves all those who took part in the ceremony to do honour to the memory of that sweet singer and holy divine—whose diocesan left him for sixteen years without a curate in priest's orders, rather than tolerate opinions akin to his—to recognize the march of events, and the spread of sympathy with Keble's teaching, and therewith the inutility, to say nothing of the irreligiosity, of attempts to support that teaching forcibly, either in literary expression or outward assumption. That is the point of view from which we would ask the signatories of the Pastoral of March, 1875, and the agents of the Church Association to look at the splendid monument which has just been raised to the memory of the author of the *Christian Year*. And there is another aspect to which we would fain draw the attention of our Roman Catholic friends, and the tiny handful of our own co-religionists who try to persuade themselves and others that everything is better in the Latin obedience than within the pale of Anglicanism, and that the latter is tottering to its fall as a religion as well as an Establishment. We refer to the distinguished and representative character of the great assemblage which met to do honor to a man who was allowed all through his life to vegetate in a small rural living, the gift of an attached pupil, and who never had so much as the titular distinction of an honorary canonry preferred to him, while the sees and deaneries of England were crowded with nobodies and worse. Prelates, peers, judges, great officers of State, Cabinet Ministers, University dignitaries, and a mixed multitude in which rank, abilities, and learning were drugs from their frequency, were assembled at Keble College at the religious ceremony of dedicating the most gorgeous shrine of religion which has been reared in modern England. We would ask what European country there is in which the Latin Church is, or till lately has been dominant, where such a sight could be seen, or even hoped for. Not in France, in Spain, in Austria, in Belgium, in Portugal, or in Italy. And the fact being such, we recommend inquiry into the reason.

COURTSHIP AND MARRIAGE.

BY MISS C. M. YONGE.

(Concluded.)

Reasoning about love is very difficult, because it varies so much; but I believe it is a rule that pure and noble love must have begun in esteem, at least on the woman's side. Men know so little in reality of women, and credit them with so much, that they are ready to fall in love with mere beauty, fancying that the fair face must be the index to every perfection. But women's affection is generally much more independent of mere externals. If she can honestly believe *him* to be the most perfect specimen of manly beauty in the universe, it is an additional pleasure to her, and she thinks better of handsome men on his account; but it is not his physica₁

beauty that has won her heart. Either it is his loving her, or else it is some high or supposed high quality on his part.

There is a love, very deep and true, that sometimes has been excited by one known in early youth, before he proved himself unworthy; and there are hearts which, when thus given, can never be taken away again, but love on in sadness, distinguishing between the sinner and the sin. Such love is faithful and tender, and as long as it does not love the sin as well as the sinner it is ennobling; but if it excuses or defends the error, it pulls down the woman from the standard to which at length she might yet raise him.

But love to one who is not worthy of it in the first instance, is beneath a woman of right mind, and happily not common. Mr. Trollope has represented his Emily Hotspur as dying of love for the good-for-nothing cousin, whom she first met, with the perfect knowledge of his being a scamp, and with no subject in common but horses. It is an insult to womanhood to represent such things as possible, and I do not think they are. Good girls may be deceived, may have illusions, but they are not attracted by what is essentially base, mean, and dissipated.

The sweet moment of the discovery of loving, and being loved comes, and therewith the trials. Parents may not see as many perfections in the lover as the young lady herself, and may hesitate to entrust her to him; or there may be considerations of prudence, which render them unwilling to give a free consent; or there may be objections on the part of the gentleman's family. In all these cases, there is nothing for it but patience and obedience. Take the first case. The father has far better means of knowing the truth as to the man's character than the girl herself can have. What may seem to her horribly unjust and prejudiced, may be the sad truth, and to persist in an engagement in the teeth of such opposition, is flat disobedience. Nobody can deprive her of the power of loving and praying for him; but if the opinion of him be illfounded, he will prove it so in time; and if his affection be worth having, he will return to her. If he were really unworthy, there will be reason for thankfulness that submission has saved her from unhappiness, far worse than her youthful disappointment, though it may not so seem to her at the time. She may suppose that if she were permitted to see, or write, or be engaged to him, she could save him; but let her remember that however prejudiced her parents may be, or may seem to her, disobedience is evil, and she has no right to do evil that good may come. No good will come if she is overcome of evil. She must overcome evil with good.

So, also, when there is the question of discrepancy of faith. A Churchwoman ought not to suffer herself to become attached to a man outside her own Church. If he be in earnest in his religion, he cannot but try to bring her over to him, if he be not, she ought not to marry him at all. In the heyday of youth and life religious differences seem of no great moment, when, as people say, their hearts are right, and their hopes the same; but when trouble or any stringency of life comes, then the difference of the foundations becomes pain and grief, and the most pious of the two will absorb the other.

And as to the more common trial, alas! of the present day, that of finding the man a sceptic, yet talking of being so unwillingly and still unblemished in character. Then S. Paul speaks plainly about the being yoked with unbelievers. The believing wife, who may sanctify her husband, is one already married before her own conversion; but no woman has a right to marry a man, who in the pride of intellect or out of mere imitation has thrown away the faith once delivered to the saints. He may say that he respects her faith, but his contempt for it as fit for women, acts on her.

Much better that hearts should break than that the sin be done, and mayhap her martyrdom of steadfastness is the surest way to his conviction.

The case is harder when the objection is on the ground of insufficient means. There is so much to be said about not looking forward, and the present misery is so great, that it is not easy to believe that those who inflict it do so from the desire to prevent greater distress in the future; but, here again, obedience must be the principle, and those not under the glamour of actual love, cannot fail to see that to bind upon a man the weight of a family he can barely support and cannot educate, is often the destruction of his health, spirit, and efficiency. The girl may fancy that she will be his help and not his hindrance, but she cannot answer for her own health and strength. The place where his business lies may disagree with her, and all her best designs and youthful energy may fade into querulous slovenliness, under the depressing influence of constant ailments. She will see her husband haggard, worn, and altered, and feel incapable of cheering him.

This is what her father and mother see before her, and dread, while she is thinking them cruel and worldly, and wishing she could reduce them to reason by a little bad health; nay, sometimes contriving actually to do so, by pining and fretting herself ill.

But am I defending worldliness, or wishing no one to marry into poverty? By no means; but I do not think that such marriages ought to be made very early, and without full trial of the affection that prompts them.

It is a strange thing to say, but experience proves it, that nothing is so uncertain as constancy. *Primâ facie* we should say, that to "love one and love no more," and never to swerve from the first serious attachment of a life was the part of the finest and greatest characters; but real life does not show that it is always so. Some natures recover, and open to a new affection after being thwarted and separated from the first; others never cease to retain the first treasure of their hearts, and can be happy with no one else.

Now if the love be of this kind, it will bear waiting till industry shall enable a sufficient provision to be made to prevent actual living from hand to mouth on the gains of the breadwinner, so that any breakdown on his part must lead to distress. If the man cannot, while single, exercise self-command enough to do this he certainly is not fit to trust a wife to. Professional men ought to make such saving, and in these days of employment for women, it might be possible for the lady to work on her side for some years. And in the case of clergymen, it is an absolute duty to the Church not to burden her revenues with the support of wives and children. A clergyman without a private fortune saddles his clerical income with what it was not intended for, when he marries; and if he be the incumbent of a poor living, or a curate, he brings his profession into contempt, and cripples his charities. A girl who likes to visit cottages, train the choir, and teach at school, is said to be cut out for a clergyman's wife; but if she marry on an income too small to provide servants to look after her household and children, she will have no time to assist her husband in his parish cares, and no alms to bestow; nay, she and her family are themselves consuming what the Church provides in order that her priest may be her almoner. "A good living" ought not to be looked on simply as a good thing to marry on, but as a means of doing a great deal for our Lord in His Church. Private means alone give a right to a marriage with a clergyman; and if affection springs up, and an engagement ensues, the lady, as the lay party, ought to work, save, or inherit enough for a provision before she marries. Though "those who wait on the Altar should live by the Altar," this does not mean wives and families also.

This sounds hard-hearted ; but it must be remembered that the position of most clergymen in England makes them marry into a class which cannot well dispense with comforts and luxuries, and that stern severe poverty in a single man does not impede usefulness nor diminish respect ; but that they do so in a married man. A shabby wife—poor little Mrs.—, whom everybody pities and patronises—is no benefit to the Church.

But this is not saying that people had not much better marry when they have all human security of provision to fall back on in case of need. It is very good for them to begin poor, and to dispense with display, and some merely conventional wants. If they have affection enough to do this and be happy in it, then they may well marry with brave heart and hope.

How much ought to be secure, I will not say, because everything is relative. "I waited till I had two pigs in my sty, and then I knew I was a match for any woman," said an old cottager, and the foresight and self-denial which enabled him to start with the two pigs are the real essentials without which none can prosper.

Long engagements then, with patient steady diligence and hope at the end, do not seem to me to be deprecated, but rather to be good for both parties, who can lean on each other's characters while working and waiting for one another. Nor need the man do all the working and the woman all the waiting, according to the traditional fashion, in which she has nothing to do but to be resigned, and pine and be a faded old rag by the time he is ready for her. This is what parents fear when they say they do not approve of long engagements, but there is no reason why the daughter should pine. She will probably not earn money (though in some cases she might do so) but she can surely find some occupation which will prepare her for being of use as a wife ; whether in domestic economy, or in cultivating some art or other pursuit likely to be congenial to her future husband. Moments of weariness and sickness of heart will certainly come, but in general a cheerful resolution, strong faithful trust, and sustained activity will bear the spirits through.

Trust there must be. Love without trust is no love at all, and there should be a stout resolution taken against frets, jealousies and exactingness. The old Latin Grammar proverb that the ire of lovers is the re-integration of love, is a dangerous one, for if true once, each successive re-integration will be slighter and slighter. In fact, most of the stock sayings about lovers are founded on the uncertain, wayward, petulant creature that the "very woman" was before she was educated and self-restrained. The caresses, and squabbles, and reconciliations here meant are like those of a couple of children always quarrelling yet who cannot play apart, not those of being in earnest. Fretful complaints of supposed neglect—nay of real neglect—are not the way to keep affection.

One proverb is indeed eminently and exceptionally true, namely, that on love's blindness. Some time or other, either before or after marriage, part at least of the dimness will be removed, and the parties will have to perceive that they must make the best of one another, instead of finding absolute and adoring perfection, ready to have only one will between them.

Now, a real engagement, though not ratified as betrothal, ought to be a sort of marriage of the spirits, the gaining to each of the 'angel friend to share in everlasting rest,' and therefore the entering on it should not be lightly made, far less should it be lightly abandoned. That it is not irrevocable is indeed well, since there may be cases where the comprehension of each other was imperfect, or where some unhappy change has come over one or other, and to persist would be the greater evil ; but even then

there is a broken pledge, and the one who is disloyal has much to answer for. Once engaged, a girl has need to take care that her spirits and love of notice do not betray her into looks and words, disloyal to her lover and unfair to other men. She may be secure in her own heartfelt allegiance to him, but to toy with it is not only unsafe but wrong.

Why do I say these things? Everybody knows them, everybody finds fault with those who do them, and yet when the trial comes, girls do them, and laugh off the censure, and throw away—I will not say their happiness—but the true glory of fidelity.

One more thought. When a man gives a woman his love in full earnest, thenceforth her personal qualities are so much positive or negative quantity added to his own. If the motto of both alike be

"I could not love thee, dear, so much,
Loved I not honour more,"

the woman will be even here in her own way her lover's Beatrice, raising and lighting him with her own spiritual nature and purifying the current of earthly love with the Water of Life itself.

"For surely they are most in love
Who love but only Thee.
Or if upon earth's darksome breast
They find some spirit rare,
Which, bright and true beyond the rest,
Gives back Thine Image fair.
With thankful, not adoring gaze,
'Tis theirs to look and muse,
How glorious the meridian blaze
If such the twilight hues."

Happy are hearts linked together 'in Christ,' with His honour and glory ruling over their love for one another. They are safe; whatever storms may blow over them, theirs is emphatically true love, refining and ennobling each.

The strong man will make all sacrifices to the right with a freer and more gladsome spirit, if she whom he loves goes along with him, and cheers him to the effort, yea, even if it be one that keeps them apart; but if she weeps over what he thinks his duty, tries to find reasons why he may do otherwise, thinks his sacrifice almost an unkindness to herself, she may perchance break his resolution and draw him down to her own level, or if he be too strong for this, she will send him forth on his way wounded and sore with resistance.

Since vanity and worldliness, or weary affectionate impatience for their union, may turn the scale in some decision on some situation of doubtful good, or lead to questionable means to secure promotion, in such matters nothing is so important as that her eyes should be clear, her heart true and faithful, as a course of endless evil may be begun, the wreck of a whole lifetime.

Yes, from the moment a man puts his heart into the hands of a woman she has the responsibility of his life. She should try her utmost to keep her thoughts in a different region from the conventionalities that surround lovers, and which are only innocent when they are the mere outward sport of happiness, not interfering with the deeper, loftier, more solemn thoughts.

The flutter of excitement and importance, the presents, the wardrobe, the dress, the bridesmaids, are so much brought forward in these days that there is often a risk of greater things being forgotten. It is true that marriage is a joyful rite, and an emblem of a great and joyful mystery, and a wedding is looked on as an occasion for gratifying all manner of friends and relations on either side, who would be hurt if there were not a great display.

For whose happiness are all the expense and turmoil it is hard to say. Certainly not for the bridegroom's, who only wishes he could go through it under chloroform, and has had besides to present out of means which sometimes can ill afford it, an unmeaning gardener's bouquet, and an expensive present to ten or twelve girls he neither knows nor cares about, and some of whom are only chosen to make up the pairs, and that their dress may serve as a milliner's advertisement in the country papers. Nor can it be much pleasure to the bride's mother to be contriving for a breakfast beyond the capacities of house or servants. While as to many of the guests, they have felt it a heavy tax to have to make a present, not out of love, but because it is expected of them, and not with a view to use or appropriateness, but to the figure it will cut in the trophy of presents erected on a side-table to be enumerated in the country paper by the reporter. And where the name is well known, family affection cannot make a simple gift without being stuck up, enumerated, and commented on perhaps through a whole series of newspapers. There is a general misery about speeches, and much fulsome folly talked. The bride's good-byes are interrupted by the necessity of exhibiting her to gossiping friends, and she drives away amid the old shoes, which, if they have any meaning at all, have a heathen meaning. Everybody wanders about disconsolately wishing to get away. They tell the mother it is a very pretty wedding, but they agree afterwards that nothing is so dull. Who is the happier? Perhaps the youngest guests, and certainly the little nursemaids and idle boys who crowd into church after the procession, so that the service is interspersed with infantine murmurs. And the readers of the country paper have a few idle moments amused by the technicalities of the report, which tells every dress like a fashion book (I have even seen washing silks particularised), and enumerates all the tradesmen who furnished eatables, flowers, &c.

And for this the great proportion of English weddings are made affairs of flurry, worry, and display, so as to put to flight not only all the poetical graces, but too often all the higher and purer thoughts. The true Feast which sanctifies the wedding and brings Christ to bless the rejoicings is often omitted from a sense of incongruity with such a mere spectacle, or from fear of offending somebody on one side or another; and when it does take place, it is a stumblingblock to some, while this and the presence of the choir obtain for it in the newspapers that vulgar announcement, "A Ritualistic Wedding."

What is to be done then? The Feast of Cana was a feast indeed, but have not we renounced the pomps and vanities of this wicked world, and why should they be showered on these occasions so as almost to smother the service of God under that of mammon? Why should not the announcement with which the people so often begin, that it is to be a quiet wedding, be adhered to? Why should scores of civility be paid off to indifferent people, and display be provided to amuse them? Why should not the marriage take place in really early morning, with the Celebration at its fit time, and only attended by the bride's maidens, the nearest and dearest to both, and by those friends and relatives whose hearts are in the matter?

Later in the day there might, according to the circumstances of the family, be full festival, including neighbours, and, above all, those special guests of our Lord's own Wedding Feast, the poor and the maimed, the halt and the blind.

Might not this, for the very reason that it *would* be a grievance to this world, be more like a Christian wedding and a safer beginning of the joint journey through life?

Correspondence.

SOME OBSERVATIONS DRAWN FROM THE CREATION OF GOD AND PROVED BY THE HOLY SCRIPTURE OF GOD.

I.

There are three different classes of living beings on the earth : The Plant, the Animal, and Man.

With Plants, genus only is and lives; there are no individuals. Every plant is a representation of the genus of it, nothing more. One rose is no more or less than any other rose would be at the same place. Every plant, therefore, is called a *specimen* of its kind. There is, in reality, only *one* rose, the *genus* of roses, which genus lives and is continually repeated in all the many copies which we see. Every single plant is an exact likeness or copy of the original. There are no individuals among plants.

With Animals, genus is stronger than individuals are, but there are with them individuals to a certain extent. Among animals, individuals can be distinguished from one another; but every individual is under the power and the rule of the instinct of his kind, and this instinct of any certain kind of animals has been one and the same with every individual of his kind in all places and at all times, from the day of creation to the present day. Instinct is the power which genus has and exerts over every one of its individuals. Subject to this law, subject to this power, of which an animal is not conscious, and to which an animal can by no means offer any resistance, the animal is incapable of forming of his own accord any resolution or having any will that could be attributed to him as an individual; it is the genus which acts in the individual. For this reason, animals never are responsible for any thing. A lion at the present day does exactly the same thing, and does it in exactly the same manner as every lion ever did (since the fall of man, whom God had designed to be the lord of the terrestrial creation, after Satan had lost his estate by his rebellion against God), and as every lion ever will do to the end of time and the destruction of this terrestrial creation which, having been affected and spoiled by the fall of man, shall finally be destroyed. Except men exert an influence upon a lion or any other animal by training him, he never moves beyond the sphere to which his natural instinct confines him. Among animals, there are individuals, but they are captives of their genus, they are subject to the power and the rule of their genus. They can move within the limits of their genus, but never beyond them.

With Man, *hâ-âdhâm*, ὁ ἀνθρώπος, homo, there are genus and individuals, but the individual is stronger than his genus and superior to it or above it. We acknowledge man's genus by saying "*the human race, the race of man, mankind, man.*" Every man (except the first, whom God created, and our Lord, Who was conceived by the Holy Ghost) owes his being to his parents who begat him; and by his having been begotten he is a member of the genus of man, of mankind. As with the beast, so with man genus is the stock from which every individual mysteriously springs. But—and by this, man essentially differs from the beast—the power of instinct is not stronger than an individual man, although it has a certain influence

upon him; he is not necessarily subject to the power of the natural instinct of his genus. Instinct is man's first master, but it does not continue to be a tyrant or an absolute sovereign over him. Man is able to overcome and to rule his natural desires and impulses, and by the Divine power which God, for the first time, infuses into him with the act of Holy Baptism, he is made willing and able to sacrifice every natural desire to the will of God, which will God reveals to him by His Church (the Church of Christ). And since God makes him able, it is a man's duty, to do so. Man is an individual in as far only as he suffers God to make him free from the natural power of genus, and to make him an individual instrument of the will of God, an individual vessel of the Holy Ghost. If a man do not suffer this Divine work to be done in him by the means of grace, which God has committed to the charge of His Church, he not only becomes a beast, but he sinks down below the beast, being a slave of his natural appetites, which he should have subdued; for a beast following blindly his instincts, acts according to the will of God and according to the nature which God has given to the beast; but man, whose nature has been corrupted and whose instinct has been perverted by his fall into sin, acts contrary to the will of God and contrary to the Divine design of his creation (to his *true* nature), if he follows the perverted instinct of his nature, which has been corrupted by the fall of man.—The being capable of being freed from the power of instinct, is the cause that man is capable of progressing. Instinct protects the child in his infancy; by degrees, the power of his will is made stronger than that of his instinct, either for good (if he be in communion with God by Christ through the Church) or for evil (if he follow his own will, which, by original sin, is in every man contrary and opposed to the will of God). Genus, therefore, is found in every man; but a man is not absolutely subject to it, not subject to it in every thing; he is intended to become an *I*, an individual, which, by the power received from God through His Church, is master of his natural appetites. Man is not, either a mere specimen of a genus, or an individual entirely independent of genus (an individual without genus): he is intended to be a *person*.

These three classes of creatures, the Plant, the Animal, Man, evidently form a regular progression, a progressive series; in the first, there is genus only, and no individual;—in the second, every individual is inseparably bound to the genus, and is entirely and forever subject to the genus;—in the third, there is a genus, but every individual is stronger than his genus, and is master of it. It is evident, that there is room for a fourth class in this series, that there may be a fourth class of creatures of God (Who is the beginning and the end, the life and the purpose of every creature), such as have no genus at all, every one of which is an individual without genus, having sprung from God immediately, not belonging to any genus, being not begotten or produced by any progenitor of his own kind. Is there in the universe, such a fourth class of creatures?

There is one. God tells us in His Holy Scripture. The *Angels*. Every angel is an individual being without any genus, without any generation, every one having been immediately and totally created by an act of the will of God, such a Divine act as that by which the first man (*hâ-âdhâm*) was created. The angels close the progression of creatures, there cannot be a fifth kind of living creatures.

God, in His Holy Scripture, teaches us that the angels are that fourth class of living creatures, individuals without genus. In Holy Scripture, men are called: "*children of man*" ("*benê hâ-âdhâm*"); angels are called: "*sons of God*" ("*benê hâ-êlôhîm*"); they never are called sons of angels.

Our Lord compares the glorified faithful men after the day of resurrection with the angels, and says that with neither, there is any generation. Luke xx. 34, 36: "*The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.*"—In these words, the Lord makes the "*not marrying*" a distinctive characteristic of the angels, and He makes the following four assertions concerning them:

(1.) An angel has a body; because the bodies of those men who in the day of resurrection will be admitted into the Lord's kingdom, shall be equal to those of the angels;—(2.) the body of an angel was not formed by generation, it was immediately formed by a Divine act of creation; because there is no kind of marrying among angels, and the origin of the body of an angel, is a similar one to that of the raising of dead human bodies, that is, it is brought about by a special Divine act, which is the immediate cause of it. In the world which is to come, both the glorified faithful men and the angels shall be called: "*children of God.*" The former are *children of God*, because they are "*children of the resurrection*" (S. Luke xx. 36).—(3.) As there is no marrying among angels, so there shall be none among men after the day of resurrection (S. Luke xx. 34, 36).—(4.) The being free from marrying, corresponds with the being free from death, both for angels and for men.

These four assertions are plainly stated in those words of our Lord; and those words of our Lord prove the truth of the conclusion at which we arrived by meditating on the creation of God, as far as it is subject to our observation.—

PEREGRINUS IN TERRA MARIAE.

EASTER.

There have lately been many paragraphs in the papers about the computation of Easter; and it has been noticed that it and the other days of the Church Kalendar fall this year on the same days of the year as in 1865. Thus the anniversary of President Lincoln's assassination falls upon Good Friday. The amusing thing about these paragraphs is that their writers seem to consider the subject either as an impenetrable mystery or else as dependent upon mere chance or upon uncertain contingencies like the weather. It may be curious to observe that the Kalendar often repeats itself at intervals of eleven years. This is owing to the concurrence of two facts. *First*: the Epacts, which represent the moon's age at the beginning of the year, increase 11 each year, rejecting one month or 30 days as often as possible. (When the Epact would be 29 by this rule it is made 0, which happens once in 19 years.) Therefore in 11 years the increase of the Epacts is 121 or 122; and rejecting 4 times 30 the *net* increase is 1 or 2, making ordinarily a difference of only one or two days in the date of the Paschal full moon. Once, however, in a cycle of 19 years, when the Epact becomes 25, the day of the Paschal full moon varies nearly a whole month. *Secondly*: Three times out of four the Sundays fall on the same days of the month as 11 years before. Consequently (not to trouble our readers with the mathematical computation) the Kalendar reproduces itself about 4 times out of 7, (or more exactly, 21 times out of 38) at the expiration of 11 years. This is independent of the further variation which takes place three times in four centuries, when the centurial years are not reckoned as leap years.

THE WOMAN QUESTION.

We have been requested by the lady who figured at the Diocesan Convention at Ithaca, to allow a "thorough ventilation" of this subject in our pages, as the coming issue is inevitable. When we received her letter we happened to be reading the following item in the *Guardian*, which we give her as a contribution to the literature of this important question: In our next we will give another, from a different standpoint, but equally instructive:

In a divorce suit tried last week, and into the nature of which it is unnecessary to enter in detail, Sir J. Hannen, in summing up the case to the jury, made the following remarks:—"Generally speaking, when a young woman made a secret appointment with a young man, only one inference could be drawn from it; but it should be remembered that the respondent had been leading a life of frivolous gaiety, passing her time in frivolous amusements, flirting with a variety of men, and conducting herself in such a way as to lead to her husband's remonstrances. It was also only fair to remind them that there had of late years been a very marked change in the habits and manners of society, and that formerly women would have shrunk from being seen with persons and at places in circumstances which were now thought nothing of. He spoke of the change with loathing, but it was a fact there had been such a change as that to which he referred in fashion and in the habit of young persons. Therefore, in these days, the same conclusion ought not to be drawn from conduct which would have been drawn from it in former times." Remarking upon this, the *Saturday Review* says:—"It is evident that things must have reached a pretty pass when a judge, sitting on the Bench, could feel himself justified in drawing such a picture of fashionable life; and it can hardly fail to open the eyes of those who have either shut their eyes or winked at the continual loosening of social restraints. . . . It is stated that all the parties in the suit which led to Mr. Justice Hannen's observations were members of Prince's Club, and that it was there that the co-respondent was introduced to the respondent, and that they appear to have passed a good deal of their time. The respondent, who is described as 'well connected, and moving in good society,' and who was also young and had only just been married, appears to have gone about as if perfectly free and unattached. She took a husband only as a matter of form. She 'flirted with a variety of men' on the strength of meeting them in such company as that to be found at Prince's, and she even went so far as to pass an evening with one of them at his lodgings. But nobody is to be allowed to suppose that, because a lady 'moving in good society,' chooses to run about, to rink, dance, and have *tête-à-tête* dinners with any man she takes a fancy to, she is therefore likely to be unfaithful to her husband. It appears that, in this instance, the husband did not relish the treatment to which he was subjected, and no doubt his wife and the men whose society she preferred thought it very unreasonable. We cannot say that it strikes us in that light. It must surely be the duty not only of a wife, but of every virtuous woman, to avoid placing herself in situations where she is certain to be suspected, and in which it is probable that she will fall. . . . It is impossible for any one who really looks about him and sees what is going on under his nose to be blind to the injurious effects of those habits of gregarious fastness which are constantly becoming more daring and reckless. It would appear as if it were the object of a class of women to associate with men on the footing of male friends, to join in their sports, and even to share their dissipations. Under prudent arrangements, the association of the sexes is wholesome and beneficial; but the attempt to discard old-fashioned notions of prudence and propriety cannot fail to be unsettling and disastrous. At the rinks there appear to be great facilities for striking up promiscuous acquaintanceships, and carrying on familiarities under cover of the amusement. In other days mothers assumed that it was their duty to exercise some kind of supervision over their daughters' daily life, to see what sort of books they read, what companions they had, and what kind of talk and ideas was brought to bear on their young and unsophisticated minds. But modest timidity is now regarded as childish affectation, and girls are left to learn everything, and to do almost anything they choose on their own responsibility. We should be sorry to make too much of the sad consequences which occasionally ensue, but these are not the only evils to be guarded against. The mere approach of such things in fancy, the familiarity of the mind with subjects of scandal, exercises a deteriorating

influence on the moral fibre, and plants dangerous seeds which may find congenial nourishment. Maidenly reserve is too delicate and precious a thing to be exposed to rustling and jostling. Girls nowadays go about too much into places where they are likely to encounter equivocal people, and to hear of, if not to see, equivocal scenes. Nobody would wish to see English girls shut up like the pupils of a convent, but it can hardly be doubted that just at present the opposite tendency is being carried too far. After the judicial rebuke which has now been given, it can not be said that the unfavourable reports of modern manners are a mere invention of malicious gossip. The disorder may not yet have spread so far or so deeply as some suppose, but that it is lurking in the system and requires stringent remedies has now been proved beyond the power of contradiction. However painful it may be, it is necessary to realise what society is coming to, if it goes on as it is doing, and as this case reveals—marriage without maternity, nominal husbands, and constant flirtations with men pushed to the brink of guilt."

Church Work.

PARISH SOCIETIES.

Under this heading it is proposed to give each month statistics of various Church organizations and charitable foundations in England and America; with comments on their distinguishing features, and occasional discussions of important points suggested by them.

This plan was inaugurated in our May number by a brief account of the newly-founded "St. Paul's Guild," of Trinity Parish, New York. The great city being the centre of Church activity among us, it seems proper to notice other of its works of mercy and religious training, before going elsewhere.

GRACE CHURCH, NEW YORK.—The *Year Book* of Grace Parish for 1875 handsomely vindicates this prominent congregation from the old charge of being a wealthy and fashionable "club," worshipping luxuriously in a fine church—and nothing more. However merited this reputation may formerly have been, it is plain that under its present energetic Rector this congregation is fostering many good works.

The *Year Book* reports six different societies in the Parish. The Rector, amid his travels abroad, writes from England an "Introductory note," which sounds not uncertainly the key-note of all this activity—*lay co-operation, with Christian sympathy and activity.*

The first in order is the *Industrial School of Grace Chapel*, whose object is to instruct poor children in *sewing by hand*. Forty-nine ladies are engaged in this school. Of these, six are managers, with a superintendent, assistant superintendant and treasurer. The "Work Department" and the "Teachers" embrace the rest. During the year 316 children have attended the school, and 1,605 garments have been distributed. The pupils have not worked for themselves only. The 60 little ones of the infant class alone completed twenty aprons and three patch-work quilts for the Sheltering Arms. The treasurer reports over \$700 expended, and a balance in hand of \$117.

The *Ladies' Benevolent Association* was organized in 1868, to furnish sewing to the poor women of the parish and others well recommended." A president, vice-president, treasurer and secretary, "a work committee"

of four, three "receivers of unmade work," a "visitor" and a "Bible reader"—form the organization. Fuel, the first necessity of the poor in the severe winters, and above 2,500 garments, were distributed; and a mother's meeting in the chapel always preceded the distribution of clothing.

The Ladies' Domestic Missionary Relief Association reports that its work has been marked by "Christian benevolence and enthusiastic labour," both in the parish at large and within the association. Twenty-six "orders for relief" to Domestic Missionaries have been filled, comprising various articles of comfort and convenience for them and their families, to the amount of \$2,500. Twenty ladies compose the official and working force.

S. Luke's Association has for its aim the care of the *sick poor*. One thousand and seventy-one visits have been made; comfort and relief administered; garments and fuel supplied; \$2 000 and more expended for beneficiaries. Much spiritual and moral good has resulted from the visits from house to house. Sixteen men compose the officials and executive committee. There are also "patrons," "life members" and "members."

The Woman's Foreign Missionary Association was started a year ago "to awaken in the parish a deeper and more special interest in the work of Foreign Missions, and to testify this interest by practical aid." Life Insurance for Foreign Missionaries; assistance to the widows and orphans of deceased missionaries, and the preparation and forwarding of supplies to missionaries in foreign lands, are among their chief good works. The usual officers and executive committee embrace eleven women. Monthly meetings are held in Grace Church vestry rooms.

A *Ladies' Benevolent Society* is attached to Grace Chapel; and also the *Children's Helper*; both meeting there.

Some space has been given to this one parish in order to show how the new Church life is extending itself; and especially, to point out how the "*Guild idea*" is taking hold even in the New York parish, most famous hitherto for its fashionable weddings, elaborate quartette and octette displays, the exquisite luxury of its worship, and the perfection of the pew-system to which it had attained. Surely, the friends of the Catholic Revival may now take heart anew!

Some details of work in another "wealthy" New York parish "up-town" will follow these. †

GUILD *versus* CLUB.

Aptly enough is our Parochial organization called a "Club." More and more must every working parish priest be convinced of the justness of the term. He finds himself practically the slave of the club; or at best the private chaplain, as it were, of a few privileged families. He is "called," as are all our parish priests, by the Vestry, to take the cure of souls in a given parish. This Vestry is an *amphibious* corporation, created originally by law as the legal guardian of temporalities, but forced by default and custom combined, upon our body ecclesiastic, and burdened with the added responsibility of filling vacant cures. Thus compelled often to leave their proper element, and move in an ecclesiastical atmosphere, the term just applied seems not inaccurately to describe their double function. In the realm of nature, these creatures living alternately in two elements are specially adapted by the Creator of all to their two-sided existence.

But your Vestry, being wholly a human creation, and a very modern one at that, is not thus wisely constituted. Their proper element being

solely a legal and business one, and their nature having no adequate provision for their existence in another element, the un-catholic usage and loose canonical legislation which have given them the *status* that they have had for several generations, have also put them in a position of awkwardness plainly felt by themselves, in spite of the quasi distinction conferred on them as representatives of the Laity. This fact is daily proven by the travails which they undergo in filling the places vacated by the death or removal of parochial clergy.

Let, however, the services actually rendered by them to the Church be duly acknowledged. We may not forget that, in the confusion growing out of the American Revolution, they in several States protected, and have even preserved to our day, the property of the Church. But they have had their day; and have now not the semblance of a *raison d'être*. They have not only outlived their usefulness, but have lived to do infinite harm by maladministration, by persecutions of the clergy, by domination over the Laity, and by general obstructiveness. Let them now die; an easy death and without violence, if it may so be, but by all means let them die, and be buried and forgotten.

Stress is thus laid on the Vestry because it is the "molecule" around which the huge, crying evil of the parochial system has grown and crystallized.

Nay, more, it is the living centre of the whole inert mass, with only too much of vitality. Pewdom cannot exist without Vestrydom; because only Vestries will undertake the assessment, renting and collecting—while only a few Vestries have the business method and energy always to insist on the pew-holder's paying his rent. And do we not all know too well that pews, as seats appropriated by particular individuals, whether actually rented or not, do more than all else to exclude "the people" from our churches? But do away with the Vestry, and the pews go with them. The Parish undoubtedly it is, as now constituted with its vestry-corporation, pews and exclusive privileges, that cramps the Church by tying the hands and feet of the clergy, and standing between them and the multitude. Nor is there much difference in parishes where the church sittings have been declared free. Practically, the result is the same. The former pew-holders cling still to their old seats, cushion and carpet them, and resent intrusion, much as they did in the "good old times of the pew." But the unprivileged, the unkempt, the uneducated, unwashed and vicious, must still remain outside. The well-clad, well-bred, well-to-do parishioners by their attitude still point with outstretched arm to the ever-present pew, and utter the supercilious cry of the heathen priestess to the heathen multitude, *Procul, procul abeste, profani!* Can this be called Christianity? Can we complain, under the circumstances, that we have no hold on the people? Can we wonder that they think us cold and without sympathy for them? Nay, must we be impatient even when they say, as they do sometimes, that we "have no religion?" Surely, the best thing that could happen for this Church, would be that her parochial system should be utterly broken to pieces, and reorganized. As it stands, every earnest, catholic minded worker among us, must feel it to be a blot upon her fair face, and a shameful burden grievous to be borne.

Until this is done, or some radical change is brought about, it is a pressing question, What shall we do to counteract the evil?

The answer may be found in the employment of *Guilds* in every parish; which, embracing gradually every baptized member of the Church, will yet be wholly independent of pews and vestries. By these associations the Christian brotherhood may be once more realized in parishes where

the idea has faded out of the consciousness of most church folk. The banding together of Christians for works of mercy, Church extension, and instruction in doctrine and duty, seems now the only possible remedy for the coldness, exclusiveness, and inactivity brought about by the cast-iron system fastened upon us. By such blest activities our people may gradually be drawn to lose themselves and sink out of sight the selfishness which seems inherent in the existing systems; while the energies now absorbed in "sewing (and gossiping) circles," choir-bickerings, fairs and festivals will be set free for nobler purposes. †

PROCESSIONAL HYMN FOR TRINITY SUNDAY.

BY H. G. BATTERSON, D. D.

Alleluia to the Father,
Lord of all the worlds above;
God, our Guide in every danger,
God of Gods, and God of Love.
Alleluia! Alleluia!
Alleluia to our God.

Alleluia! sing to Jesus,
Praises sing to God the Son:
Jesus, King, Redeemer, Saviour,
Sing the triumph He has won!
Alleluia! Alleluia!
Alleluia to our King!

Alleluia to the Spirit,
Sent of God, through Christ the Son;
Alleluia sing we ever,
For the Comforter is come!
Alleluia! Alleluia!
Alleluia to our Lord!

Alleluia! praise and glory
Sing we to the Triune God:
Praise the Lord, ye earth-born children,
Sing ye to our Fathers' God!
Alleluia! Alleluia!
All ye nations praise the Lord! Amen

The World, the Flesh, and the Devil
Were feasting together one day,
When just at the close of the revel,
The Flesh had something to say:

"I am ruling over this country
By means of Brandy and Beer;
One hundred and fifty millions
They pay me every year."

Said the World: "but I've caught the
bishops,
And invited them all to dine;
So they've given to me their mitres,
And cast their pearls to swine."

Said the Devil: "You're wondrous darning;
But I'm sharpest of all the three;
For I've got the wise men declaring
That there's no such person as Me!"

Literary Notes.

—It is said that Dr. Mylne, late Tutor of Keble College, and now Bishop-elect of Bombay, if not of Calcutta, is the author of that masterly article in the *Church Quarterly Review* on "Theodore of Mopsuestia, and Modern Thought."

—The *Edinburg Review*, for April, reprinted by the Leonard Scott Publishing Co., 41 Barclay street, New York. Contents:

1. Connop Thirlwall, Bishop of St. David's.
2. Recent Scotch Novels.
2. Railway Receipts and Railway Losses.
4. Lord Mayo's Indian Administration.
5. Merchant Shipping and Ancient Commerce.
6. Lord Albemarle's Reminiscences.
7. Capponi's History of the Republic of Florence.
8. Secondary Education in Scotland.
9. Life and Letters of Lord Macaulay.

Bishop Thirlwall's position toward Ritualism was that a man had a right to preach what he pleases, but not to *act* as if he believed it. We doubt altogether the notion that the one commits a congregation and the other not. On this principle there should be *no ritual* at all, but only Quakerism.

—The *British Quarterly Review* (same publishers) for April, gives us:

1. Life of Swift, (notice of Forster's).
2. Ignatius—Primitive Conceptions of Christianity.
3. Progress of Reform in Russia.
4. The "Bible Educator."
5. Disestablishment in New England.
6. Poor Law Relief.
7. The Atonement.
8. Present Aspects of the Church Question.

Contemporary Literature, &c.

This Review is nonconformist and of course labors for disestablishment, and knows nothing of the sacramental doctrines flowing out of the Incarnation. Its "Atonement" article gets wonderfully mixed up between the "satisfaction (or commercial) theory, the "governmental theory," and the "moral influence theory." It does seem strange there is so little conception among Congregationalists of what the "Second Adam" means.

The "Bible Educator" appears to be a valuable Encyclopedia of Biblical knowledge.

THE COMPLETE POETICAL WORKS OF JOHN GREENLEAF WHITTIER, with illustrations. Centennial Edition: Boston. James R. Osgood & Co. Price, \$1.00, pp 298.

This Centennial Edition of Whittier's Poems includes all the contents of the volumes Mr. Whittier has hitherto published,—Mogg Megone, the Bridal of Pennacook, Voices of Freedom, Songs of Labor, The Chapel of the Hermits, The Panorama, Home Ballads, In War Time, Snow Bound, The Tent on the Beach, Among the Hills, Miriam, the Pennsylvania Pilgrim, and Hazel Blossoms—some 300 pages, double columns, illustrated with numerous very handsome cuts. The Quaker Poet had a good deal of fire in him in the days of slavery and war, and of course much of what he produced then was full of fierce preachment. But no one can read such things as "Abraham Davenport," "Miriam," and "Snow Bound," without seeing that there is a spontaneity of poetic power in him, in some respects even superior to Longfellow. This edition will be very welcome to all lovers of our American poetry. For sale by E. S. Whipple & Co., Arcade Bookstore, Utica.

—Mr. Oxenham finishes his series of papers on *Universalism* in the April *Contemporary*. They are to be collected into a volume. John Hunt, who has a habit of taking subjects altogether above him, tries to make an estimate of Dr. Newman. The paper on Bacon is by Mr. Spedding, and is a first class one, drawing on original sources, and not amplifying Macaulay's superficialities by imitation.

—*Macmillan's Magazine* has re-issued in pamphlet an article of 1871 on the *History of Louise Lateau*, the remarkable subject of *stigmata*, which made their ap-

pearance in 1868, at Bois d' Haine, in Belgium. A commission of scientific men found the case genuine, with no natural cause for it, unless it can be brought under Dr. Carpenter's views of "reflex action" of the "nervous centre" on the motor nerves and muscles. About 70 such cases are on record, and the French doctors say that such hemorrhages cannot be explained by any laws of pathological physiology.

—Baring Gould comes out and declares that if he had in time seen some letters lately published in the *Athenæum*, of the late Rev. Mr. Hawker's, he would never have written his biography. He finds that the late Mr. Hawker was unscrupulous in his statements, and a Romanist at heart.

—The Rivingtons publish Sir Robert Phillimore's collection of the *Ecclesiastical Judgments* rendered by him in the Court of Arches from 1867 to 1875, eighteen in number. They are wonders of learning, and they will stand among lawyers, long after the Privy Council which reversed them shall have been given up as a mere political machine, that never yet gave a reason for its action that could be construed as law for any future case.

—The *Church Times* gives the highest praise to a book by the Baptist C. H. Spurgeon, called *Commenting and Commentaries*, (Passmore). The book shows Spurgeon has gained his position by hard study and wide reading as much as by natural gifts. He praises Matthew Henry and Bengel, but regards Scott as mere milk and water, the type Mr. Barnes chiefly followed. But his book includes nothing on the Greek and Latin Commentaries, which cuts him off from the Fathers. Here is what Spurgeon says of Oxenden's "Simple Exposition, &c., for reading at family prayers": "Alas! poor families! ye have need of patience."

—The Boyle Lectures for 1874-5, are by Rev. H. Wace, on *Christianity and Morality*, (Pickering,) said to apply very well the principles of common sense to modern doubt, whether as exhibited by the higher style of Arnold and Greg, or the more sensuous school of Pater. His main object is to show that Christian Dogma and Morality cannot be divorced.

—Professor Lias's treatise, *The Doctrinal System of S. John*, as evidence for the date of his Gospel, (Geo. Bell & Sons) is said to be a work of great learning and value.

—Tyerman's *Life of Wesley* supersedes Southey and all others. No one can comprehend the history of religion for the last century without mastering the Wesleyan movement.

—It was a Bristol Evangelical incumbent who charged the S.P.C.K. with put

ting Romish saints into the Calendar of the Prayer Book, and when challenged to prove it, pointed to the 24th of August, and asked, "Who ever heard of St. Barthol?"

The *Church Quarterly Review* for April, 1876. London: Spottiswoode & Co., New Street Square, E. C. Pp. 292.

Contents: 1. Supernatural Religion—the Rationale of Miracles. 2. Sunday-School and Lending Library Literature. 3. The Utrecht Psalter. 4. Dr. Davidson's Translation of the New Testament. 5. The Unseen Universe. 6. The Burials Question. 7. Feminine Fiction. 8. All Souls Oxford and the Nation. Book Notices. (Price 6s sterling per number.)

The publishers could hardly send us any thing more acceptable. This new Review has easily mounted to the leading position in English Church Literature. It is both catholic and abreast of the age.

The "Rationale of Miracles" is a novel presentation of the subject as to its "evidential function" and its relation to the Order of Nature. We shall try to give it to our readers. The second article we begin reprinting in this issue.

That on Feminine Fiction is a plea for decency. They who abandon it will become "abandoned" themselves, though they call themselves ladies.

Liturgies are represented by the Utrecht Psalter, and Biblical Literature by the article on Davidson. Science and Revelation get their share in an article on that splendid book, the Unseen Universe.

Altogether we are most glad to have such a repository of good things to draw upon. It has been well advertised, but its chief advertisement has been the discovery of its merits.

We have received from Harper & Brothers, New York, four volumes of the "DOUGLASS SERIES of Christian Greek and Latin Writers," in course of publication by this old and well established firm.

I. *Latin Hymns* with English Notes, for use in Schools and Colleges, by F. A. March, LL. D., Professor of Comparative Philology in Lafayette College.

II. *The Ecclesiastical History of Eusebius*, 1st Book and Selections, edited by

Prof. March, with introduction by A. Ballard, D. D., and Notes by W. B. Owen, M. A., adjunct Professor of Christian Greek.

III. *Select Works of Tertullian*, edited by Prof. March, with introduction by Lyman Coleman, D. D., Professor of Latin in Lafayette College.

IV. *Athenagoras*; edited by Prof. March, with Notes by Prof. W. B. Owen.

This series will be quite a godsend to many clergy who can hardly possess such things as the Ante-Nicene Library, and who want at least specimens of the original of the early Christian Apologies. It is a wonder the project has not been undertaken before, though how far these works can be made to supply the place of classical Philology in an educational course would not be so apparent to most of our Colleges. But we agree that Christian writers should not be ignored because they were not Augustan, any more than Tacitus should be for the same reason. These books will be very useful to theological students at any rate.

The Latin Hymnology is very well selected, and embraces all the best from Hilary and Ambrose down to Thomas Aquinas and Luther, including many of uncertain authorship. It has a table of first lines, and a scheme of the metres, with notes that are really helpful.

The Eusebius and Tertullian of course are not complete; but very good selections for the purpose are given. Dr. Bright's 'Life of the former has been abridged, and Dr. Coleman's Life of the latter is very fair and discriminating.

The *Athenagoras* will delight every student, as the work of a gentleman and scholar, who, setting out to refute Christianity, ended by embracing it, and writing a defence that is almost classical.

The editors have done their work skillfully. No sectarian comments or inferences are introduced, and a churchman finds everything perfectly natural to the traditional view of scripture and history.

Blackwood for May, (American reprint. Leonard Scott Co., N. Y.)

Contents: Dean "Swift," (a vindication from stories connected with *Stella*; "Sundry Subjects—Society," (contrast of English and Continental.) "The Lady Candidate, 1895," part I., (possible young ladies of the future; "A Wanderer's

Letter, No. 2," (an account of Leipsic in Winter); "Whittlebridge," (a new story); "Macaulay," (Life and Letters); "Spring Songs" and a political article.

BRITISH MUSEUM.—Among the acquisitions of interest during the year is a set of six copies of indulgences, printed on vellum, and of very great rarity. The first of these indulgences is that issued by Pope Nicholas V. to persons furnishing aid to the King of Cyprus against the Turks, and is one of the earliest specimens of printing, being dated 1455. The sixth is very important, being a copy of the indulgence granted by Pope Leo X., through Albert, Archbishop of Mentz and Magdeburg, in return for contributions towards the building of St. Peter's at Rome. This is the indulgence for the sale of which John Tetzel and Bernardinus Sampson were sub-commissaries. The objectionable manner in which Tetzel carried on the traffic called forth an energetic remonstrance from Luther, which was the commencement of the great Reformation.

ON THE MILLENNIUM. By CRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. London: Rivingtons. Lincoln: Williamson. 1875. Pp. 70.

This is a little book, but it deals nobly with a great subject. It consists of two lectures. In the former the Bishop gives a history of the erroneous teaching respecting the millennium. In the latter he gives the true explanation of the mysterious chapter of the Apocalypse, on which the millenarians have based their theories. The fulness of historical and theological learning, which the Bishop has brought to bear especially upon the former part of his subject, is very remarkable. Altogether the little book is quite a classic, and we hope that our readers will make a note of it, if not for immediate use, at least for reference, and use whenever need arises. The only point where we desiderate a little more fulness of exposition is as regards the words "*of them that were beheaded*," in Rev. xx. 4. The Bishop's remarks on the discredit into which the Apocalypse fell, so long as it was imagined that it favoured chiliasm, and on the similar discredit brought on the Epistle to the Hebrews by its supposed support, (see pp. 20-22), of Novatianism, are specially useful and very suggestive. Altogether we have seldom seen a more thorough or valuable little book.

—The *Contemporary* for May has answer by Prof. Mayor to part of Mr. Oxenham's strictures on Mr. Juke's work: Peter Bayne makes a study of Lord Clarendon of the Stuart Era; Rev. A. M. Fairbairn analyzes the influence of

Strauss on modern unbelief; and Prof. Campbell has a paper on N. T. Revision.

—The *Expositor*, (Hodder & Stoughton,) appears to be doing valuable work on curious and interesting Bible questions.

—The *Canticle Chant-Book*, with 600 chants of all styles and composers, by W. A. Blakeley, (Weekes & Co.,) is highly spoken of.

—The *Athenæum* states that a poem has been forwarded to London from India, and will shortly be published, in which the author, a Canarese scholar, not only apostrophises the Prince of Wales as an Avatar, but declares that he shall henceforth be his god:—

"I have cast aside the *Trimurti* [the Trinity].
If I ask for rain, the Prince will give it;
If I ask for the sun, the Prince will smile.
Is he not omniscient, omnipresent, almighty, the
essence of perfection?
I will breathe him, and he shall be my food.
I have no need now to doubt in faith: my new
religion is one of sight and knowledge.
I have seen the flower-face of my God!"

It is difficult to believe, till the whole poem is published, that the poet is sincere, but there is nothing opposed to Hindooism in such a cult. One European at least is worshipped in Northern India, and some caste or other might find it convenient to institute a worship of the Prince of Wales, as less cruel than Siva, less immoral than Vishnu, and more accessible than Brahma. The three Featherers would do very well for the symbol of the caste, to be painted between the eyes, and the motto, "Ich Dien," would be a short and easy creed.

—The *Doctrine of Retribution*. Eight Lectures preached before the University of Oxford in the Year 1875. By William Jackson, M. A., S. A. London: Hodder and Stoughton.

Mr. Jackson, has entirely protected himself against all righteous accusation touching his belief in our need of the higher aid which has been brought within the sphere of the human will and conscience by the mediation of Christ, by the simple fact that in his able and eloquent lectures, he is concerned, in the first instance, not so much with the *dynamics* of revelation, as with the *statics* of human nature. His contention, in the present volume, is not, so to speak apologetic, but philosophic; and his great question is not, "What is Christianity?" but "What is the human nature to which it appeals?" The point which he seeks to establish is that human nature has a "natural religion" of its own. Mr. Jackson would add, with Tertullian, that "the human soul is naturally Christian." Now it is Mr. Jackson's contention that, in our ignorance of what, with reference to the *highest utility*, it would be most conducive to the welfare of society, for us at any given moment to un-

dertake, there is "a sure word of prophecy" in the human soul itself, "a light that shineth in a dark place," and that in giving heed to this natural, but, at the same time, *supranatural*, illumination, we can advance boldly, and do the duty which lies nearest to us, with all our hearts, not, indeed knowing *whither* we go, so far as any outside considerations are considered but assured by the testimony of our own consciousness that the attributes of the Right, and the True, and the Neighbourly are indefeasible, and that in thinking, in willing, and doing the very best which is apparent to us, we are rendering obedience to the very law of our lives.

In his eight lectures, which treat of the "Subject in Perspective," of the "Answer of Conscience," of "Scepticism when Thorough," of "First Principles" (this, as we think, the ablest of all), of the "Prerogative of Humanity," of "Man's Inner Law and Life," of "Growth, Trial, and Triumph," of "Absolute Truth, and the Solemn Hereafter," Mr. Jackson has supplied us with one of the ablest defences of the Christian Faith, by his careful consideration of the human nature to which that Faith brings its message.

—THE LOST GOSPEL AND ITS CONTENTS; or the Author of "Supernatural Religion" refuted by Himself. By the Rev. M. F. SADLER, M. A., Rector of Honiton. London: G. Bell and Sons. 1876. Octavo. Pp. 199.

This is a very acute book. Of course all our readers are acquainted with the line of argument taken in "Supernatural Religion": that one of its main contentions is that our four Gospels have no valid external testimony before the latter part of the second century, and that the writer therefore considers that he has struck a deadly blow at the credibility of the supernatural facts which they attest. Not at all, replies Mr. Sadler. And the mode of his reply is this. Suppose for argument sake, that any one—say Justin Martyr—had never seen any one of our four Gospels—what then? Why only this—that there must have been *some other*, and, therefore, some *additional* witness to all the supernatural facts which our Gospels attest. For as a matter of fact, Justin's citations from *some* authoritative Christian document do unquestionably attest the faith of Christians in the divinity and divine attributes of our Lord—all that the author of 'Supernatural Religion' wants to get rid of, as strongly as it is possible to do. Where then, did Justin get his information? What authoritative documents were there? If they were *not* our Gospels, then it only proves that there was some other, and prior, Gospel or Gospels which related the same

facts—some, now, "Lost Gospel," as Mr. Sadler says, so that, instead of weakening our argument, the author of "Supernatural Religion" really makes it stronger than before.

Mr. Sadler makes out his ingenious argument with much minuteness and into very full detail. Perhaps the most suggestive parts of his book are (1) where he deals with Justin's Logos-doctrine, and shows that he could not have derived it from Philo; and (2) when he discusses the relation of S. John's Gospel to the Synoptical Gospels. The book is closely reasoned and accurate, as all Mr. Sadler's books are, and, in the latter portion especially, it has much to repay very careful reading.—*Literary Churchman*.

—Dr. G. O. Drewry has put forth a useful treatise on the *Common Sense Management of the Stomach* (H. S. King). A notice of it may fitly occupy a place amongst others which have a more distinctly religious bearing, because there is a very close connection between bodily and spiritual healthiness. Unfortunately, religious people are sometimes exceptionally careless about their physical well being, and some appear to think that it is a sign of unspirituality to take any pains about themselves at all. For instance, we fear that there are amongst us certain very devout people, who, to judge from their appearance, regard the time spent by cleanly folks in washing as time lost, and whose neglect of soap and water renders them ineligible for close intercourse by reason of the gamy flavour which pervades them. We have heard this described as the odor of sanctity. Humourists have detected in this a secondary meaning of the term "High Churchmen." It is really needful to draw attention to this error, for error it must be to neglect that body which God chose to assume at the Incarnation. Christianity necessarily supposes cleanliness, and care of the outward man and of his covering. Therefore we commend Dr. Drewry's little volume to our readers, not only because he goes carefully into the question of bathing, but also into that of general health, and points out the way to preserve it.

Messrs King and Co. have issued a new edition of the late Mr. Robertson's *Lectures, Addresses, and other Literary Remains*.

Messrs. Masters have wisely reprinted the touching *Memoir of Alexander Bishop of Brechin*, which appeared in the *Churchman's Companion*.

—Canon Barry commenced the Boyle Lectures for this year at the Chapel Royal, Whitehall, May 7.

Summaries.

FOREIGN.

—The Working Men's Petition to Convocation, (which met May 9th, (praying for "liberty in worship" and against molesting the Ritualist churches, is said to have reached 14,000 signatures, all bona fide artizans, and three fourths of them communicants.

—Archbishop Tait requested Bishop Quintard to hold Confirmations at North Cray and Bexley on May 2, for 140 candidates, and to assist him in confirming 500 at Selby.

—The Bishop of Hereford's Pastoral Staff is said to have been carved out of a pillar of the Episcopal residence built in 1180, so the tree must have dated from the Conquest. The upper part is carved with the figure of our Lord and the Agnus Dei, and the metal used is oxidised silver, set with malachites and carbuncles.

—The Freemasons of Liverpool voted £100 toward the restoration of Chester Cathedral.

—Mr. Forster in a recent speech on School Board Education, declared he could not see why the "religious difficulty" might not be solved by teaching the Creed, the Lord's Prayer and the Ten Commandments, our duty towards God and our neighbor. Is it a Christian country that can't agree to let the children learn that much?

—Lord Lyttleton, one of the best of churchmen, has come to a sad death, from a fearful attack of melancholia.

—It was Bishop Wilkinson, not Bishop Webb of Bloemfontein, who was announced as having resigned his See.

—The *Church Times*, speaking of a clergyman who announced that he would baptize children only on one particular Sunday of the month, says the restriction is perfectly illegal, unless he provides that no child shall be born within a fortnight of the day.

—The *Record* testifies that the success of Keble College is due to the efforts of the infidelity and German rationalism encouraged in the other colleges. It says, "Tutors and Fellows clothed in the rags of German and French philosophy wander up and down their desolate courts with a scant supply of students occupying the rooms that were formerly thronged. Meanwhile Keble is selecting at will among candidates more than it can accommodate." But why will the *Record's* friends have nothing to do with Keble? They seem to be patient under the work of Jowett and Stanley.

—Canon Wade, of Bristol, was thrown from a horse, and was in great danger, his age being 73. He was one who protested against Dean Elliott's course in regard to the statues.

—Bishop Quintard also assisted in the consecration of Dr. Mylne, May 1, as the new Bishop of Bombay.

—Wurtemberg and Bavaria are the only German states that have not adopted the Prussian "May Laws" of Dr. Falck. The archbishopric of Freiburg still remains vacant, and the Government has withdrawn its State grant of 23,000 marks. Baden has now twenty-five Old Catholic parishes, with 14,000 members. Their State grant this year is three times as large as last. The movement for abolition of clerical celibacy makes slow progress. Only six out of twenty priests in Baden favor it, and its leading advocate, engaged to the daughter of a Protestant minister, has resigned his charge. Bismarck has no difficulty in his ecclesiastical legislation, but is still without a majority for his project of compelling all the railways to sell out to the government.

—The Irish Church Synod has put a clause in the Preface declaring liberty of interpretation as to the Baptismal Service, and agreed to retain the Athanasian Creed unchanged while discontinuing its public use.

—Canterbury Convocation met Tuesday, May 9th. In the upper House the Bishop of London presented a memorial of Dr. Bentley of the Royal College of Surgeons, praying that the Sacrament might be reserved for clinical communion, and then went on to speak against it, among other things saying there was nothing against receiving communion any number of times the same day. Nothing was done.

Archbishop Tait read a letter from the Bishop of Pittsburg, requesting English clergy to give letters of commendation to emigrants to this country. As long ago as the Lambeth Conference such a form had been drawn up but never issued.

In the Lower House, the monster petition on Ritual liberty was presented by a delegation of working men. It stated among other things, that the Bishops who were enforcing the Purchas Judgment were not obeying it themselves. The Dean of Lincoln tried to get it shelved as "not respectful;" Archdeacon Denison said there was not a word he would not have used, and Canon Gregory urged that the Church had no such hold on working men that she could afford to insult them. The petition was received.

The chief debate was on the Burial Service, the Bishops having sent down a proposal to allow a discretionary use in the case of unbaptized persons, to meet the grievance of Dissenters, most of whom were unbaptized. After a long debate, Lord A. Compton's resolution, that it is *not* advisable to provide for unbaptized persons by rubric in the Prayer Book, was carried by 40 to 17.

—The English Church Union presented £100 to Rev. Flavel Cook, the evangelical rector of Clifton, who has resigned his parish rather than receive Mr. Jenkins to communion.

—In 1875 the Methodists dropped John Wesley's picture from their Hymn Book, and struck out of it his Sacramental hymns; but in the same year a monument was raised to him in Westminster Abbey, to show the Methodists that he died a Churchman. His body was buried in March, 1791 in the City-road Chapel, with the inscription over him recorded by Dr. Whitehead, his friend and trustee, as "The Patron and friend of *Lay* preachers." This has since been removed by the Methodists and another substituted.

—Poor Dean Elliott has been terribly lampooned in the Bristol press for his purblind Puritan bigotry in pulling down and partly destroying some splendid statues of the Blessed Virgin, and the four Latin Doctors, which had been placed in the front of the Bristol Cathedral by the committee and architect for restoring the Cathedral. It is this ignorant Pharisaism in external minutæ that disgusts educated people with "orthodox" religion.

One of the evangelical iconoclasts in this case, said for argument, that "the Wise Men did not worship a helpless infant, but something which they saw by faith, invisible to the naked eye!" The "Restoration Committee" all resigned.

—Bishop Perry has resigned his See of Melbourne, and Dr. Thornton of Ballarat, is thought likely to be his successor.

—The Church Association has secured 75 signatures, half of them Nonconformists, against the Services at Christ Church Wolverhampton. On the other hand, 1,500 residents, including 410 communicants, have signed an address remonstrating against any interference. But the Dissenters and publicans will have the most influence with the Archbishop.

—The Easter Communions this year were almost unprecedented. S. Augustine's, Kilburn, 621; offertory, £1,343; S. Mary Magdalen, Paddington, at 5 A. M., 244, at 6 A. M., 254, at 7 A. M., 440, at 8.30, 147, and at midday 73; offertories,

£1,450. At Mr. Proctor's two churches at Richmond, 1,290 communicants; at S. Mary Abbots, Kensington, 1000. Mr. Maclagan has succeeded Archdeacon Sinclair in this district. Easter Day this year was Easter Day all over the world, East as well as West.

—Dr. Farrar, head master of Marlboro, and one of the signers of the Scott Robertson memorial, has been made a Canon of Westminster, at £1,000, and rector of S. Margaret's, with £500. Dr. Farrar is what they call a "*fine* writer," and there is much "fine writing" in his Life of Christ.

—Pastor Kuntze, a German Protestant, at the Berlin Church Diet in 1853, said:—"We reckon about 400,000 perhaps even more, who on Sundays remain outside the church, whereas a number of about 20,000 only visit the church." Again a high Protestant authority, the *Kreuz Zeitung*, declares that "the future capital of the world" is "that town of Christendom, which relatively possesses the fewest churches." Furthermore:—By the official statistics of 1872 it appears that out of 653,000 Protestants in Berlin, only 11,900 or less than two per cent., go to church. In one of the twenty-eight Protestant parishes of Berlin, only two hundred parents allowed their children to be baptized when urged by the police. Again: the same Protestant organ already quoted stated, on the 11th of June, 1869, that of 17,493 children, 7,535 had not been baptized. In Berlin, of 23,070 burials in the year 1869, only 3,612 took place with the assistance of a minister of religion, so that 19,458 had no token of Christianity. Here is a descent to Paganism! Can we wonder that Dr. Hengstenberg, a Protestant Theological Professor at Berlin, declared in the *Evangelische Kirchen-Zeitung*, that the relatives of the dead in such cases make it of no account that in them the curse is fulfilled, "*he shall be buried with the burial of an ass.*"

"The General Synod of the Evangelical Church of Prussia, which met in Berlin on Nov. 24, was an extraordinary convention, summoned by the King, and its business was to debate and pass a draft of a constitution submitted to it, which calls into being the highest and national synod of the Church in Prussia. It has passed this draft with immaterial alterations. It consisted of 200 members, of whom 150 were elected by the provincial synods, and the remainder were nominated by the King. It was rumored that the King had struck out thirteen of the fifty names submitted to him, and that Dr. Falk was likely to resign in consequence; but the report seems to have been unfounded. The Rationalist party could only boast of about a dozen names in this synod. The

work of the synod was solemnly inaugurated by a service in the cathedral, and by an earnest address from the King, the 'Chief Bishop' of the Church. It may also be mentioned for the benefit of members of the Houses of Convocation, that the State allowed each member of the synod 12s. a day, together with railway expenses to and from his place of residence.

"By the passing of this synodal constitution the German Protestant Church is placed on a new basis, the lay element is infused into the clerical, and Church matters are to be ordered by a succession of councils—parochial, district, provincial, and general. In this respect it is reorganised on a similar footing to that of the Old Catholic body, and if only German Protestants could restore the Apostolic Episcopate, there would be brilliant hopes of a national Church of Germany. But the King of Prussia is still *Summus Episcopus*, and the President of the Supreme Church Council took care to remind the synod that 'in the synod were comprised three factors—the laity, the clergy, and the Government.' It is our own system of the three estates, only the Crown is represented by the Minister of Worship, and not by Parliament, and the spirituality is devoid of the Apostolic ministry."

—A Mrs. Turner, a widow has offered £12,000 toward endowing a new bishopric of Liverpool. It is said the people of the Isle of Man wish not to be connected with it. But a special Act will be required, as in the case of S. Albans. Funds have been offered for new Sees in Cornwall, and Halifax also, but the Government have shunted Lord Lyttelton's bill for the Increase of the Episcopate and no one knows whether they will bring in any measure of their own.

—The Royal Academy has elected the Right Hon. W. E. Gladstone, M. P., Professor of Ancient History, in the room of the late Bishop Thirlwall; and Sir Philip de Malpas Grey Egerton, M. P., Antiquary, in the room of the late Earl Stanhope.

—Mr. Josiah Conder, editor of *The Eclectic Review*, forty years ago expressed himself thus: "Were the political alliance between the Church and State dissolved, the right of the Church to retain all its endowments would remain the same. To maintain that the Church of England has no collective right of property appears to me a most untenable and monstrous assertion. Dissenters who fallaciously hold that Church property is vested in the Legislature, expose themselves to the charge of being very ignorant or guilty of wilful and malicious misrepresentation. The tithes are no more vested in the Legislature than the endowments of our

Dissenting colleges and meeting-houses. The manner in which the abolition of tithes by Act of Parliament is spoken of as feasible and desirable might have suited a French constituent assembly; but that British Christians and ministers of the Gospel should be so far misled by party zeal as to join in the unprincipled clamour against Church property, raised by the advocates of spoliation, has filled us with amazement and shame."

—Bishop Thornton of Ballarat, refuses the title "Lord." He is right colonial Bishops have no more to do with the epithet than American Bishops.

HOME.

—The series of papers or tracts published by the "Free Church Association" of Philadelphia, is well adapted to do effective service for the cause. The first is an "Appeal for Freedom of Worship" in our churches, and gives the clear scriptural authority for it. The second contains "Suggestions for Making Churches Free and abandoning Pew Rents," showing the various steps by which the reform may be brought about. The third gives "Reasons for contributing liberally in the Weekly Offertory to the Church's support."

The fourth is "God's Trnth against Pew Rents," a clear unanswerable argument from the Bible, which needs only to be supplemented with a plain statement of the real nature and object of public worship, without which we fear the popular mind will never appreciate what is meant by the Lord's House.

The fifth maintains that "Pew-rents do not Support Churches." This is shown by the actual statistics of such Churches, and a comparison of them with snch as carry out the Offertory system. The result is snmewhat surprising. In a table of country churches, the deficit is 42½ per cent., in another of city churches it is 24 per cent., while country free churches raise half as much again per sitting as the pewed ones, and seven per cent. more in the cities. The truth is pewed churches hardly ever rent all their sittings, while rich men assess the expenses upon all, as if all were let, and blame the rector if they are not let, when he would only be too glad to get the poor accommodated among whom he feels that he ought to labor, but they cannot "take pews."

And on the other hand, the Free Churches have uphill work so long as the principal Churches cling to pew rents. The masses only regard a Free Church as the *exception that proves the rule*, and thus identify what should be the universal *principle* of free worship and free seats, with the necessary circumstances of a *poor* congregation—a church for the *lower class of people*. This alone would be enough to keep a Free Church continually under a cloud, in a fashionable or respectable or well-to-do community, unless by a revival of genuine religion and Christian zeal, such people can be brought to see what God's word really teaches, and can appreciate the fact of the Christian Sacrifice *for all*.

—We hope the Free Church Association will yet adopt among its objects the fourth one, as proposed by its Secretary, Rev. Mr. Hodge, the promotion of the practice of opening the Churches daily during the week for *private prayers*.

There is nothing more fatal to any cause than to have it accepted generally without opposition. The Philadelphia papers have had just enough criticism to call attention to the matter, and to give good opportunity for bringing forward the essential Christian view of the subject. It involves nothing less than the essential principles of Christianity.

—Dr. Richey's paper on the *Filioque* grows upon us—we do not mean merely as to its length, but in its interest and value as a strong contribution to the literature of the subject. There is a clearness and common sense that shine out very conspicuously in his handling of a topic. The concluding portion, yet to come, will prove the most instructive and suggestive of all as to the relation of the office of the Holy Ghost to the work of our Blessed Lord in His Mediatorial Kingdom.

We are by no means prepared to "go back" upon the Bonn Conference, though we cannot help appreciating Prof. Buel's clever points as against Dr. Nevin in the *Churchman*.

—There is an incessant chatter about modes of education—how best to teach American boys the classics or science or

the rules of trade, but when are they taught *reticence, decent, grave reserve of thought and speech*, that *self-control*, in short, which makes an ordinary man greater *than* him who wins many battles? We have our jokes upon the cautious-tongued, canny Scotchman, and the taciturn Quaker, but they could teach us lessons which would increase our self-respect and enable us to cut a much more decent figure in the eyes of the world.

—True preaching, like true philosophy, has nothing to do with mere intellectual pyrotechnics. It enables us to see, not itself, but the *truths* which are the subject of it. False or sensational preaching, instead of giving us light turns out to be a mere bundle of fire-crackers. Instead of holding a candle for us, only that we may see our surroundings—our path and our dangers—it holds up a Roman candle and expects us to look at it.

—Annual Conference of the Confraternity of the Blessed Sacrament, New York, May 27, 1876.

The *Annual Address* of Rev. Dr. F. C. Ewer, Superior General; Rev. Dr. N. Hoppin's *Sermon*, at S. Mary's; Rev. Dr. Theodore Edson's *Sermon*, at House of Prayer, Newark; *Annual Address* of Rev. T. T. Carter, Superior General, at London, May 27, 1875.

These sermons and addresses are all printed in one pamphlet. The sermons of Drs. Hoppin and Edson have cleared up to our mind many misconceptions as to the objects and methods of this Association, that have been very loudly insisted upon in some quarters, and as to the right of forming societies for special objects within the Church, we suppose the day has long gone by when that can be disputed. The way to kill out all individual zeal and interest in Church work, is to teach that there may be no organization but the parochial and the Diocesan. None disregard this principle more than those who use it to denounce this Fraternity.

—An idea is creeping into the minds of some people that the ministry is a trade or profession; that the whole responsibility, and nearly all the work, be-

longs to the minister. The Church of Christ is a brotherhood in which every one is pledged to do all that can be done for the cause of Christ and man. The very moment a minister accepts the secular idea, he is ruined; and when the laity accept it, they are no longer Christian people. The whole work of Christ's Church is a work of love for lost and ruined men, into which the idea of personal profit and material gain cannot come without bringing with it a curse. The minister accepts his salary as necessary to the performance of his work—a necessary instrument—but never as the motive for doing that work. The clergy cannot talk much about this point, on account of the sham sentiment that has been so often uttered in the same language. We ask our readers to give honest ministers the credit of working solely for Christ and man, without reference to pecuniary gain, and then if they do not live up to that, withdraw your approbation.

A Short Catechism.—Should the people have as much patience with their minister as he has with them? And if so, what would be the result?

If the minister gives his people hearty sympathy in their troubles, would there be any positive harm in reciprocating that feeling?

Ministers are expected to visit their people; would there be any thing wrong in returning these visits?

The ministry is constantly called upon to encourage people, to stimulate them to brave endurance; would there be anything improper in an honest, loving attempt on the part of the people to encourage the minister? Some people do not know their minister; whose fault is it? 1 Thes. 5 : 12, 13.

The Church is a training school where human beings are taught to have patience with each other, and to bear each others burdens. Gal. 6 : 2. This can be accomplished only by mingling and intercommunication. The art of living pleasantly and happily with our fellow beings is of great importance, and should be cultivated. It is hardly possible for us to give too much attention to the subject of personal salvation and the life of the world to come, but we may grievously fail to give due attention to the life that now is. This present life is mainly made up of little acts of love, patience and faithfulness toward our neighbors and companions. Our Church life will be largely a failure if we do not succeed in loving and having patience with our fellow Church members.—*Rev. Mr. Bonié.*

—Rev. Mr. Maclagan, of Kensington, declines the Bishopric of Calcutta.

—Rev. Mr. Moorhouse, of Paddington, has been appointed Bishop of Melbourne.

—The address to Dr. Dollinger has been signed by thirty-three English and Colonial Bishops.

A WEDDING HYMN.

Lord, we are gathered here with sacred rite,
In bonds of holy wedlock to unite
A Christian man and maiden in thy sight.

Alleluia!

Thou, Lord, hast taught us in this rite to see
A type of thy sweet love and purity,
A mystic union of Thy Church with Thee.

Alleluia!

As thou didst shed on Cana's feast the ray
Of thy glad presence, on the wedding day,
So risen Saviour be with us to-day.

Alleluia!

With these Thy servants let Thy presence go
On through their lives in days of joy and woe,
Grant them the peace Thy loved ones only know.

Alleluia!

Guide Thou their footsteps on the well-worn
road

Thy saints in fear and love have ever trod—
The narrow way that leads us home to God.

Alleluia!

And when life's joys and griefs alike are o'er,
And shades of night have closed on earth's rough
shore,

Take them to reign with Thee for evermore.

Alleluia!

Bless us who meet in joy and love to-day,
And at life's sunset grant us too, we pray,
A home in light that fadeth not away.

Alleluia!

To thee, the Father, everlasting Lord,
Who with the Son and Spirit art adored,
Be our glad song of joy and praise outpoured.

Alleluia!

TRANSFIGURATION.

Poor, troubled heart, if thou wouldst find relief,
And think'st thy woe were eas'd if it were
heard,

Go, 'prentice thee to that sad-colored bird,
And learn to make the world in love with grief,
Sing as he sings, and tender eyes will weep,
Sing to the Night, as after summer's drowth
The dew unseals the rose's silent mouth,
And all but love and sorrow are asleep.

Drug day with work—for Day is loud and bold,—
Sing to the Night, let sorrow make no sign
Till it can flutter in the sunset gold,

Or in the silver moonlight softly shine;
Then let it forth, wild fire, or saving stream,
To take its way unchalleng'd,—as a dream!

EMILY PFEIFFER.

THE CHURCH ECLECTIC.

VOL. IV.

JULY, 1876.

No. 4.

MONTANUS—THE FANATIC.

BY THE RT. REV. W. E. McLAREN, D.D. BISHOP OF ILLINOIS.

I propose to lead you to a distant age and a distant clime. In point of time we will go back to the latter half of the second century, Marcus Aurelius being emperor of Rome. The country we shall visit is Phrygia by name, a Roman province in the central portion of Asia Minor, a high table land bordered with mountains, a region of marshes and lakes, portions of it of exceeding fertility, but mostly sterile and gloomy in its magnificence. Through it ran the tortuous Meander. Among its cities were Colosse, to whose church S. Paul addressed one of his epistles; Laodicea, of whose early lukewarmness in the Christian life we read in the Revelation of S. John; Docimeum famed for its choice marbles; and Hierapolis around whose warm springs the priests of Cybele practised the ecstasies and orgies of their mythologic worship. Renan says, "the soul of this beautiful country is Mt. Cadmus, father of all the mountains of Western Asia, with gigantic woods, full of dark precipices and preserving its snow all the year round. The waters flowing from it support, on one side of the valley slopes, orchards of fruit trees, crossed by rivers abounding in fish and enlivened by tame storks. The other side is taken up entirely by the strongest freaks of nature. The encrusting properties of one of the affluents of the Lycus, and the enormous thermal river which falls in cascades from the mountain of Hierapolis, have sterilized the plain and formed crevices, strange caverns, subterranean beds of rivers, fantastic cells, similar to petrified snow, serving as reservoirs to waters which reflect all the tints of the rainbow, deep trenches into which resounding waters fall by a series of cataracts. On this side the heat is extreme, the soil being one vast plain flagged with limestone; but upon the height of Hierapolis, the purity of the air, the brilliant light, the view of Cadmus, floating like an Olympus in a dazzling ether, the parched summits of Phrygia fading away into the blue sky, the opening valley of the Meander, the oblique profiles of Messogis, the distant white summits of Tmolus,—produce a veritable fascination."

It was a country calculated to develop the imagination. The mystic summits of the mountains would set the young men at seeing visions and the old men at dreaming dreams. The scars of geological catastrophes combined with the frequent recurrence of earthquakes would inspire the

people with superstitious fears, and develop a type of religion characterized by gloom and severity. Wild and mystic rites would find a congenial soil, while ascetic practices would be accepted with a stern fanaticism.

The Phrygians were in fact a deeply religious people of this peculiar type. Socrates represents them to have been severely chaste and temperate, and averse to the secular sports and games with which other nations amused themselves, but it is evident that they were given to excess in the mad orgies which pertained to the worship of Cybele and Bacchus. Many of the legends of the Greek mythology had their origin in Phrygia, and the whole surface of the country was associated with the deeds of the mythic heroes and gods.

The Phrygians were specially devoted to the goddess Cybele, the mother of the gods, and her worship was the enthusiasm of the populace. History informs us that there was scarcely a town in Phrygia on the coins of which her image, lions couching to the right and left of her, does not appear. Bacchus, the wine-god, under the name of Dionysius, appears to have been associated with her; but she is said to have purged him of some of his naughty habits and to have taught him the mysteries. Thus a Dionysiac element was added to her worship. Hierapolis, (the sacred city,) was the chief seat of the Cybelean devotion. Here hot springs of water gushed from the volcanic earth. Here yawned the deep cavern Plutonium, from which noxious vapors forever rose which were poisonous to all but the priests of Cybele who dwelt here in large numbers, amid the stalactites and incrustations. Their ceremonies were in the highest degree mystic and fanatic in character, peculiarly attractive to the imaginative and fantastic Phrygian nature. The religious fervor of the priests mounted to wild ecstasy, and culminated in trances and visions. To the clang and clash of drums, cymbals, and horns, they performed their orgiastic dances in the dark forests and on the slopes of the mysterious mountains. Mahan says: "Arts were employed not unlike the 'mesmerism' and 'spiritualism' of modern times. Accordingly, at certain seasons, the Phrygian population, male and female, especially the latter, excited themselves into fits of Corybantic frenzy, under the influence of which they exhibited those psychological phenomena which, wherever doctrine and discipline are subordinated to passion, are still familiar to the experience of the religious world."

But while snow-crowned Cadmus gazed upon the Phrygian generations repeating the orgies of their stern and wild religion, a voice was heard resounding through the mythologic world, "Great Pan is dead!" The Incarnate God came, lived, suffered, died and rose again. The kingdom of heaven was established on the earth. The Holy Ghost was now about to come that he might convince the world of sin, of righteousness, and of a judgment to come. In the sea-ports of Phrygia and even as far inland as the sources of the Meander, dwelt men of another race and another faith, to whom the worship of the gods was "a vain thing." In their minds the monotheistic idea was ineradicably fixed, and in their bosoms burned the precious hope of a Messiah. Ten days after the Ascension of our Lord came the feast of Pentecost and with it a vast influx of Jews from all parts of the world, among them as we read in Acts II.

I need not repeat the story of Pentecost with its tongues of fire and its five thousand Jews brought by S Peter's mighty sermon to acknowledge the Nazarene as their Saviour. It was God's plan to scatter broadcast the seed of the Gospel through many lands by these converts soon to return to the distant countries of their sojourning. Thus Phrygia first received the new faith, and the blessed name of Jesus was heard in the land of Cybele. It was not long until the presence of S. Paul gave strength to the little

band and established the Church. Epaphras became the first bishop of Colosse, (where afterwards he won the martyr's crown,) and, penetrating even to Hierapolis, founded the Church in the very seat of Cybelean worship. Every convert became a zealous catechist. The peculiarly religious character of the Phrygians favored the movement. With the same enthusiastic fervor with which they had paid their devotions at the shrine of the mythic mother of gods, they hailed the Name that is above every name.

Montanus had been a priest of Cybele. It is not known when he embraced Christianity, but there is every reason for the remark that he brought with him an essentially Phrygian temperament. His first appearance in history is at the village of Ardaban, of which place it is conjectured he was a native. Of inferior intellectual capacity, with little or no education, he was qualified by excess of fanatic zeal to exercise an unbounded influence upon others of like temperament. It has been a matter of dispute whether Montanus was the author or the organ of the movement which bears his name. The latter seems to be the most natural theory. Phrygian religion had always been a wild-fire religion. Fanatic in its character, it was likely to be shallow in its depth if not evanescent in its duration. Towards A. D. 112 people of Phrygia, questioned whether they are Christians, reply that they had been, but had ceased to be for more than seventy years. This early surrender was exceptional however. The people mostly retained the new faith, but incorporated into it their peculiar temperament. Under a less barbaric but not less abnormal form, the frenzy, the wild paroxysms, the transports of ecstasy, which with all the accompaniments of sensational music and tumultuous crowds, has fascinated the Phrygians, were now incorporated into their Christian life. It was a phase of religion which never wholly disappears. Its essence is sensuous excitement. Montanus is therefore to be regarded as simply the organ through which the fanatic element expressed itself, and of which he became the willing exponent.

Historians are divided in opinion as to the personal character of Montanus, some regarding him as a vile and designing impostor, worthy the execration of mankind, while others characterize him as a man of melancholy disposition, not naturally inclined to evil, impulsive, enthusiastic, the ready dupe of a disordered imagination. Others still esteem him the victim of a hallucination and touching the verge of insanity. In the absence of historical data, these differing judgments would naturally take shape from observation of the different styles of fanatics that have been in the world. It is really unnecessary to the study of Montanism that we should know precisely what manner of man Montanus was.

At his first conversion to Christianity Montanus probably accepted the gentle teachings, orderly ways, rational discipline, apostolic government and beautiful worship of the Church. But it could not have been long until he found himself out of sympathy with a system which furnished an incongenial home for the fanatic temperament, and began to hunger for the atmosphere of excited emotionalism. As the Phrygian frenzy had swooned him into the realm of things invisible and caused him to utter prophecies as an oracle of the gods, so he might hope that a Christian frenzy would give him superior insight of the will and ways of Jehovah. The coveted visions did not delay their approach, and his countrymen were easily persuaded to accept a method of divine communication so familiar to them. The fascination was most promptly felt by the susceptible sex, and two of them, Maximilla and Priscilla, caught the unspeakable gift and became prophetesses. A priest of Cybele, in a state of abnormal excitement, announcing the will of the gods, while his auditors, especially

those of the female sex, are wrought to a pitch of intense susceptibility by the soft and melancholy notes of a Phrygian flute, finds his Christian parallel in Montanus and many another fanatic since. Montanus claimed to be the mouth-piece through whom the Paraclete, the Holy Ghost, the Comforter whom our Lord had promised, conveyed new messages to the world. He professed to utter his prophetic effusions under the influence of an irresistible impulse, without being in the least degree conscious of the purport of the message. He was accustomed to say, "Behold, God speaks: I must leave my senses!"

Montanus did not at first contradict the creed of the Church. But his principles were in essence destructive of all creeds, except the creed, "I believe what I feel!" He announced a dispensation of the Holy Spirit which was superior, or at least complementary to that which our Lord had established in His Church. Fanaticism always finds a convenient scripture to quote and an apt illustration with which to justify itself, and so Tertullian, the stern disciple and champion of Montanism, quotes the words of our Lord "when He, the Spirit of truth, is come, He will guide you into all truth," and proceeds to argue the matter on this wise: "Nothing is without stages of growth: all things await their season. Look how creation itself advances little by little to fructification. First comes the grain, and from the grain arises the shoot: thereafter boughs and leaves gather strength, and the whole that we call a tree expands; then follows the swelling of the germen, and from the germen bursts the flower, and from the flower the fruit opens: that fruit itself, rude for a while, and unshapely, little by little, keeping the straight course of its development, is trained to the mellowness of its flavor. So, too, righteousness—for the God of righteousness and of creation is the same,—was first in a rudimentary state, having a natural fear of God: from that stage it advanced, through the Law and the Prophets to infancy; from that stage it passed, through the Gospel, to the fervor of youth: now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Maker, for He speaks not from Himself but what is commanded by Christ. He is the only prelate because He alone succeeds Christ. They who have received Him set truth before custom."

This implied essential defect in the religion which our Lord left to the Church as a sacred deposit. Anterior revelation need not be set aside, but it was at best only rudimentary. The A B C must be fashioned into words. A new spirit must animate it. The old ways were well enough in their day, but the new inspiration relegates them to the past. They are the contemptible chrysalis shell from which the beautiful butterfly emerges and departs. The inward teaching of the Spirit is above all forms and independent of all customs. Truth can be arrived at only through the organ of the feelings or emotions of the soul wrought to the pitch of ecstasy. Such was the essential idea of Montanism as it has been of kindred forms of fanatic error in all ages including our own. Not all who held the error were conscious of its logical consequences. Clinging loyally to the Faith and the Church, they did not know that the new ideas would prove destructive of both, so far as they were concerned. But he who resolves religion into inward emotion and makes himself believe that to be the inspiration of the Holy Ghost has gone far towards making himself his god.

The relation of the Holy Spirit to the individual does not imply revelation of new things, but application of former things. Tertullian has the art of conveniently dividing texts of scripture. He managed to forget that our Lord had said of the mission of the Comforter "He will receive of

mine and declare it unto you." This is the boundary line drawn by God's own hand. Ecclesiastical history through eighteen centuries is the history of self-will bursting beyond that line, either with an intellectual or an emotional impulse, and of the Church of God seeking to restrain it, and only when all efforts have proved in vain, rising to purify herself, in loyalty to the limitations which God has established.

Montanus easily passed from religious ecstasy to religious formality. Being the organ of the Holy Ghost, he could amend discipline and improve the Christian rules of life. He taught that our Lord bequeathed to His Church only an insufficient morality which needed to be supplemented by the Paraclete. Instead of one Lent, he ordained three of excessive rigor. He insisted that no assurance of forgiveness could be announced to those guilty of the more grievous sins. He taught that all decorations of the body ought to be disregarded, and was almost ferocious against women who arrayed themselves in costly attire. The study of letters and philosophy was a sin against the Spirit, and young unmarried women were commanded to wear veils for purity's sake. Christians had no right to adopt a prudential line of conduct in order to avoid persecution or martyrdom. As to second marriages, they were simply infamous. Tertullian accounts for the opposition of those who refused to join the Montanists thus: "Not that Montanus and Priscilla and Maximilla preach another God, nor that they disjoin Jesus Christ from God, nor that they overturn any particular rule of faith or hope, but that they plainly teach more frequent fasting than marrying." Apollonius, quoted by Eusebius, says that Montanus taught the dissolution of marriage, and that Priscilla and Maximilla as soon as they received the Spirit, abandoned their husbands. This austere and unnatural code of morals was enforced as the commandment of the Holy Ghost in terms which condemned to perdition those who did not accept and practice it. All such were carnal, worldly, given over to Satan. Only the Montanists were spiritually minded.

The severity of Montanism in its relations to human conduct, like many another error, was the truth pushed to exaggeration. The Christian rule is absolute and uncompromising, but its application must be governed by principles which took their rise with Him who enunciated it. Our Lord set up an eternal antagonism between common sense and fanaticism in religion. The former, as an interpretation of the Christian idea of sanctity, gives a pure, upright, cheerful and devout type of character, steady-going rather than impulsive, the glow of the sun rather than the glare of the meteor. The latter leads men to attempt the impracticable, under the fitful impulse of emotion, and is usually succeeded by reaction to lower planes of morality. Montanus had a false conception of the religion he embraced. It did not require him to shut himself off from the world, as in Hierapolis, and give himself up to visions and ecstasies of the soul, but commissioned him to go into the world and mingle with its secular life, bearing with him the purity and devoutness and integrity which is learned at the feet of Jesus. The life of our great Exemplar teaches us that we are in the world, not to barricade ourselves against it, but to appropriate and enjoy what is good in it, and to transform what is evil in it.

Christianity sets its face sternly against the evil that is in the world. It denounces sensuality but does not therefore justify the denunciation of marriage. It vehemently opposed the licentious pomps and vanities of the first age, but it does not condemn well-ordered and decent modes of amusement and recreation. It frowned upon the sensuousness of Greek art, but did not refuse to Christianize it. It may experience an incongeniality between its supernatural wisdom and mere secular culture, but it puts

no premium on ignorance, nor refuses to enter into combination with letters. The genius of the Church is to enter into the world, and absorb all that is high, pure, good, beautiful, that so the natural may be lifted up into the supernatural.

The exaggeration of Montanism, earnest and well-meaning though it may have been, was a "gloomy and fanatical hyperchristianity, which, like all hyperspiritualism, ends again in the flesh." (Schaff.) The deserted firesides of Priscilla and Maximilla represented no doubt many a desolated home. A religion that begins in sensuous excitement speedily reaches the outcome of sensual crime. Appolonius tells us that, under the cloak of an austere life, the Montanists at length indulged in gross licentiousness. They who had announced a higher life, illustrated the lowest. This is the logical terminus of fanaticism.

And yet a boastful assumption of superior purity was characteristic of the Montanists. They regarded themselves as a spiritual aristocracy, and styled themselves *Pneumatici*, or spiritual men, while those who adhered to the old faith and order were *Psychici*, or men destitute of the Spirit. Self-righteousness has to take but one step from seeing the mote that is in a brother's eye to seeing nothing but the mote, with an increasing unconsciousness of the beam that is in its own. Tertullian never wearies of heaping contumely on the mass of Christian people as unworthy the name. And this pretense of exclusive spirituality led to separation. The sheep must come out from the goats. They who have the Spirit possess also the discerning of spirits, and may exercise the divine prerogative of weeding out the tares from the wheat. There was a close connection between this spirit and the choice of a local centre, the little Phrygian town of Papuza, under the name of Jerusalem, where all the spiritual should gather,—a circumstance that has often been repeated in history.

The genius of Montanism being one-sided, individual, self-willed and essentially uncatholic, it could not long exist without arraying itself against the Church. For a period the Phrygian converts may have felt the power of the Christian way of living by rule in orderliness and fidelity, but the fanatic demon had not been wholly exorcised. Emotionalism resumed its sway, and Montanus breathed an exhilaration that he had never experienced in the calm atmosphere of the Church. It was quite natural that one who deemed himself favored to enjoy a special intimacy with God should regard with mingled feelings of pity and contempt those unspiritual minds that were content to rest satisfied with the beggarly elements of a carnal faith, and receiving through the organ of his emotions revelations which the Church did not possess it was equally natural that he should lift up his voice with a prophet's severity against an institution which slighted his oracles in favor of its own more sure word of prophecy. Eusebius says that he reviled the whole Church under heaven because it gave neither access nor honor to this false spirit of prophecy—that in his frenzy he proclaimed what was contrary to the institutions that had prevailed in the Church as handed down and preserved in succession from the earliest times. The self-will of an individual was pitted against the law of the organic Body of Christ. We are right, and if the Church does not agree with us, so much the worse for the Church! Away with institutions and prescriptions and laws and traditions, if they contradict what the Spirit whispers in our hearts is the truth! They are old, effete, useless—only the whispers are bright and fresh! "Our Lord Christ," cried Tertullian, "has surnamed Himself Truth, not Custom!" But Tertullian forgot that Truth, in time, becomes Custom.

What Tertullian, with all the vehemence of his coarse nature, championed as the truth, became, in process of time, custom to the Montanists; and what was the consequence? Let an illustration suffice. He Who called Himself the Truth instituted the holy sacrament of Baptism and explicitly indicated its form by the words, "In the Name of the Father, and of the Son and of the Holy Ghost." The Phrygian fanatics finally rejected this customary formula and substituted the blasphemy, "In the Name of the Father, and of the Son and of Montanus."

In truth, Montanism was a revolt against the divinely established order and all that had been from the first, because Montanism could not have its way. The little coterie of spirituals withdrew themselves from the old fold and announced themselves to be the church of the Spirit as opposed to the Church of the Bishops. *Ubi spiritus—ibi ecclesia*, where the Spirit is there is the Church, said Tertullian, directly contradicting the divine order, *ubi ecclesia—ibi spiritus*, where the church is, there is the Spirit, as the waters of a mighty river are always to be found in the channel of the stream. They will overflow their appointed bounds and irrigate many a wide area beyond. The exuberant grace of God always has transcended His own institutions, but never in the sense of depreciating what He has established, or legitimising any contempt of them. It is His will that the overflow should return to the old channel. It was the self-will of Montanus that made him believe that he carried the channel with him.

The law of self-defence, as well as the higher law of fidelity to Christ, required the Church to relieve itself from all connection with a fanaticism so pernicious. The Bishops of Asia and afterwards all the other Christian Bishops pronounced sentence of excommunication upon Montanus and his followers. It was but the formal declaration of a separation which they had themselves already effected. There was no doubt human infirmity mingled with the solemn work the Bishops had to do, but their duty was plain. "That the conduct of these latter was in no degree reprehensible," says Mosheim, "is what I do not take upon myself to assert; but this much, certainly, is apparent, that Montanus originated the quarrel, and that the Catholic Christians had abundant cause for condemning a man who had not only imbibed the most pernicious opinions, but had also been the author of a schism or separation in the Church."

The Montanists now entered upon their career as an excised sect. A new state of hierarchy was contrived, the first order being that of patriarch, the second that of cenones, and the third that of bishops. Further divergences from sound doctrine followed, attended by a degeneration of morals. Apollonius testifies that the austere overstraining of Christian morality begat a natural reaction to laxity and carnality. As the prairie fire leaves behind it blackness and desolation, the wild fire of fanaticism marked its track by moral ruin.

The very principle of separatism which had justified Montanism to itself in withdrawing from the Church, gave rise to subsequent divisions in its own ranks. Its bond of union was a rope of sand. First arose a controversy about one question and then another. One division produced the sect called Artotyritae, because in the celebration of the Holy Communion they used cheese as well as bread. Then came the Tascodrungitae who derived their name from the custom used in their worship of putting the forefinger beside the nose as a sign for attention. These repudiated all revelation, rejected the Creeds and ridiculed the Sacraments. The Quintillianists consecrated women as bishops and priests, because the Lord revealed Himself to Quintilla in a female garb. And thus the process of disintegration, developing a thousand forms of fantastic folly, went on. Tertullian, the

intellectual champion of the system, himself separated from the sect, and shocked by the excesses of some of his coreligionists, finally returned to the bosom of the Church, as many others did. But the sect still survived, though diminishing steadily, until, after a wild and stormy career of nearly 400 years it disappeared. But it did not die. Like the old Phrygian frenzy, it paled its fanatic fires only that they might burst forth again. It does not accord with my purpose to write their history. It would be to write a history of almost every century that has since elapsed.

As our minds recur to the ancient scenes of the Cybelean worship, we hear again the wild shouts of the frantic multitudes, we see the tranced virgins uttering their strange prophecies and prescribing remedies to the sick, and our ears are deafened with the clang of music and the cries of the priests. Then we see the fanatic spirit passing over into the new faith and bursting forth into other forms of extravagance and folly. Then the silence of the ages follows. But old Cadmus, which stood there in his white sublimity, stands there still, lifting his summit to the calm Asian skies to receive the smile of God, and spreading his green slopes down to the valleys, and sending forth his streams to make the wilderness blossom as the rose!

THE FILIOQUE,

A Paper Read before the Middle Convocation of the Diocese of Minnesota.

BY THE REV. THOMAS RICHEY, D. D.

(Concluded.)

It is admitted upon all sides, then, that there is a sense in which the procession of the Holy Ghost from the Son, is to be acknowledged as the expression of a received catholic truth. There is no real difference between East and West regarding the *temporal* procession of the Holy Ghost. Greeks and Latins both held that economically, *i. e.*, in relation to the method of human salvation the Holy Ghost proceeds from the Son as well as from the Father. Admitting for the moment, then, that the *temporal* procession of the Holy Ghost is all that is intended to be expressed by the addition of the *Filioque*, can we show any good reason why this doctrine should be admitted into the Creed? I think so. To regard the Holy Spirit as proceeding from the Father only, without respect to the Son, (I speak now of Father, Son and Holy Ghost in their economic relations, it will be remembered,) would, as I have observed before, be fatal to the whole sacramental element of Christianity. As the Son can do nothing of Himself but what he sees the Father do, *i. e.*, as in word and work He only proclaims and embodies the Divine thought which he sees in the Father, so too the Holy Ghost is not to be regarded as working alone or independently, but He "receives of the Son;" it is His to take of the Son's and to give it unto us. If I ask, for example, what is the thing (*res*) bestowed in baptism, it is not a proper answer to say it is the Holy Spirit. The Holy Spirit is the instrument or channel through which the grace given in baptism is bestowed, but He is not the grace itself. The grace given in baptism is that germinant principle of a new life, as Hooker hath it,* of which not God the Father, nor God the Holy Ghost, but the God-Man Christ Jesus, the Second Adam is the fountain and the source. The same is true of the other sacraments generally necessary to salvation.

* Book v. ch. lvi. 8, 11.

The thing (*res*) bestowed in the Eucharist is not the Holy Spirit as He proceedeth from the Father; apart from the work and economy of the Son the Holy Spirit is not a source of salvation to the sons of men. "That which quickeneth us," as Hooker again hath it, "is the Spirit of the Second Adam, and His flesh that wherewith He quickeneth us. Our corruptible bodies could never live the life they shall live, were it not that they are joined with His body which is incorruptible, and that His is in ours as a cause of immortality, a cause by removing through the death and merits of His own flesh that which hindereth the life of ours." What is thus true of the sacraments is true also of the Word of God and the Church of God as the Divinely ordained means for the illumination of the intellect and the informing of the life. No other book can ever take the place of Holy Scriptures. No philosophy can ever be substituted for the Divinely revealed way of salvation; the Spirit as the Spirit of the Father animates nature, He inspires the poet, He makes wise a Plato or an Aristotle, but saving truth comes through the Eternal Word, whether as hidden in the Old Testament or as revealed in the New; it is as the Spirit of Christ revealing the things of Christ to the intellect and through them moving the heart, that the Holy Spirit makes wise unto salvation! We have here, let me say, the ground of the distinction between the inspiration of the poet, and the inspiration of the prophet, between the wisdom of this world and the wisdom that maketh wise unto salvation. No society, however good or philanthropic, can ever take the place of the Church as the body of Christ. It is not as the Spirit of the Father moving men to good, but as the Spirit of the Son working in and through the varied agencies and ministrations of the living Body of Christ, that the Holy Spirit educates and prepares the bodies and the souls of men for the life that is eternal. I repeat it then, that the procession of the Holy Ghost, not from the Father only, as the Spirit which animates all created things, but as proceeding forth from the Son as the Head of the new creation, and whose mission it is to carry on and complete the work which the Son has begun, is a truth worthy of a place among the fundamental verities of the Christian faith. Had the Latin Church proposed to itself no more than this by the addition of the *Filioque* to the Creed of Constantinople, it were an act worthy of all praise, for it is by the maintenance of such a principle alone that the incarnation becomes not a mere appearance, but an eternal fact.

There are those who hold that we are to rest satisfied with the assertion of the fact of the temporal mission; they would reconcile the difference between East and West by saying that the Latin Church in asserting the temporal mission of the Holy Ghost does not necessarily affirm the hypostatic procession of the Holy Ghost from the Son before all time. I wish with all my heart, (were it only for the sake of peace,) that I could so think; but I cannot. It were a dangerous thing to assume that the manifestations of the Godhead in time have no basis of reality in the eternal relations of things.* This, it seems to me, is to ignore the very principle

* "The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power, do all concur in every particular, outwardly issuing from that glorious Deity which they all are. For that which moveth God to work is Goodness, and that which ordereth His work is Wisdom, and that which perfecteth His work is Power. All things which God in their times and seasons hath brought forth were eternally before all times in God, as a work unbegun is in the artificer, which afterward bringeth it into effect. Therefore, whatever we do now behold, in this present world, it was enwrapped within the bowels of divine Mercy, written in the book of Eternal Wisdom, and held in the hand of Omnipotent Power, the first foundations of the world being as yet unlaied. So that all things which God hath made are in that respect the offspring of God, they are in Him as effects in the highest cause, He likewise actually is in them, the assistance and influence of His Deity is their life." Hooker, Book v., lvi. 6.

which the Nicene and Constantinopolitan Creeds were set forth to maintain; they teach, (if they teach anything,) that the economic relations of Father, Son, and Holy Ghost are not to be regarded, as the Sabellians would have it, accommodations to our weakness; appearances void of reality; but are based upon distinctions in the nature of Godhead itself, which are independent of and anterior to any relation to created being. This principle all the great teachers of the West unite in affirming. "The way in which God," says Albertus Magnus,* "reveals Himself in time to make His rational creatures holy, and unite them to Himself, necessarily presupposes that eternal act of self communication of God, by virtue of which the Holy Ghost proceeds from Father and Son." S. Thomas Aquinas says to the same effect: "The perfect way in which the Son and the Holy Ghost derive their essence from the Father is the primal ground and cause of the procession of the creatures from God. As the origin of the creation represents the perfection of the divine being only after an imperfect manner, so we are led back by it to the perfect type which completely includes in it all the Divine perfections, namely, the Son as the original type and pattern of the way in which creatures have their existence from God. And as all creatures owe their existence to the free goodness of the Divine Will, so this leads us back to ONE principle constituting the ground of every free communication of God. This is love; the *procedere per modum amoris* in the person of the Holy Ghost; the primal form of all communication of Divine Love. The *processio* is in this case not an act passing without the Divine Essence and giving birth to something different from God, but one which abides within the agent itself. The more perfect this act of spiritual procession, the more completely one and identical to that which proceeds forth with that from which it proceeds forth. Such acts of the Spirit are knowing and willing or loving, (*intelligere et velle*.) The more perfect the act of knowledge, the more completely is that which is known one with that which knows; the more perfect the love the more completely the object of love becomes one with that which loves. It is true that *voluntas* and *intellectus* are in God one and the same; but in the order of conception love that comes from the will certainly presupposes something received into the intellect, in order that it may be the object of love. Hence, the procession of the Holy Ghost presupposes the generation of the Logos. . . . The Holy Ghost is the mutual love between the Father and the Son; therefore the procession from both corresponds to the being of the Holy Ghost." I regard the position of the Latin theologians on this point as absolutely impregnable. Love to be perfect love must proceed from knowledge. Will without reason is simply blind fate; the argument is the same in substance as the great argument of Athanasius on the eternal generation of the Logos. If Athanasius could argue that the Logos must be eternal, otherwise the Eternal Father would have to be conceived of as without reason; *pari passu* the Spirit must proceed from the Son as well as from the Father, otherwise the Eternal Love would be love without knowledge of itself.

We are not then to think of the economic relations of the Godhead in time as introducing any change in the eternal relations, or as produced by anything like a temporary accommodation to human wants. As it were an impious thought to suppose "that the Father has ever ceased from generation," (for this would be to introduce the idea of time into the mystery of the relations of the Godhead, and to ascribe change to a nature which is unchangeable), so the procession of the Holy Ghost is not to be regarded

* Neander, Vol. iv., p. 463.

as a passing event which begins and ends with time; it expresses the abiding relation, which irrespective of time and economic relationship, the Holy Ghost bears to the Father and the Son. It is true, the eternal relationship is dependant for its *manifestation* on the conditions of time, but this very dependence itself bears witness to the reality which lies behind the temporal appearance. "If it was not safe, (I quote from Gregory Nazianzen,)* while the divinity of the Father was not yet acknowledged that the Son should be clearly proclaimed, nor while that of the Son was not yet revealed, that the Holy Ghost, (to use a broad expression,) should be imposed on us," we have in the very conditions thus imposed by the law of the economic mainifestation the explanation and ground of the difference between the old and the new Dispensations. The Holy Ghost, under the dispensation of the law, was limited and restrained in His operation because the fulness of the Godhead was not yet disclosed. He manifested Himself in Samson as a Spirit of power, or as a consuming fire in connexion with the giving of the Law; it was not however until the work of the Son was finished, and the manifestation of the whole counsel of God was made complete, that the Holy Ghost was able to reveal Himself in all the fulness of His hypostatical relationships, not as a Spirit of power only, but as a Spirit of wisdom and love.

The objection of the Greeks that the double procession divides the Godhead and introduces two principles into the Divine Essence, is based on a misapprehension of the nature of the relations between the Father and the Son, and their mysterious indwelling. If we could conceive of the Father *without* the Son, or of the Son *without* the Father; were the terms Father and Son where applied to the mystery of the Godhead not correlatives of each other, there might be force in the objection. But as in dealing with the relation which Father and Son bear to each other, it is not possible to separate in thought the one from the other, nor to conceive of the one without the other, so the spiration of Father and of Son is not divided, but is one spiration.†

Nor is it any objection to the Latin doctrine that "if the Filioque be true it follows instead of the reciprocal unity of Father, Son and Holy Ghost being every way equal, there is a proximity between Father and Son which the Holy Ghost has with neither of the two." Not so: for whatever be the nature of the relations upon which the distinction of Persons in the Eternal Trinity rests, it does not affect the absoluteness of the Essence which belongs equally and necessarily to all. The inequality of order by virtue of which the Father is first, and the Son is second, and the Holy Ghost is third, does not relate to *time*, for the three are equally Eternal; nor to *nature*, for this is the same in all the Three Persons; there is but *one Essence*, subsisting under a threefold *τρόπῃς ὑπάρξεως*.

I cannot, without going far beyond the limits proposed to myself in this paper, pursue the theological argument at greater length. Permit me, however, to call attention before I close, to what (regarded in the most favorable light,) is the weak point of the whole Greek position: it assumes at the outset, what never can be proved. It is claimed by the Greeks that the wording of the Nicene formula is taken *literatim et verbatim* from S. John, xv. 26. Granted! But does the *ἐκπορεύεται* there spoken of refer

*Orat. xxxvii, Tome i, p. 889.

†Hooker, in his own inimitable way, thus defines the relations (Bk. V. ch. lvi. 2): The Persons of the Godhead, by reason of the unity of their substance, do as neccssarily remain one within another, as they are of necessity to be distinguished one from another, because two are the issue of one, and one the offspring of the other two, only of three one not growing out of another.

to the *temporal* or to the *Eternal* procession? Has it to do with the communication of the Divine Essence, or with the manifestation of the Holy Spirit in the work of human redemption? Modern interpreters are, for the most part, of the opinion that the *ἐκπορεύεται* is to be taken *historically* not *ontologically*. "The *ἐκπορεύεται*, says Stier, (and DeWette and Luthardt agree in the opinion,) taken in connection with the preceding *πέμψω*, shows that we have not to do here with the Eternal relations in the Godhead, but with the mission of the Spirit to the Apostles." If (and it is an open question whether it does or does not) the *ἐκπορεύεται* does not refer to the "*immanent subsistence-relation*," but to the temporal mission, then the whole argument of the Greeks, as based upon it, falls to the ground, and we are brought face to face with the question (which is the real question at issue), has the temporal manifestation any basis in the Divine Essence itself, or is it like the baseless fabric of a dream?

Nicene Theology, to sum up in few words the conclusion at which we have arrived, would appear to have accomplished its mission in fixing for all time the nature of the hypostatic relation between the Father and the Son; it was left to the Western Church to define with equal exactness the hypostatic relations of the Third Person to the First and Second, and so give the finishing stroke to the stupendous work. Greek Theology began to decline with the decline of the Empire; it only boasts one name* of note since then. With Charlemagne in the band, a new era began in the West. How resplendent the list of names from the time of the English Alcuin down to our own Beveridge: Ratramn of Corbie; Anselm of Bec; the two St. Victors; Albert the Great; Thomas Aquinas; Lancelot Andrewes—all defenders of the procession of the Holy Ghost from the Father and the Son. To these defenders of the faith we owe, in the West, a debt of obligation never to be forgotten; for myself, I confess that in this one point of the Filioque, I am in entire sympathy with them.

"Par Majestas Personarum,
Par potestas est Earum,
Et Communis Deitas;
Tu procedens a duobus,
Cœqualis es ambobus,
In nullo disparitas.

Quia tantus es et talis
Quantus Pater est et qualis
Servorum humilitas
Deo Patri, Filioque
Redemptori, Tibi quoque
Laudes reddat debitas!"

ORIGINAL SIN AND THE SACRAMENTAL PRINCIPLE.

BY MALCOLM MC COLL.

It was one of the fundamental errors of the leaders of the Reformation on the Continent that they utterly denied that man "trailed" any "clouds of glory" from his heavenly home. They taught that the Fall vitiated human nature at the very core, making it altogether corrupt, so that God could find nothing in it but what was abominable and hateful. That this is no exaggeration of their teaching a few quotations will show:—

"Let us" says Calvin, "grasp this unquestionable truth which no opposition can ever shake, that the mind of man is so completely alienated from

*John Damascene: "the last original dogmatic production of the Greek Church." (Neander. Hist. of Dogma, vol. 2, p. 430.)

the righteousness of God, that it conceives, desires, and undertakes everything that is impious, perverse, base, flagitious; that his heart is so thoroughly infected by the poison of sin that it cannot produce anything but what is corrupt; and that if, at any time, men do anything apparently good, yet the mind always remains involved in hypocrisy and deceitful obliquity, and the heart remains enslaved by its inward perverseness. . . . In vain do we look in our nature for anything that is good.”*

Again:—

“Everything in man, the understanding and the will, the soul and body, is polluted. . . . Man is, of himself, nothing but concupiscence.”†

Again:—

“Man cannot be excited or biassed to anything but what is evil. If this is so, there is no impropriety in affirming that he is under the necessity of sinning.”‡

This goes the whole length of making God the author of evil. And Calvin does not shrink from that terrible alternative. He scouts as a miserable evasion the idea that sin takes place by the permission of God, and not by His active volition. He affirms that neither wicked men, nor even the devil, “can do anything but by the secret will of God.” And he quotes, as illustrations in point, the “lying spirit” in the mouth of Ahab’s prophets and the incest of Absalom.|| “Man,” he says, “by a just impulse of God does what is wrong.”§

Melancthon and Zuingli use the same language as Calvin. The former maintains that the virtues of good heathens, the constancy of Socrates, the chastity of Xenocrates, the temperance of Zeno, were not virtues at all, but “must be considered as vices;”¶ and that, in fact, “all the works of men and all their endeavours are sinful.” He too, like Calvin, accepts the full consequences of his premisses, and does not scruple to make God the direct author of sin, citing, by way of illustration, the adultery of David, which he maintains was inspired by God, yet without sin.* Zuingli uses the same illustration, and for the same purpose. God, he says, is “the author, mover, and impeller” of the sins and crimes which men commit.† Beza maintained that God actually creates a portion of mankind for the express purpose of making them his instruments in working evil. He does not merely suffer them to do wrong, nor merely rules the event; He literally incites, impels, moves and governs them in the execution of their wicked designs.‡ It followed, of course, that man had really no free will properly so called, and both Calvinists and Lutherans accepted, without hesitation, that corollary from their doctrine. Yet, with singular want of

* Instit., lib. ii., c. 3. § 19. The title of this chapter is *Ex corruptis hominis naturâ nihil nisi damnabile prodire.*

† Ibid., lib. ii., c. 1, § 10.

|| Ibid., lib. i., c. 18, § 4.

‡ Instit., lib. ii., c. 3, § 5.

§ Ibid., lib. iv., c. 18, § 2.

¶ “Non debent pro veris virtutibus sed pro vitiis haberi.” *Loc Theologici* p. 22.

* The passage is so coarse that I must leave it in its Latin disguise: “Quod Deus facit libere facit, alienus ab omni affectu noxio, igitur absque peccato, ut adulterium David, quod ad auctorem Deum pertinet, non magis Deo sit peccatum quam cum taurus totum armentum incendit et implet.”

† “Unum igitur atque idem facinus, puta adulterium aut homicidium quantum Dei auctoris, motoris, impulsoris, opus est, crimen non est, quantum autem hominis est crimen ac scelus est.” *De Provid.*, c. vi. I cannot conceive any doctrine more utterly subversive of morality than this.

‡ “Sic autem agit (Deus) per illa instrumenta, ut non tantum sinat illa agere, nec tantum moderetur eventum, sed etiam incitet, impellat, moveat, regat, atque adeo, quod omnium est maximum. et creat ut per illa agat quod constituit.” *Aphorism*, xxii.

logic for so logical a mind, Calvin asserted that God was angry with His creatures and intended mischief against them for sins which they were predestined and created to commit, and which therefore they could not possibly have helped. "No man can contemplate himself," he says, "and seriously consider his own character without perceiving that God is angry and at enmity with him; and consequently he must see that he is bound anxiously to find some method of appeasing Him."*

The Lutherans took much the same view of the Fall as the Calvinists, though they rejected the Calvinistic theory of Predestination. They held that the Fall actually deprived man of an essential part of humanity, and injected a certain evil substance into his nature. The image of God was not merely marred, but absolutely extinguished, and the image of the Devil—a positive element of evil—was substituted in its room.† In propagating such a view Luther is certainly open to Moehler's censure, that he "here touched on the borders of Manicheism, if he did not actually overstep the frontier." Having thus reduced man to what Hallam calls "a degraded Caliban,"‡ Luther invented the figment of an imputed righteousness—a cloak, not a cure, for the sores of humanity. "God," he says, "sent His Son into the world, and laid upon Him all the sins of all men, saying, 'Be thou Peter, that denier; Paul, that persecutor, blasphemer, and cruel oppressor; David, that adulterer: be thou that sinner that ate the apple in Paradise; that thief which hung upon the Cross; in short, be thou the person who has committed the sins of all men. See, therefore, that thou pay and satisfy them.' . . . Therefore where sins are seen and felt they are no longer sins."|| To say that faith without works was dead and unprofitable he pronounced "a devilish and blasphemous doctrine," and accordingly his reverence for the Bible did not prevent him from denouncing the Epistle of S. James as "an Epistle of straw."

It is the natural tendency of all reformers to bend, by the force of the recoil, towards the opposite extreme to that from which they are escaping. While, therefore, we repudiate the doctrines of the Continental Reformers, we may make allowance for them personally, and charitably put down to the circumstances in which they found themselves, rather than to any moral obliquity in themselves, opinions which strike at the root, not of Christianity alone, but of Theism altogether. At the same time we cannot be too grateful that their peculiar views on the Fall and Redemption of Man have, after all, left so little taint on our own Anglican theology. They have, indeed, to a considerable degree, stained the imagination of a large portion of the community, and I am persuaded that if we could trace the popular objections to the Athanasian Creed back to their source, we should find that they arise not so much from anything in the Creed itself as from foreign ideas imported into it from Calvinistic and Lutheran theology.

Discarding that theology, therefore, let us consider very briefly what is really meant by the doctrine of the Fall. "For," as Coleridge truly observes, "without just and distinct views respecting the Article of Original

* Instit., p. iii., c. 22, § 7.

† Moehler's 'Symbolism,' translated by Robertson, pp. 77-88. Moehler quotes the following opinions of Luther on this subject:—"It is the nature of man to sin; sin constitutes the essence of man; the nature of man, since his fall, is become quite changed; original sin is that very thing which is born of father and mother." "The clay out of which we are born is damnable; the fœtus in its mother's womb is sin." "Man, as he is born of his father and mother, together with his whole nature and essence, is not only a sinner, but sin itself." These extravagant and horrible opinions find no place in the theology of the leading Lutherans of our day. See Muller 'On the Christian Doctrine of Sin,' *passim*.

‡ Hist. of Lit., iii., p. 284.

|| Comment. on Gal., c. iii., verse 13.

Sin it is impossible to understand aright any of the peculiar doctrines of Christianity.”*

I have already referred to that law of human character which made it necessary that man should be created with a will in a state of imperfect development, but capable of self-determined fixity in one of two moral conditions. We are not to suppose, however, that Adam's will before the Fall was in a state of simple neutrality. It is the teaching of the Church that, in addition to that aggregate of natural endowments which we possess in common with him, and which constitute the integrity of human nature, our First Parents possessed a gift of Supernatural Grace, sufficiently powerful to sway the will in the right direction, but not strong enough to interfere with its essential freedom. On man's disobedience this supernatural endowment was withdrawn; not necessarily by way of punishment, but rather, perhaps, because it would be hurtful to him in his fallen condition. For, according to the common proverb, “What is one man's meat is another man's poison;” the food that nourishes and invigorates the healthy may prove fatal to one that is sickly. Adam, by his transgression, severed his will from that of his Maker, and started aside into the isolation of self-assertion; consequently he became incapable of direct communion with God, and was therefore banished from the Divine Presence, lest the “flaming sword” should destroy him. “For our God is a consuming fire;” and necessarily so to all who are ungodly. We may see a parable of this impressive truth in the incident of the Burning Bush on Horeb. The Bush “burned with fire, and the Bush was not consumed. But the moment Moses “turned aside” and approached the flame of the Divine Presence, he was warned off instantly, urgently. “Moses! Moses! Draw not nigh hither.” Why was this? Because God is necessarily “a consuming fire,”—as Moses afterwards calls Him, probably with reference to this very incident,—to everything which is antagonistic to His nature. There is nothing antagonistic to him in the productions and operations of Nature—“He hath given them a law which cannot be broken,” and therefore they can bear contact with His Presence and not be consumed. But in the best of men there is an element of selfishness,—that is, of opposition to the Divine Nature, which is absolutely unselfish. Therefore God deals mercifully with us, as he dealt with Moses of old who desired to see His glory. “Thou canst not see My face; for there shall no man see Me and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock, and I will cover thee with My hand while I pass by; and I will take away My hand, and thou shalt see My back parts; but My face shall not be seen.” Such is the condition of humanity now. It is in “a clift of the rock,” covered with God's hand, and beholding “the back parts” of His passing glory, but not daring as yet to look on his surpassing beauty, lest the vision, like Semele's, should consume it. For, as there may be what Milton calls “darkness from excessive bright,” so it is possible that in our present condition the Beatific Vision, which makes the happiness of saints and angels, might fill us with intolerable pain. Even the contemplation of earthly beauty is sometimes felt to be painful. Sir John Herschel tells us that when he saw Sirius coming on in all its glory he was obliged to turn away from his telescope and shut his eyes on the beautiful sight. And so the promise to “see the King in His beauty” is only to those who are “pure in heart,” and who are privileged her eafter to “look upon the land that is very far off.” Here

* “Aids to Reflection,” p. 215

we must be content to "see through a glass darkly," and adore behind a veil of sacramental agency.

On Adam's fall, then, the "Donum Supernaturale" was withdrawn, for by his transgression man had closed up the avenues through which it acted. He had altered, so to speak, the centre of gravity in his constitution, and disorganized his whole system. The unity of his complex nature was broken, for its ruling principle, the will, had broken loose from the attraction of the Sun of Righteousness, and become the slave of every passing influence. Humanity still remained in its integrity, nor was any substantive element of evil introduced into it. And yet a great change had passed over it. It "became subject to vanity." Its affections were perverted from their proper objects, the spiritual faculties were therefore starved of their proper nutriment, and their development was consequently arrested. They were feeble, emaciated and dwarfed, and had not strength sufficient to resist the earthward attraction of the senses.

Christ came to reverse this downward attraction. He came to be "the Way, the Truth, and the Life," that is, to place humanity in connection with a new object of attraction, and in communication with a new source and principle of life. The old channels had been dammed up by man's sin; the old trunk had become well nigh sapless, and was hastening to decay. Therefore a New Head of our race appeared as the True Vine on which the members of the Old Man might be engrafted, and from which they might derive spiritual nourishment. "As in Adam all die, even so in Christ shall all be made alive." How did all men die in Adam? Was it not by deriving from him a perverted life? How are they to be made alive in Christ? Is it not by receiving from Him the germ of a perfect life, which, if they do not resist its influence, will so leaven their old nature that it will become gradually transformed into the image of the Second Adam? The remedy must cover the disease; the Redemption in Christ must be commensurate with the Fall in Adam; else the Gospel is a fiction and Christianity a dream. From the First Adam we inherited a depraved life: the fact must be admitted even by those who refuse to admit its cause. It is with no heritage of *imputed* ills that we are born, but with a very real perversion of our natural faculties; and it is by no figment of an *imputed* righteousness that we are to be saved, but by a veritable participation in the Redeemed Humanity of our Incarnate Lord. We are to be made, and not merely accounted righteous. Unless we admit that we are really and actually partakers of Christ's Humanity, partakers in a sense as real as our participation in the corrupt humanity of Adam, a great deal of the language of the New Testament becomes irrelevant and misleading rhetoric. What is the meaning of the antithesis, which runs through S. Paul's Epistles, between the First Adam and the Second, the Old Man and the New, unless we are to understand that each is a fountain-head of humanity—the one, of the humanity which fell in Eden, the other, of the humanity which triumphed on the Cross?

Now our connection with fallen humanity is an organic connection; the First Adam has passed on his own injured nature to all his descendants. If, then, the Son of God became incarnate that He might be the Second Head of our race and infuse a supply of new life into our impoverished nature, does it not follow that our connection with Him must be organic too? How else could we be "members of Christ," as our Catechism says all Christians are? And the Catechism merely follows the still stronger language of S. Paul, who compares the connection between Christ and his members with that between Adam and his wife, who was made "bone of his bone and flesh of his flesh." The baptized, he says, are "limbs of

Christ's Body, (growing) out of His flesh and out of His bones." He asserts the same doctrine in another way in his great chapter on the Resurrection of the body. "The first man Adam was made a living soul; the last Adam was made a life-giving (*ζωοποιῶν*) spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the Second Man is the Lord from heaven. As is the earthy, such are they also that are earthy. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." S. Peter does not hesitate to say that Christians are made "partakers of the Divine Nature;" and our Lord Himself conveys the same idea under the image of the Vine and its branches, and still more emphatically in that wonderful Sacramental discourse recorded in the sixth chapter of S. John's Gospel. He calls Himself "the Bread of life," "the living Bread which came down from heaven." And then more plainly, "The Bread that I will give is My Flesh, which I will give for the life of the world." And when His hearers questioned the possibility of such a gift, He repeated His assertion with solemn asseveration: "Verily, verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood *hath* eternal life, and I will raise him up at the Last Day."

I dare not explain away these solemn words. I must believe that they contain some deep meaning; for it is incredible that our loving Saviour would have permitted Himself to indulge in misleading rhetoric. He saw that His very strong and solemn language was liable to be misunderstood—that, in fact, it was misunderstood by the bulk of those whom He was addressing. But he had not to think of them alone. Numberless generations yet unborn were in His thought, in whose ears these words would sound as the glad tidings of a life from the dead. Like His own Incarnation, it was the lot of the doctrine on which He was insisting to be "set for the fall and rising again of many in Israel, and for a sign which should be spoken against." But not one jot or tittle of that doctrine would He explain away. Rather than do so He was willing to risk not merely the desertion of the offended multitude but of His own small band of disciples. "Will ye also go away?" They did not, for they acknowledged that His words were "the words of eternal life." But the question clearly implies that He would have preferred their forsaking Him to the alternative of watering down the "hard saying" which had offended and repelled the multitude.

With such an example before me, I dare not trifle with our Lord's emphatic words. I will not presume to say that they are metaphorical, seeing that Himself pointedly declined to admit any such interpretation of them when the people of Capernaum challenged them. But if not metaphorical, what are they? Our reason revolts against their apparent meaning, and we may be tempted to ask, with the puzzled multitude,—“How can this man give us His flesh to eat?” Our Lord Himself has supplied the answer. His words were true, and had a most real meaning. But they were not to be understood in any gross materialistic sense. “It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.” In other words, when He spoke of giving His Flesh and Blood as the food of His people, He did not mean by flesh and blood anything that the bodily senses could apprehend or a chemist could analyze into its elements. In that sense our Lord's Flesh and Blood are certainly not present either in the Eucharist or elsewhere. It is true that He called on His disciples to testify to the reality of His “Flesh and Bones” after His Resurrection. True also, that

the Fourth Article asserts that "Christ did truly rise again from death, and took again His Body, with flesh, bones, and all things pertaining to the perfection of man's nature; wherewith He ascended into Heaven, and there sitteth until He return to judge all men at the Last Day." But it is evident that whatever is meant by the Flesh and Bones of our Lord's Resurrection Body they are generically different from our flesh and bones. What we call flesh and bone is simply a consolidation of certain gases which may be resolved into their original elements; and then they cease to be flesh and bone. But while they remain flesh and bone they are subject to decay, and the ceaseless waste of tissue requires to be repaired by the assimilation of congenial nutriment. Therefore, a body of such flesh and bone as we have any experience of cannot subsist without food; nor can it pass through material substances, such as a closed door, nor mount up into the air contrary to the law of gravity, nor become visible and invisible without apparent cause. But our Lord's Body did all this. It is incorruptible, and therefore needs no food. It passed repeatedly through a closed door.* It ascended through the air in a manner contrary to all the known properties of the human body. It appeared suddenly, and as suddenly vanished out of sight. Even before His Resurrection our Lord's Body appears to have possessed properties which ours do not possess, or possess only in germ. He walked upon the waves, and gave Peter power to do so till his faith failed him. He made Himself invisible on more than one occasion when His enemies were about to seize Him; and He was transfigured on Mount Tabor. This seems to show that His Body was in Its essence always a spiritual body. So that It could be emancipated at will from the laws of matter, and could retire within the sphere of spiritual laws. Of course His absolute sinlessness, and the union of His Sacred Humanity with His Divine Person, must always have made a certain difference between His Body and those of ordinary men. But sin, with its consequences, does not belong to the integrity of human nature, though it suppresses the natural development of our bodies, so that they cannot realize their perfection without the violent dissolution which we call Death. But surely the properties of the spiritual body are even now latent in our mortal frame, and, but for sin, might show themselves independent of the laws of matter, as our Lord's Body did occasionally before His Resurrection, and normally after that event.

When, therefore, the Fourth Article affirms that "Christ did truly rise again from death, and took again His Body, with flesh, bones, and all things pertaining to the perfection of man's nature, wherewith He ascended into Heaven," it does not follow that the phrase, "His body, with flesh and bones," connotes the same thing as it does in the case of our bodies. In fact, it cannot do so; for flesh and blood cannot inherit the kingdom

*Dr. Vogan ("The Doctrine of the Eucharist," pp. 558-560) denies this. He admits that our Lord's sudden appearance, "the doors being shut," and His sudden invisibility, were miraculous; but he maintains that in each case the subject of the miracle was not our Lord's Body, but in the first case the material substance of wood, and in the other the circumambient air. "We can suppose that by His divine power the doors opened of their own accord for his admission." A body will disappear to one if the rays of light from it be intercepted, or if he will even close his eyes. And He who could 'still the raging of the sea' could also change or suspend the properties of the air, so as to prevent his person from being seen through it." That is to say, instead of our Lord's Body being supernatural, and therefore independent of the laws of matter, He possessed some talismanic Sesame which could open closed doors and close the open eyes of the multitude. By a parity of reasoning, Dr. Vogan would hold that our Lord ascended from Mount Olivet in an etherial balloon. I do not consider it necessary, nor would it be reverent, to discuss puerilities of reasoning like this.

of God, neither doth corruption inherit incorruption." Our Lord's Body possesses, of course, "all things pertaining to the perfection of man's nature." They belong to the region of decay and death, and therefore our Lord has them not. The terms may express the nearest approach which our minds can now make to the conception of a spiritual body; but they cannot be pressed literally without violence both to Holy Scripture and to right reason.

What, then, did our Lord mean by saying that He would give His Flesh and Blood for the food of His people? I admit that His words were, in a sense, figurative; but they were figurative only in the sense in which all human language is figurative when it attempts to deal with the realities of the spiritual world. They were figurative because they expressed less, not because they expressed more, than He intended to convey. "It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." That is to say, even in material things it is not the gross mass of material particles that "profiteth," but that inner essence which is too subtle for the apprehension of the senses and which eludes all the skill of science. A chemist can take any organised body, from that of a man to that of an acorn, and separate it into its component parts; but the principle of life escapes in the process, and he cannot restore it with all his science. He can make, unmake, and remake a crystal; but he cannot make a blade of grass, nor restore its vitality when it has fled. The lisping infant knows why a blade of grass grows just as well as the wisest philosopher. "It is the spirit that quickeneth." All things that live have their root in a spiritual cause, and that cause, in its last analysis, is God. "In him we live, and move, and have our being," and apart from Him there can be no life. In this sense the whole universe of life may be said to feed upon its God, and it is a glimpse of this truth which has given such vitality to Pantheism through all its manifold phases.

[To be continued.]

From Church Quarterly Review.

SUNDAY-SCHOOL AND LENDING-LIBRARY LITERATURE.

[Concluded.]

Mrs Sherwood seems to have been one of the first to discover the art of writing for the poor from their own point of view, not sentimentalizing about them. *Susan Gray*, the book with which she began, is what would now be called sensational—the story of the temptations of a young seamstress by a man in the rank of a gentleman. She runs away from the mistress, who had purposely left her unprotected, is caught in a thunder-storm and dies of the wetting. The descriptions of Ludlow and of the surroundings are written with that grace of simplicity which made Mrs. Sherwood so successful. It appears by her life that she had no idea that it would be taken up as a religious tale for the poor; she simply wrote it under the compulsion of the imagination, and sold it to a local bookseller before she went to India, and then returned after many years to find it immensely popular. This led her to write other tales for the poor, with plots of a more desirable style. None were devoid of talent, and most had a certain sort of pathos, which only suffered by being too often repeated. Two of her stories—*Henry and his Bearer* and *Lucy and her Dhaye*—were the male and female counterparts of one another, both turning on the child's long-

ing to send the Gospel back to the much-loved Hindoo attendant. A third *Emma and her Nurse*, was much the same thing in an English dress, but it had a charm to a child reader in the minute account of the little lady and the awe-struck village girl in the great mansion, veiled and only inhabited by the nursery establishment since the death of the lady of the manor.

Mrs. Sherwood's doctrine was of a strange shifting description, and thus the religious part of her books was not to be depended upon. People used, however, in the days of dearth of all easy religious literature, to have her stories, and others of the same tendency, in their nurseries and schools. Some were excellent. Nothing could be said against a selection from them, and there are some which we recollect with pleasure to this day, though what pictures they had! Woodcuts were expensive luxuries then, and the illustrations in children's books were almost as hard worked as the portraits in the *Nuremberg Chronicle*; and after we had learnt to accept one big-headed boy in a monkey suit all over buttons as good Charlie being instructed by his uncle, we met him again as wicked Dick mocking his grandfather. Wherever there was a missionary story there appeared the same black man kneeling before a clergyman in gown and bands, with a book in his hand, which he is apparently presenting to the negro. (Though, by-the-by, these pleasing incongruities are not yet gone by. This very Christmas we encountered Cinderella and her prince in stage mediæval costumes, being married by an English bishop in lawn sleeves.)

Three books on the Commandments, *The Week*, *The Guilty Tongue*, and *The House of the Thief*, stand out in our recollection as having conveyed distinct ideas of duty. One or two of Charlotte Elizabeth's were also very worthy, but, going back to our own childhood, we are quite sure that we imbibed a great deal from this our Sunday literature, that was never suspected by those who provided it, and that required correction by definite teaching. We say this, because we wish to impress that the doctrinal tendency of such books is not so unimportant as people are apt to think when giving them to the young and partly educated, and we think it quite possible that the Dissent into which young people trained in Church schools used to lapse twenty or thirty years ago, was rendered attractive, not only by their awakened spiritual needs, which then the Church system was not expansive enough to satisfy, but by the whole drift of their reading, which made conversion, whether through Church or meeting, the paramount matter of importance.

All these agencies for spreading good books have always been liable to one fatal, though amiable error. The really able start them with clever and valuable works in their way, not without literary value, and with a power and force of application which renders them like the best hymns, common to all. But these are sure to be swamped in a marsh of imitators, the good by the goody. There is a fatal leniency to "what can do no harm and is on the right side,"—written "by a very deserving person, either in great need," or "who would be so much pleased." So weakness is accepted, and "the right side" is represented by writings of limited views, which give nothing but its lower and feebler border.

So the Tract Society, we fear, forgot the salutary sternness with which a member in the olden days denounced before the author's face a tract as "a very poor thing indeed." It came to deal in an endless and proverbial supply of small children who accosted strangers with "Are you a Christian?" of ladies in white feathers one day on horseback, and white feathers on their hearses on another; of consumptive young ladies and gentlemen, and little boys and girls who so uniformly died as to lead to a con-

viction that it was very dangerous to take to early piety. Most young people do like the contemplation of melancholy, and delight in dreaming of the breaking of blood-vessels and slaughter of little children, in widows in their weeds, with bright locks escaping when at play with their children, and in young widowers embracing the babe that has cost them so dear, and the gratification of these tastes diluted the fiction of the Tract Society; while its tracts themselves, sown broadcast in strange places, may here and there have done good, but in general have excited antagonistic feelings. They had the fault of being almost all aimed at conversion, rather than at subsequent building up, and they somewhat travestied S. Paul's determination of the only thing he would "know" in his preaching, not seeing that what should always underlie all teaching, should not be constantly and even tritely overlaid. So most of these little books were either beginnings or endings, conversions, or death-beds, and the practical effect came to be, that the second generation, after avoiding the fatal effects of infant conversion, thought themselves at liberty to amuse themselves as they pleased, without any attention to devotion, until they should "get religion" like an infection. Miss Simpson's Yorkshire experiences among farm lads, as detailed in *Ploughing and Sowing*, show several instances of this frame of mind.

The secular books of the time were the *Penny* and *Saturday Magazines*, which were eagerly relished by young artisans, and by young people of any education. Many of us still look back to the pleasure their admirable papers gave us, such as those on the *Robin Hood Ballads* and the *Nibelungenlied*. But the country labourer was not educated enough to care for them, and, indeed, the first notes of the movement for his advancement were sounded so defiantly as to fill with alarm and hostility those with whom his training rested. The fallacy of education without religion was manifest enough to them, and they appealed to experience in favour of religion without education; or, rather, with only just enough to read the Bible and Prayer-Book. They failed to fathom the ignorance and misapprehension of their average scholar, and did not see how much his religion wanted intelligence; while, as to those of higher ability, it could only be exceptional saints who would only feel the narrow bounds assigned to their minds suffice them. It would have been wiser sooner to have seized on the Mechanics' Institute and the popular science lecture, and to have wakened the village school into more intelligent teaching, instead of keeping writing an "extra," lest girls should write to their sweethearts, and making needlework the aim and end of the school-girl's existence. After all, however, it was rather the elderly Ladies Bountiful who erred in this respect, and who had really seen good servants and housewives grow up under the *régime*, to whom needlework was the most valuable acquisition brought from school.

The younger clergy and the younger ladies were anxious to take up the cultivation of the intellect at the same time as that of the soul, but they had no tools to work with until the days of training schools. One master, in a remote country village, we confess, was heard, about twenty-five years ago, explaining the slides of a magic lantern: "This, my dear children, is the howl, the king of birds, so called because he is the only bird what can look at the sun without winking;"—deceived, we suppose, by the regal looks of the great eagle-owl.

In general, too, it was found that though the brighter village children, girls especially, eagerly listened to the small explanations of geography, grammar or history made to them, it was but writing on sand when taught in this amateur way. There was nothing to keep it up at home or abroad, in school or out, no associations to give it reality, and it was not remembered from week to week; being, indeed, viewed by mistress and mothers

as the lady's fancy, interrupting more useful things, and "not fit for poor people."

Meantime there was a great accession of excellent matter for the reading to and of the children. Their intellectual capacity had been gauged at last, and by the people who had literary talent and discrimination, and wrote in the thought of the great purpose ever with them, but without obtruding it.

About 1840 there began, under the auspices of Mr. James Burns, then a member of our Church, that issue of little books, life-like as the best of the Tract Society, and avoiding the didactic parents who had begun to appear in S. P. C. K. books, making children a judicious speech of a page long, when the very best cottage mother of real life would have merely used the more striking eloquence of "the stick." Now, the mothers in the *Apple Tree* (ominous name), *The White Kitten*, *The Red Shavels*, and the like, were not at all above the average cottage woman. When Bill was found with a surreptitious apple in his pocket, "father" takes him out of "mother's hearing," and executive justice follows. The overworked mother in *Margaret Fletcher*, whose children on hot summer nights tumble out of bed, and roll about the floor crying, sends her daughter to be little maid at a small public house, just as mothers do, simply to get rid of one hungry mouth, and then freely confesses that it is a bad place for a girl. The young lady who comes as a stranger even makes a mistake as to who ate the jam, and the mother's indignation is rough and motherly, until the real lady of the school comes home, and character overcomes the force of supposed circumstantial evidence.

There were very useful little books of conversational teaching, too, upon the Prayer-Book, the Burial Service, &c., which we are sorry to miss from the lists, for they were useful to read with younger classes. *Conversations on the Church Service* and *Conversations on the Saints' Days* were very useful in the same way; indeed, we do not think the last have been equalled, for a tender poetry of dealing with the spirit of the day, being often either the *Christian Year* or Dr. Newman's *Sermon* reduced into easy language.

High thoughts in plain words were the characteristic of much of this literature. *Conversations with Cousin Rachel* has the *Christian Year* for the fifteenth Sunday after Trinity beautifully simplified, so as to read like one of Mrs. Barbauld's prose hymns. Bishop Wilberforce's little classic of *Agathos* likewise belonged to this period, and so does an anonymous story called *Ivo and Verena*, a sort of La Motte Fouqué for children, not exactly an allegory, but a story of the dawn of Christianity in the North.

There were two Magazines started at this time: *The Penny Post* and *The Magazine for the Young*. The first was intended to be an improved *Cottager*; it is still flourishing, but it has somehow missed of the function of supplying cottage reading. It has become too archæological, and not simple or practical enough to interest country poor; the type is too small, and the whole seems to suit more with the class who ask small and curious questions on the dedications of churches and the histories of obscure saints. There is almost always a little allegory in it, and the serial stories seem to be always about the great rebellion. We cannot fancy a labourer after his day's work caring to sit down and read it; but it has its own field among a somewhat more cultivated class, who have acquired what it is the fashion to call Catholic tastes.

The Magazine for the Young was better adapted to the purpose it undertook. The papers in it were so excellent of their kind from the first that many of them have been republished. We think, however, that after the

first ten or fifteen years, it was allowed to drift a little out of the school-child level, and to have more than a due proportion of young ladies and gentlemen, though all were thoroughly clever and sensible stories. We are very sorry that the rage for illustrations has led to this little book being supplanted by others, which, to our mind, are far from equalling it in ability, so that 1875 saw its last number, after a course of thirty-three years of well-sustained excellence.

To review the literature of this class for these thirty-three years would be impossible. We have pointed to the principal sources, and we will now try to classify the kind of reading they provide.

First, however, we must observe that there is a great change as to the power of reading. The exceptions are now those who cannot read. Girls have seldom left school for many years past without being able to read well, and boys, though the vocal performance may be as bad as possible, can read enough to be able to understand the meaning of a paragraph in after life. The intelligent ones will eagerly read anything that interests them; and on the other, that patient steadiness which would toil through a long book in long words, as a serious solemn task, has nearly vanished from all classes alike. If we wish to catch the attention of the many, and give them pure examples from an undefiled well, we must make it as attractive as the undesirable literature in flaming covers which is poured on them, or the serial tales in cheap and inflammatory newspapers.

For this reason we are glad of the recent requirement of the Code for Elementary Schools, that a classical piece of English poetry should be repeated and explained, since this becomes the key to much language, cultivates the taste and prevents absolute want of comprehension from barring the way to all but the idlest and most easy reading. Still too much must not be expected—masters and mistresses and pupil-teachers, who are exerting their minds all day, should hardly be blamed if they are too wearied for “self-improvement” in the intervals, and though it is easy to say that a good walk or a little household work would be the best thing for the young woman, she can seldom walk safely out of school hours in the winter, and there often is no domestic business for her to do, especially by candle-light. And if she be harassed and inclined to work her brain overmuch about her examination, or troubles about her pupils, needlework leaves the thoughts free for perplexities, while a wholesome and moderately interesting story diverts the mind much more effectually. Indeed the female readers can hardly be expected to read for intellectual self-improvement's sake. A girl with a true thirst for knowledge is very rare, and there is nothing to awake it or keep it up in women of the lower and lower middle-classes. All that even well-taught young women of the dressmaker and artisan degree are likely to care for is, what is either “interesting” or “sweetly pretty;” but it is quite possible so to cultivate and refine their tastes as to make them dread and turn aside from low sensational reading, and by tales and poetry, the kind of pathos and sentiment that they can relish, to make them love what is pure, devout, and noble, and to set high-minded and elevating examples before them. The good ones, too, will read directly religious books, some as a duty, and others as a pleasure.

Lads, on the other hand, who have some intelligence and ambition, especially if put to trades that only occupy their hands, often do like instructive reading, and will pursue it in after life. They need a full supply of such books as may so preoccupy them that they need not go for excitement or for information to literature where they would get it intermingled with attacks on their faith and principles.

It is of no use to try to keep exclusively to books written for any class in these days. The savour of condescension in such books is very distasteful to those for whom they are meant, and considering that almost every book that has any name or fame soon comes within their reach, it is better to provide them with whatever is really and intrinsically good, without going into the minutiae of agreement with our own opinions. If these are freely conceded, they are more likely to trust those who withhold from them what is really mischievous or degrading, and what no one ought to like. Books with much slang in them, with a poor weak style of sentiment, and such as indulge in the repetition of bad language in conversation, even where the moral is not amiss, should, however, be excluded. Whatever tends to exalt, purify, and refine the ideas of courtship and marriage is likely to be valuable. The horror with which the last generation looked on novel-reading left young girls to the very poorest and most unwholesome sentiment on the subject that most excites them, and good sound examples, even in a higher rank than their own, is more likely than anything else to improve their tone and raise their ideal. Such novels as Dinah Muloch's *A Noble Life*, Mrs. Gaskell's *Mary Barton*, some of Lady Emily Ponsonby's best, and the like, are really desirable reading.

Delicate, humorous character-drawing is not appreciated without a very different amount of cultivation, sometimes not then. Some people do not care for close portraiture of the Austen school, but want what feeds their imagination and takes them out of themselves, and the love of exact delineation is much more frequent in the upper classes than the lower—and, reason good, they find themselves described from their own level and point of view, whereas no writing about or for a shop-girl or dressmaker can be other than at the very best patronizing, often satirizing, and with about as much truth as a foreigner's delineations of natives, and we all know what they are. Therefore we believe a sensible story of a lady by a lady likely to be twice as useful to a maid as the lady's endeavour to portray an ideal maid.

The so-called "tale," of which Miss Sewell's and Miss Yonge's are the types, is eagerly devoured and is a sort of medium between the novel and the child's book; it is one that is apt to be accepted without question, and a few years ago, the mere fact of a book being in one or two volumes, instead of three, would decide that it was "a tale;" and therefore supposed to be innocent. But fashion has altered this a good deal. We have all seen very mischievous books in this lesser line, and on those that profess to be mildly useful, we should recommend library managers to exercise a sharp supervision, and to condemn mawkishness and twaddle as ruthlessly as more serious evils. Their girl-readers may like it, but it will only lower their taste, and it is not well that they should be reading what their fathers, brothers, and lovers can only see through and deride. Their books on every account should be rather *above* than *below* them. Their age is full of enthusiasm and sentiment. That which girls of the upper ranks are now apt to disdain, with some harshness and rudeness in their scorn, is to this lower degree the gilding of life, and to kindle their admiration for anything really noble and worthy may save them from those silly and inferior forms of romance which are the special bane of their station.

The semi-educated enjoy tears; and pathos like that of *Uncle Tom's Cabin*, which is rather in excess for us, is a great recommendation to them. Anything really good of its kind is to be accepted, while poor and weak stories should not be tolerated, because they are written to uphold our own opinions in Church matters. Hesba Stretton's *Bede's Charity* or Mrs. Whitney's *Five Girls* are, for instance, far better reading than stories that

the *Churchman's Companion* has sometimes too readily admitted, and which are only poor novels with a dash of daily services, early Celebrations, and Sisters of Mercy.

Nothing that actually leads up to Dissent, or tends to confound the idea of the need of a distinct dogmatic faith, ought on any account to be admitted, though absolute direct enunciation of our own opinions is by no means necessary, provided the morality be sound. Miss Kavanagh's *Madeleine*, an old book now, giving the story of the noble exertions of a French peasant girl to found a hospital, has always been found most popular and stirring, and though of course her Roman Catholicism is taken for granted, it simply comes in as the religion of her country, and would do nobody any harm. None of this lady's other tales approached this one in excellence, or would be useful to lend, and we mention this one as an instance of the way in which the superiority of the tale outweighs all difference of opinions.

We do not know how often to reiterate that caterers for lending libraries should be intolerant of mediocrity. The difficulties are great, for, on the one hand, the readers are apt to be eager devourers of all that requires no effort, and, on the other, critics are so merciful to the well-intentioned that their praise is not always faint enough to imply condemnation, while hundreds of writers think that at least they can write a child's religious tale, and contentedly repeat and dilute somebody else.

For instance, *Michael the Chorister* was written in early days, while yet Burns was the chief publisher of Church literature. It was a thoroughly touching simple story of a little Cathedral chorister, who, after a few trials from bad companions, gets run over, partially recovers, goes for the last time to the Cathedral, and dies.

He was the precursor to a swarm of affected little choristers, always with angelic feelings, generally persecuted, uniformly sentimental about their surplices, with some tendency to confound them with the snow, and sure not only to sing better than anybody else, but to die early. Whereas those who know the British chorister as a tough little mortal, addicted to bolting bull's-eyes, apples, or any other delicacies of the season, at the last moment, if not to concealing them under his surplice, to shirking practice, to playing marbles in unexpected places, to staring wildly about, and on a recall to order, to bawling as if he were scaring birds, it seems as if it might be wiser and more useful to depict him as neither quite an angel nor quite a fiend.

Again, the late Mrs. Gatty opened a new and almost original mine of treasure in her *Parables of Nature*, which she could give to perfection, both as being a student of natural history, and a person of deep and varied thought and reading. But ever since we have been inundated with talking rivers, discontented primroses, moralizing robins, &c., &c., &c., *usque ad nauseam*, till the imitation almost spoils the reality.

So with allegories. John Bunyan, Bishop Wilberforce, Mr. Adams, and Mr. Monro (the last at a long interval, and perhaps only in the *Combatants*) have given real substantial interpretations and ideas that echo and re-echo in our minds; but they have provoked a swarm of imitators, who, taking a most unwarrantable liberty with the angels, as something between showmen and fairies—introduce us to endless children in boats, on mountains, and in swamps, all weakening the original impression and creating an impatience of the very name of allegory.

In all these things, and many other branches of reading, the essentially good first model is the thing to have and keep to exclusively, for the ill-written, loosely-put-together, half-digested work that is freely poured out

as fit for poor children, can—even for those who like it—only prevent the taste from rising to accept better food, and sometimes confuse the mind. Happily, the really good is sure to be cheap, and the price of a book is generally in inverse ratio to its worth, so that it is easier to supply the cream of literature than the scum. No—we will not call it scum—but butter-milk.

Street Arabs have become very popular subjects. We can point to two or three excellent stories of this class, such as *Little Meg's Children* and *Froggy's Little Brother*, which will dissolve a whole class, and still more, a whole mothers' meeting, in tears; but, there is a strong tendency to write of lovely waifs with shining hair (spite of being unkempt) who wander into churches, and there show an appreciation of the service, such as experience would be thankful to detect in their schooled and trained contemporaries; after which they either die a pious and edifying death, or are proved to be the children of the long-lost daughters of their patrons' cooks.

The need of a catastrophe is the bane of the unoriginal in these stories, and thence arises a pernicious sort about the troubles of young servants. It began in the early days of the Evangelical school, when all large houses were assumed to belong to fashionable and worldly people, with wicked servants. The little nurserymaid regularly tried to teach the children to say their prayers, was rebuked by the mamma for making them melancholy, spited by the nurse for refusing to connive at her drinking wine in the butler's pantry, was all but convicted of theft on the evidence of her mistress's jewelry, hidden in her boxes by the other servants' malice, and finally established her innocence by saving some one from being burnt to death.

This class of story is not quite extinct, and must send little girls out in a nice frame of mind for being put under the upper servants who have to train them. There is a capital story, named *I do not Like It*, which exactly shows the probable career of the spoilt pet of a village school and an easy home.

The principal supplies of books are at present from the S. P. C. K., the Religious Tract Society, and the Sunday School Institute, beside the host of "private venture" books. S. P. C. K. is admirable in a negative point of view, but to the negative it has far too often sacrificed the positive. Its supervision is too timid, minute, and arbitrary for it to be able to secure first-class authors, but it never drops into the absolutely foolish, and here and there has something of real merit. Its tracts—properly so called—are greatly improved of late years, and there is a series on the Offices of the Church, which, compared with Bishop Davys's *Village Conversations*, would be a curious landmark of the average intelligence of the supposed reader.

Hymns are pretty well provided for by Mrs. Alexander's beautiful work in that line. We are sorry that the Rev. Isaac Williams' *Hymns on the Catechism* are out of print, for they are rarely excellent as expositors of doctrine, and not too long, the only fault of Mrs. Alexander's.

The Religious Tract Society has an excellent collection, not only of tales, but of books of natural history and travels; and those who are collecting prizes or lending-library books ought certainly to make a selection among these, though, if they are ordered without examination, we may chance to light on something that exalts conversion at the expense of Sacramental Grace, or which makes it a hopeful sign in a Romanist to die without the sacraments. These, however, are becoming the exceptions, and there are many admirable stories on the list, conveying Catholic truth. We do not mean what some people call "distinctively Catholic teaching,"

but much that is really sound and orthodox, and useful to members of the Church. Indeed, we fancy it would have somewhat startled the excellent founders!

The Sunday School Institute puts out good books for teachers to use, but what we have hitherto seen of its tales have been feeble and much too controversial. It would be giving a mere catalogue to attempt to mention the books we have found best adapted for village use; besides, parishes vary much in taste and intelligence, so that what is popular in one may be useless in another, and a judicious caterer will acquire a sort of second instinct as to what will be liked and be useful. This is the only way of doing the thing. To order down a Society's collection and disperse them, is not likely to produce healthful assimilation, but people's needs and likings must be known and cultivated, and in a varying manner, according to their understanding, *e. g.* the young children, and any parish where the people are still very simple and little in the way of anything but what the clergyman gives them, need receive only what is fully accordant with his views, but the growing youth and men of towns will not be content with this, and he will do them more good by showing them how to read a book with undesirable portions in it than by withholding it altogether.

After all, some will say, what has all this trouble done? There is a long way between reading a book and acting on it. Sunday-School children flock for their books, tracts are exchanged at every door by district visitors, but is the population better than when, one hundred years ago, Mrs. Trimmer, Hannah Moore, and Mr. Raikes began the work? The towns, taking them as a whole, are possibly in some respects worse. There has been the factory system, there were fifty years of torpidity of the Church, and besides the general tendency to corruption in masses, infidelity has come down to the populace.

But, on the other hand, the Church organization has now so penetrated these regions, that no one who wishes for better things can fail to know where to look for them, and any upward aspiration is met and fostered.

And in the country, though the machinery has often been sluggishly and insufficiently worked, and can only be so thoroughly where the clergyman and the squire are devoted, zealous, and united, yet the average standard has risen. The foul nests of shameless vice that used to be acquiesced in in a sort of hopeless way in the early years of the century are seldom to be found in villages now, and where they exist, the decent neighbours are not callous to the scandal. The standard of morality is not what it ought to be, but most of those, who can look back for a good many years on the same place, will allow that there *is* shame now instead of absolute indifference, and that village public opinion once required far less respectability than at present. Drunkenness is the evil still most rampant and untouched by all our efforts, setting in as it does just when youths are most jealous of being held in check by the influences of their earlier age, and kept up by the many attractions of the public-house. But in speaking of the average cottager, it is to be remembered that he is generally the dull one, or the idle one, of the family. The superior lads and girls find promotion in other lines through the improvement of education and communication, and it is only the unenterprising who remain at home as tillers of the soil; and of their children, the brighter ones go forth into the world, leaving the duller ones to swell the group of unruly lads and rude girls that most parishes can, alas, still produce.

Yet, even thus, the entire class ignorance and indifference is gone. There is a tolerable comprehension of the language used in Church, and

with the destruction of galleries and high pews, and the silencing of parish clerks, much of that comfortable abstraction of the elders, and sportiveness of the juniors, has been done away with. Most can and do use prayer-books, and, in truth, one of the popular delusions is that people "go to Church to read their book," but this granted, the book does a good deal for them. The most of them know the theory of their duty pretty well, and there is not an utter blank when trouble or danger brings them in contact with their pastor. No one will attempt to say that the mass of them are all that they might or ought to be, but what we are contending for is, that they have, in general, made a great advance, not only in material comfort, but in their notions of decency and respectability; and that, wherever there is a stirring of real and active religion, it finds food and support, and is not left to struggle in the dark, or seek supplies of light from the self-kindled sparks of Dissent.

And in every parish there are sure to be thoughtful, conscientious men and women who have never let drop the training of their childhood, imperfect as it may have been; there are those who have turned aside for a time, but are ready to come back again; and there is much of bright and ready intelligence and promise in the young.

In all endeavors to do good to the multitude, what is to be expected is, that only a very few will derive to the full the benefits offered to them, and that there will be a large proportion scarcely, if at all, the better for them, while the greater number will, to a certain degree, accept and be ameliorated more or less by that acceptance, although to a much less degree than they might and ought to be.

And in writing of this last half-century's movement towards the religious cultivation of the poor, we have spoken more of this unsatisfactory mass than of those who have profited to the utmost, as there is no doubt that many have everywhere done. We fail sometimes to recognize them, because they are no longer the poor. The best of the poor we have to deal with are either the homely and unsuccessful, or those who are returning to better courses in old age. Those of the elder generation who really made use of their education are everywhere in superior situations of trust, and their children in the way of rising higher.

We do not know that to elevate a peasant into one of the lower middle class is a great achievement, though it may of course lead to further elevation in another generation: but it is the most frequent outcome of the best education a village can give, and we mention it as being exactly what the promoters of secular education held out as an object. The deeper unseen work cannot be gauged, but that one test which is now usually applied as to the spiritual progress of a population does not fail. What was the number of communicants in almost any place compared with what it is now? Does not the recollection of our elder readers go back to the scanty three times, or at most four, at which the clergyman's and squire's families, and the very aged poor, with one or two good women, were the only attendants, and when the general notion of church-going is that described in *Silas Marner*? Allowing for much that is disheartening, and which has ever been the same, we are quite sure that the efforts made in National Schools and village libraries have had a great effect for good even on the generality, and that they will tell more and more as the children are more prepared to receive cultivation, provided only that the same endeavours are successful in keeping Divine Wisdom the ruler of the studies of our children, and secular instruction only her handmaid. And the persons on whom this chiefly depends are the clergymen and ladies in every parish, and its greatest foes are—not the School Boards, nor the six standards,

but those breakfast hours which, coinciding exactly with the time allotted for religious instruction in schools, prevent any external help from being given, and throw the teaching of several classes on pupil-teachers or on mere children, who ought to be learning themselves.

Miscellanea.

KEBLE MEMORIAL.

The *John Bull* gives us more details of the work in the Chapel of Keble College than we derived in our last from the *Times*. We extract the account of the chancel decorations:

On the walls of north side of the choir or eastern half of the chapel the scenes represented by the artist are the Annunciation, the Nativity, the Baptism, and the Crucifixion of the Saviour, and on the south side the Resurrection. The mosaic beneath the east window in the central panel over the reredos represents our Lord as He revealed Himself, after His Ascension, to S. John, in the Isle of Patmos—"One like unto the Son of Man." This work is remarkably striking, and at once arrests the eye. Around the figure of the Saviour are the seven candlesticks symbolising the Church, while her chief ministers are represented by the seven stars in His right hand. This is, again to quote the description already referred to, "intended to convey to the eye the promise given by Christ of His perpetual presence with His Church." On either side of the Saviour, in separate panels, are saints and Bishops, in the richest vestures, generally with their appropriate emblems, which materially assist the spectator in recognising them. These figures commence in the easternmost panel on the north side of the sanctuary, and are carried round to the easternmost panel on the south side. Among them may be seen, on the north side, S. Catherine, S. George, Edward the Confessor, S. Peter, S. Mary Magdalene, S. Barbara, S. John the Apostle, and on the south side S. James, S. Paul, S. Cecilia, S. Stephen, S. Agnes, S. Francis, and other saints and bishops. Above the centre panel, which, as already stated, represents our Lord in glory, is the east window, with the Ascension. Above the mosaics, on the north and south sides of the choir, are two windows on either side, each with two lights; those on the south representing the Greek doctors, S. Chrysostom, S. Basil, S. Athanasius, and S. Gregory, and on the north the Latin doctors, S. Anselm, S. Gregory, S. Ambrose, and S. Jerome. Thus the idea of presenting to the eye the chief scenes in the life of the Saviour from his birth and early years to His Resurrection and Ascension, surrounded by Apostles and martyrs, virgins and confessors, bishops and doctors, is fully carried out. But before leaving the choir and the sanctuary the reredos deserves attention. It is composed of the most exquisite marble and alabaster, and is divided into three panels. In the centre panel is a prominent Latin cross, and in the outer panels, which are divided by shafts of green Galway marble, are the emblems of the four Evangelists. The reredos is surmounted by carved figures of alabaster, of considerable size, of angels with musical instruments, one holding a violin and bow, while the others have wind instruments. The reredos is unquestionably one of the most beautiful, albeit, as far as treatment and colour are concerned, one of the simplest works in the chapel, and the only point for regret is that, while its beauty and prominence are so considerable, the altar,

which is of very slight height, is comparatively dwarfed. Although the level of the choir is raised by two steps from the body of the nave, while two more steps lead to the sanctuary, and four steps within the rails lead to the altar, giving a total rise of some five feet, the altar, when it is reached, strikes the eye as small though long, and suggests the wish that it could have been made to stand out in greater relief. The altar table is carved wood, and consists of the oft-used altar from the temporary chapel somewhat enlarged. Behind it is the super-altar of granite. The fittings of the choir include a double row of stalls on either side, of oak and walnut, with a handsome canopied stall, for the warden, next to the nave on the south side. The lectern, which is perhaps scarcely large enough for the building, is of brass, with a figure of S. Mark on the base. There is no screen or barrier between nave and choir.

The *John Bull* adds upon the opening occasion :

Many looked back to the S. Mark's Day of 1868, when, on Archbishop Longley laying the first stone, Bishop Wilberforce gave in the University Church one of his most magnificent sermons which we happen to know he had written *currente calamo* that morning. There was scarcely one of that brilliant gathering—nearly every member of which had borne some share in the great High Church movement—not personally known to Bishop Wilberforce, and many a heart turned back fondly to his memory. How he would have enjoyed the day! How he would have smiled at the sight of the Archbishop of Canterbury celebrating the Holy Communion at 7.30 in the morning in a chapel of such rare magnificence built by a leading High Church layman; at Dr. Pusey preaching before his Grace and a number of his suffragans; at Professor Jowett's presence at the luncheon; and at two distinguished members of Her Majesty's Government reading the lessons! Well might even that astute Prelate have been surprised at the sight of Tuesday read by the light of the history of his own Episcopate.

No one could have been at Oxford on Tuesday without feeling that the so-called Oxford movement was a living reality and power. It might have been marked, indeed—as is the case in all great undertakings—by injudicious extravagances, and marred for the moment by the defection of friends. But the earnestness of the worshippers who did not seem to share the feelings of the *Times* reporter as to the dismal character of the Gregorian chants, the substantial agreement between men of different shades of High Church opinion, the self-sacrifice which the Chapel typified, all these things must, and did, strike the reflecting visitor—might we not make the remark truthfully of the Visitor?—and showed that there is an inherent power in Church principles which no outburst of Erastianism, no cry of priestcraft, or no lawlessness of individuals can possibly shake. When practical work has to be done even the world sees to what school of thought within the Church it must look. The poet-priest in his retirement at Hursley nerved many of the busy workers to their high vocation. He, like S. Mark, put in words what God had inspired; and his memorial rightly takes the form of a College in Oxford, where a simple life such as he loved and led, and a definite religious tone may prevail. That such a College should in the present day have been built at all—still more in less than ten years—is, as the Marquis of Salisbury pointed out, a fact of no ordinary significance; and in future years when Keble College sends out men of no party opinions, but Churchmen able to give a reason for the faith that is in them, but at the same time men whose names shall not have been unknown as athletes or oarsmen—we were specially pleased with the manly tone of the Bishop Designate of Bombay's speech—another generation of Churchmen will recall the fact that those who talked so loudly of

secular and negative philosophies had not the courage or self-sacrifice to found a college; that being reserved for "a sect which is everywhere spoken against," but which by its real breadth of view and its hearty work in education has lived down opposition and showed that its design is not the triumph of party, but of truth, not the setting up of any new doctrine, but providing "That not like children being carried away with every blast of vain doctrine," the English people "may be established in the truth of the Holy Gospel."

MONSTER PETITION OF FOURTEEN THOUSAND WORKING MEN TO THE CONVOCATION OF CANTERBURY.

Rev. Canon Gregory said he had a petition to present, upon which he wished to say a few words before reading it. He said this petition, from *bona fide* working men, contained 14,000 names, of whom 11,000 were communicants. The peculiarity of this petition was, that it was entirely a spontaneous effort on their part, without any influence brought upon them by the clergy. As an instance of the genuine character of the petition, he assured their reverend House that the working men had been most careful in the signatures which they had appended to the petition, employers of labour being excluded, also were those in the lower grade of society who traded with their own money: and women were not allowed to sign at all; and, therefore, the petition was a *bona fide* working men's petition.

The petition, which was of formidable appearance, and (we are told) measured 300 yards, was as follows:

To the Prolocutor and the Clergy of the Province of Canterbury in Convocation assembled:

The humble petition of the undersigned working men, desirous of protecting their own religious liberty, of preventing their freedom of worship from being taken away from them, and of securing fair play for the clergy who minister to them, sheweth:—That in their belief all these rights are being taken away from them by their lordships the bishops putting in force against their clergy the late judgment of the Privy Council, the truth of which some of the first lawyers in the land say is very doubtful, and which they themselves believe to be in opposition to the law of the Church. Besides, if on any points the law be thought doubtful, they have always heard that a doubtful point should be given in favour of an accused person; whereas in the case of the vicar of St. Alban's, Holborn, the Rev. A. H. Mackonochie, every doubtful point has been decided against him. And, further, your petitioners learn that these judgments are not obeyed either by their lordships themselves nor by those ministers of the Church of England who wish to have them enforced against the other clergy. That the undersigned working men believe that the only moral power to legislate for Church matters belongs to Convocation, which in their mind ought to be the only Church Parliament. They do not pretend to understand the great theological questions which at present agitate the Church of England, neither do they think the question ought to be made a mere theological one. It is with the most profound respect to your reverend House, a simple question of justice or fair play, and on this simple plea they presume to approach you and ask your assistance in their endeavours to secure those rights which are the common heritage of all Englishmen, whether rich or poor. That they do not ask for a monopoly for any particular party in the Church, but take their broad stand on the right of liberty to worship God as their conscience dictates, and in agreement with the principles and directions of the Prayer-book. That a deputation of their body have lately been told, by very high authority that they should use all constitutional means to get the law (by which they believe was meant these very doubtful judgments) altered, if they were not satisfied with it as it stood; and, consequently, they address your reverend House, that you may take the matter into your fullest consideration, and help them as best you can, not, indeed, to have the old Church law changed in any respect, but to defend it from the novel interpretations to which they believe it has been subjected. That they also beg to call the attention of your reverend House to the following "Seven Reasons," which

seem to them to prove that the judgments which the clergy are now called on to obey, are not, and cannot be, the law of this Church and realm.

Firstly.—Because the Church of England is a true branch of the Church Catholic; that being such, she has not rejected, but “she retains with reverence,” usages that are primitive and Catholic which she affirms by her 30th canon, as follows:—“So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held or practised, that as the ‘Apology of the Church of England’ confesseth, it does with reverence retain those ceremonies which do neither endamage the Church of God nor offend the minds of sober men, and only departed from them in those particular points wherein they were fallen, both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders.’ And in the Preface to the Book of Common Prayer she condemns those who are guilty of striking at a laudable practice of the whole Catholic Church of Christ.

Secondly.—In reference to “Before the table.” As the Lord’s table is placed your petitioners would have thought that this direction could have but one meaning, *i.e.*, in front of the table. But their lordships say the words mean at the end, and only the north end, of the table. If this be so, then your petitioners must conclude that when in the Marriage Service the “man and the woman” are ordered to kneel “before the Lord’s Table,” they must go right up to the north end; and if “omission” as their lordships say, is “prohibition” there they must stay and kneel for the rest of their lives, as no order is given for them to rise and go away.

Thirdly.—The “second year of King Edward VI.,” is the year referred to in the rubric of the present Prayer-book on the “Ornaments of the Minister,” when the “albe, with a vestment or cope,” were appointed for the ministration of the Holy Communion, their lordships require that this reference should be understood as though it were the first year of King James I.; that is to say, some fifty-four years later, when by a canon of the Church a surplice was ordered to be worn.

Fourthly.—Your petitioners are told that the words “shall suffice” in the rubric on the bread to be used for the Sacrament excludes all other bread but such as is “usual to be eaten.” This meaning is certainly not agreeable to the ordinary use of the word “suffice.” Dry bread may suffice for a poor man’s meal, but they trust it is not all that he may be permitted to have.

Fifthly.—Their lordships say of the mixed chalice, “Christ himself is believed to have used it,” and yet in the same breath they say that the Church of England has condemned it.

Sixthly.—On the use of incense your petitioners would make the following remark, that they do read their Bibles, and they find incense to have been used in the worship of God in the Temple at Jerusalem. It was prophesied of it that it should be “offered” with the “pure offering,” everywhere “among the Gentiles.” It was used at the announcement to Zacharias of the birth of the forerunner of Christ, and indeed of the Redeemer of the world Himself. It is spoken of in the Book of Revelation as used in the worship of the Heavenly Jerusalem; and it was the custom in the primitive undivided Church, and has never been discontinued in the other great divisions of Christ’s Church.

Seventhly.—Your petitioners cannot reconcile these contradictions. In the case of *Liddell v. Westerton* their lordships say, “The same dresses which were used under the first Prayer-book of Edward VI. may still be used.” But in *Hebbert v. Purchas* it is declared that these dresses may not be used; and the defendant in this case was condemned, and in costs, because he had obeyed the rulings of their lordships in the former case.

These are the “seven reasons” put forth by your petitioners; and that they beg further to represent to your reverend House that by the action now being taken against the clergy not only are your petitioners prevented from giving their best to the worship of God, but those working men who love their Church are deprived of much that is grand and beautiful, and which helps to give brightness and pleasure to their lives, which are oftentimes dreary enough already. And your petitioners will ever pray.

The Dean of Lincoln, Dr. Blakesley, took exception to the language of the petition as being wanting in respect to the Upper House, and said that if it was in its language improper, it was competent for any member of Convocation to move that the petition be referred to the Committee of Privileges in order to ascertain whether or not such was the case.

The Prolocutor asked if the Dean of Lincoln moved that it be so referred.

The Dean of Lincoln said he did.

Canon Kay said he rose to second the motion.

Canon Gregory begged to resist, and would give his reasons for so doing. He asked whether the Church of England had such a hold upon the working men of this country that when they petitioned this House in the way they had done, they were to be insulted? He considered it nothing more than insult to refer their petition to the committee, which practically meant shelving it. These 14,000 working men could not be expected to be so well grounded in wording petitions as probably those in the Deanery of Lincoln were. The Rev. Canon went on to say, that although probably had he himself drawn up the petition, he might not have used the same language, yet Convocation ought to treat the working men fairly.

Archdeacon Denison said he could find no fault whatever with the language of the petition; he himself could endorse every word of it. The motion of the Dean of Lincoln was nothing better than an insult to the working men.

The Prolocutor—There can be no debate upon a motion to refer to a committee.

A member suggested that the proper course to pursue, if the House thought the language of a petition to be objectionable, was to refer the same to the Prolocutor, and his assessor.

Another member asked if Canon Gregory would read that portion of the petition which referred to the Upper House again.

Canon Gregory—Certainly not.

The Prolocutor said they were justly proud of their own liberties, and if there were expressions in the petition contrary to good taste, the House ought rather to consider its objects; it would be most undesirable to refuse such a memorial as that now before them.

The reception of the petition was carried by an overwhelming majority of votes in a full House, only the mover and seconder of the motion voting for its rejection, and the deputation of working men which conveyed the petition left the chamber.

Correspondence.

For the Church Eclectic.

AN EASTERN VIEW OF THE SECOND CONFERENCE AT BONN.

An address delivered before the St. Petersburg Section of the Society of the Friends of Religious Enlightenment, Dec. 11-23, 1875, by I. T. Ossinine, Professor of Theology. Translated from the Russ. by the Rev. Chas. R. Hale, D. D.

At the last two meetings of this Society, I gave some account of the recent Conference at Bonn, relative to the question of Church Unity. The information given at those meetings cannot be considered full; much might well be added, both as to the tenor of the debates which took place at Bonn, and also as to the speeches there delivered. But there has, just now, appeared in print, in the German language, a full and exact account

of all that was done at the Bonn Conference.* So that now one can become fully conversant, by means of print, with the doings of the Bonn Conference, and this will be the easier when the German report appears, as it soon will, in a Russian translation. Thinking therefore that I need not add to the statement of facts which I have already set before you, I would ask your kind attention to what I have in view in the following considerations.

All that I have previously stated to you would be insufficient if these questions be not answered: What on the whole was done at the Bonn Conference? What was attained? Is it possible to say what important and useful results may be looked for in reference to the religious life of the Church?

As to the character of the Bonn Conference, we may happen to hear very diverse opinions and judgments expressed, which shows how important it is for those of us who took part in the Conference, to declare the results which we reached,—what was, properly speaking, done there. On the one hand, we may hear how each side adhered to their own convictions. Others say that the conference departed from its true aim, when it turned to the testimony of S. John of Damascus, making the question rather one of Theological reasoning than of Dogmatics. And, lastly, many think that the representatives of Orthodoxy made too great concessions, agreeing to accept the opinion of the Western Church, that the Holy Ghost proceeds from the Father through the Son. Such opinions deserve full and careful examination.

In order to judge duly as to the results of the Bonn Conference, we must consider, first of all, what were the objects of this meeting. These objects were fully set forth by Dr. von Döllinger in the invitation to the Conference, which he sent out. In this, explaining the aim of the meeting, he said: "The purpose of this International Conference of those anxious to promote Church Reunion, is to coöperate in bringing about a renewed common confession of those main Christian doctrines, which form the sum of the Articles of Faith fixed by the ancient undivided Church in its Creeds, and which still constitute the norm of doctrine in those great religious communions which have remained in continuity with primitive Christianity. On the basis of this agreement and joint confession a further aim of the Conference will be to aid in reëstablishing that intercommunion which, without an amalgamation of national churches, and without interfering with their national and local peculiarities, may render possible, in the future, mutual participation in services and sacraments. It is not the aim of the Conference," adds Dr. von Döllinger, "to aim, by means of ambiguous phrases, which each can interpret as he pleases, at an *apparent* agreement. On the contrary, the Conference would endeavour by thorough investigation to establish such propositions as may express, with all possible simplicity and precision, the substance of Scripture doc-

*Bericht über die vom 10 bis 16 August, 1875, zu Bonn gehaltenen Unions-Conferenzen, herausgegeben von Dr. Fr. Heinrich Reusch, Professor der Theologie. P. Neusser, Bonn.

Two translations of the above in English have appeared, one made by the Rev. Samuel Buel, D. D. of the Gen. Theo. Seminary, New York: the other by the Rev. Alfred Plummer, M. A., Master of University College, Durham, England. The former, with a preface by the Rev. R. J. Nevin, D. D., is published by T. Whittaker, No. 2 Bible House, New York; the other, with a preface by the Rev. H. P. Liddon, D. D., has for its publisher Basil Montagu Pickering, 196 Piccadilly, London. It is understood that translations have also been published in Roumania and in Servia. The Russian version spoken of above, was published in connection with Professor Ossinine's address.

trine and patristic tradition, and which can therefore serve as a pledge of the desired unity."

By such testimony, we are assured of the two objects of the Conference. The first consists in this, to define and explain, on the side of Christian doctrine, that which is necessary dogma for all true Christians; a needful preliminary to a true union of the divided Christian Communions. The other is a practical question, namely, on the basis of established dogmatic agreement, to attain to intercommunion in services and sacraments, without prejudice to the rights of national and local Churches. In these aims, Dr. von Döllinger was undoubtedly right. At the very beginning of his labors in this direction, he settled upon this opinion, that, in the province of Christian doctrine, it was important to separate strictly the dogmatic substance of the Faith founded upon Divine Revelation, from the free Theological opinion and reasoning which, while the Faith itself is unchanging on the dogmatic side, is a result of free investigation in the domain of theology.

Setting out distinctly from this, the Bonn Conference needed, first of all, to come to a definition of what is, in the question of the Procession of the Holy Ghost, really of universal obligation, dogmatic, and immutable, as based on Divine Revelation itself. In this regard, the Bonn Conference did all that one could desire, or ask, in behalf of future Christian Unity. And, moreover, all that, as to the doctrine of the Procession of the Holy Ghost, could be defined as dogma, was received with one accord by all that took part at Bonn—by Old Catholics and Orthodox, and also by those who were there from the Anglo-American Episcopal Church. In what consists this universally received doctrine as to the Procession of the Holy Ghost? For a distinct reply to this question, I suppose we must say that Holy Scripture gives in but *one* place a direct expression as to the doctrine of the Procession of the Holy Ghost, where it says, "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me." (St. John, xv. 26.) In these words, the Saviour says distinctly that the Holy Ghost "proceeds from the Father." We may search the books of the New Testament in vain for any other expression. As, moreover, the doctrine expressed in these brief words of our Saviour which we have quoted, is entirely beyond the comprehension of our reason, the Christians of the First Ages accepted it without any philosophizing, addition, or modification. In the history of the Early Christian Church, we find that an attempt at a fuller explication of the doctrine of the Procession of the Holy Ghost was first made in the latter part of the fourth century, in consequence of the appearance of the Macedonian heresy, which denied the divinity of the Holy Ghost, regarding Him as a creature of the Son. On account of that heresy, as is well known, was called together the Second General Council, the special object of which was to define, on the basis of the Universal and Primitive belief of the Church, what was the declaration and teaching of Divine Revelation as to the question of the Holy Ghost. There was made the supplement to the Creed composed by the Fathers of the First General Council, which Creed ended with the words, "and in the Holy Ghost." If now we turn our attention to the expression used by the Fathers of the Second General Council, in the definition of the Faith as to the Holy Ghost, this will easily appear, that the Fathers of that Council had no thought of adding to the old, any new doctrine whatsoever. The Fathers of the Second Council confessed "the Holy Ghost, the Lord, the Life-Giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified." From the ex-

pression, "Who proceedeth from the Father," it clearly follows that these Fathers had surely not in view the doctrine of the Procession of the Holy Ghost from the Son also. In other words, when the Fathers of the Council would speak of the Procession of the Holy Ghost, then this Procession was ascribed to the Father only, but when they would speak of the Equality and Oneness of the Holy Ghost with the Father and the Son, then they said "Who with the Father and the Son together is worshipped and glorified." In that definition of the Faith, "Who proceedeth from the Father," we have the most important declaration as to the doctrine of the Ancient Church on this question. Moreover, the Church regarded the Symbol of the Faith as a sacred thing, and not to be touched, as we may conclude from its course in regard to this Creed. We know that when there appeared a fresh call for a new definition of the Faith, in the cases of the Nestorian, the Monophysite, and the Monothelite heresies, the Fathers, although they made their definition, never thought of inserting in the Creed any new addition whatsoever. So, at the Fourth General Council, there was made a very important definition concerning the two natures of Jesus Christ, and yet this was not inserted in the Creed. Thus defending the Creed from any addition or change, the Fathers, *ipso facto*, testified their profound respect for its inviolable sanctity, as the expression of Catholic dogmatic truth. Therefore we can now say positively, that the doctrine of the Procession of the Holy Ghost, as defined by the Fathers of the Second General Council, and expressed in the Eighth Article of the Symbol of Faith, is the universally received truth concerning the question under consideration, and that it is not to be tampered with.

When, at a later day, the Western Church, without the consent of the Eastern, made the addition to the Creed of the *Filioque*, it greatly erred in laying sacrilegious hands on that sacred thing which had been bequeathed to them by the First and Second General Councils. The whole strife between the East and West, as to the Procession of the Holy Ghost, concentrates mainly in the question of the unlawful addition to the Symbol of the *Filioque*, by which a private theological opinion was put in the rank of a divinely revealed dogma.

If now, at the Bonn Conference, composed of representative men of East and West, it was openly, clearly and solemnly avowed that the addition of the *Filioque* was unlawful, and that it ought to be excluded from the Creed, I suppose that this one result, by itself, may be said to be of very great importance. The recognition of the illegality of the addition, gives ground for hope of the removal of the *Filioque* from the Creed of the Western Church. The restoration of the Creed to its primitive purity, is the greatest step that could be taken towards the restoration of Church unity. But the members of the Bonn Conference did not stop with the simple confession of the illegality of the *Filioque*. In repeated declarations they agreed in this, that, in the Most Holy Trinity, the Father must be recognized as the "sole Principle (*ἀρχή*), the sole Cause (*αἰτία*), and Source (*πηγή*) of the Godhead." But this opinion as to the Sole Principle of the Godhead, was long since obscured in the West by another, namely that the Holy Ghost has His being, not from the Father alone, but from the Son also. If, indeed, Western Old Catholics now recognize the Father as the sole Source and Principle of the Godhead, they take a very important step in the way of agreement with us.

It may seem that, after attaining two such results, the Bonn Conference might well cease from further labor as to the question of the Procession of the Holy Ghost; and the rather so, since the doctrine of the Holy Trinity ought not to be to us an object of theological philosophizing, as being a

doctrine thoroughly incomprehensible to our minds. So assuredly it would be if we lived in the third century, but now that the nineteenth century has inherited all that has been done in the way of theological opinion in the ages that are past, it would be unfair to demand that all theological philosophizing on the Procession of the Holy Ghost should be set aside. We stand now face to face, not only as to the words of our Saviour, "Who proceedeth from the Father," but also as to those theological considerations which, in the course of ages, have been the heritage of local churches. Wherefore, we ought not to be limited to the words of Inspiration, else we may pronounce the words of the Gospel, and in our confession there may be a whole series of diverse and even contradictory interpretations,—which have acquired historical Church authority in the minds of contemporary representatives of theological thought. It was indispensable then, that we should settle the question, How shall we conceive, how interpret the dogmatic teaching as to the Procession of the Holy Ghost from the Father? Wherefore, at the Bonn Conference, after the dogmatic side of the question was defined, we went on to an examination of the theological side, and it was seen that the theological interpretation must be based upon the consent and authority of the whole Church. But where should we look for such general consent (*consensus patrum*)? If, in trying to answer this question, we who had met at Bonn had set ourselves to the task of examining all the works of the Fathers of the Eastern and the Western Church, who wrote concerning the Procession of the Holy Ghost, the Bonn Conference would have lasted not three days alone—indeed it could not even yet have been finished. But as the Bonn Conference had in view not the scientific examination of the question, but only a definition of the common principles for its solution, it seemed quite out of the question to judge the teaching of each of these Fathers by himself separately. In order to a fair interpretation of the matter, they naturally went upon the idea of fixing upon a Father of the Church, who, from the time in which he lived, and from the character of his theological works, might be regarded as summing up in himself the period of the development of theological thought in the ancient undivided Church. They settled accordingly upon the works of S. John Damascene, who was accepted equally by the Eastern and the Western Church, and by whom was summarized and reduced into a system, the theological teaching wrought out by the Fathers of the preceding ages. And therefore in the works of S. John Damascene, they tried to find such expressions as might most clearly and most definitely express the doctrine of the Procession of the Holy Ghost.

Let me read once again, these propositions taken from the works of S. John Damascene, and accepted by the Bonn Conference: (1.) "The Holy Ghost issues out of the Father as the Principle, the Cause, the Source of the Godhead." Here the Procession of the Holy Ghost is clearly and positively ascribed to the Father. (2.) "The Holy Ghost does not issue out of the Son, because there is in the Godhead but one Principle, one Cause, through which all that is in the Godhead is produced." By this proposition, the first one is explained and confirmed. (3.) "The Holy Ghost issues out of the Father through the Son." This proposition will doubtless perplex the minds of many. Our theological science, under the influence of controversy with the West, has long been accustomed wholly to set aside the Son when the Procession of the Holy Ghost is under consideration. It says 'The Holy Ghost proceeds from the Father alone.' But if we turn to the works, not only of S. John Damascene, but also to those of other Fathers of the Eastern Church, we shall often meet with the expression that 'the Holy Ghost proceeds through the Son'; *i. e.*, although

the Holy Ghost has His being from the Father alone, yet is He not apart from the Son, on account of the Oneness between the three Persons of the Most Holy Trinity. The expression of S. John Damascene cited above, that 'the Holy Ghost issues out of the Father through the Son,' if it stood alone might give occasion for an interpretation in the Roman Catholic sense, but, explained by its connection with the two preceding propositions, it does not contain in itself anything at all differing from the general teaching of the Ancient Fathers of the Church. The first two propositions of the definition set forth this, that 'the Holy Spirit issues out of the Father alone.' The third proposition, not bringing in any novelty, simply gives expression to theological reasoning with which many of the Early Church writers were familiar. "(4.) The Holy Ghost is the image of the Son, Who is the image of the Father, issuing out of the Father and resting in the Son as His revealing power." Here is expressed the manifestation of the Holy Ghost, through the Son, and by the Son, the thought is stated that the Holy Ghost is sent by the Son. "(5.) The Holy Ghost is the personal production out of the Father, belonging to the Son, but not out of the Son, because He is the Spirit of the mouth of God declarative of the Word." This proposition seems to define the thought that the Holy Ghost declares—proclaims—the Word the Son of God. "(6.) The Holy Ghost forms the link between the Father and the Son, and is linked to the Father by the Son." Here is ascribed to the Holy Ghost a mediating relation between the other two persons of the Godhead, and the Son also appears as the intermediate between the Father and the Holy Ghost. Thus S. John Damascene expresses the idea of the complete Unity of the three Persons of the Godhead, and adds nothing new to the tenor of doctrine.

Such, gentlemen, are the propositions which were accepted by the Bonn Conference. Some may question whether the extracts have been happily made; whether they sufficiently express the essence of the matter as to the doctrine under consideration. But there can hardly be any doubt that, led by the words of S. John Damascene, there is expressed thoroughly Orthodox doctrine, and that, by the acceptance of these six propositions, much has been done toward a coming together not only in the matter of dogma, but also in the way of theological thought.

For the rest, let it be that, not by all, but by many members of the Bonn Conference, the thought has been expressed that the question of the Procession of the Holy Ghost could not be thoroughly explained this year. Let it be that some things may appear misunderstood, or not thoroughly elaborated. Then we can hope that they will reach towards a future and fuller clearing up.

So I conclude my report of the Bonn Conference. I dare to hope that the enlightened members of our Society will not hesitate to give expression to any thoughts or objections that may occur to them in regard to it.

Church Work.

SOCIETIES.

S. THOMAS' CHURCH, NEW YORK.—This wealthy and influential Parish is by no means a mere aggregation of rich fashionables for the convenience of a luxurious worship, as too many, perhaps, suppose.

The *Seventh Annual Report* of its "Association for Parish Work" alone relieves it of this stigma. The object of this society is, "to do such work as may be required of the Lay-members." Its members pay regular dues, monthly, or in advance. It is superabundantly "officered." By the way, is not "organization" an American vice? Certainly, all departments of our Church life and work are much afflicted by it. It is at least a *mania* with us; and to this, possibly, we owe most of our petty ecclesiastical legislation in Diocesan "Conventions." In no other portion of Christendom, surely, is there so much tinkering of Canons and Constitutions. *Cui bono?*

The association before us has an annual and monthly a meeting. It is pleasant to note that the first particular of the "order of business" at all meetings is "Religious exercises." Of course this is only as it should be. But how many parish societies there are which meet from time to time for work without any devotional element at all!

Another good work for S. Thomas' Church claims even more of our sympathy and approval. "*The Association for the Employment of the Industrious Poor*" is composed of Christian women, as the other is of Christian men. Like that, however, it is very much "organized." Its purpose is, "the providing of work for destitute Protestant women." It also binds itself to aid all the parishioners whose poverty or sickness calls for relief. Its "order of business" begins with "Scripture and Prayer."

The same Parish adds to its useful works *The S. Thomas Branch of the Missionary Aid Society*; which supplies needed articles to clergymen's families.

S. MARGARET'S GUILD, OF TRINITY PARISH, NEW YORK.—The modest Report of this Guild cannot hide the good work which it so briefly mentions. It has not only given work to many needy ones during the past winter, but by the generosity of its friends and "selfdenial of members" has "paid liberally" for work given. It has had the kind aid of S. Paul's Guild of Trinity Parish, mentioned in our May number. Its organization is simple, and its three officials bear the names of *Matron*, *Almoner* and *Mistress of the Work*. This adoption of old and more Churchly designations is a commendable departure from the secular style of official titles so common in our Church societies. Most of them have Presidents, Vice-Presidents, Secretaries, Treasurers and Committees *ad nauseam*.

THE SHELTERING ARMS, 10TH AVENUE AND 129TH ST., NEW YORK.—The very name of this lovely charity suggests the nature of its blest work. This institution alone relieves the Church of the reproach formerly brought against her, that she had no charities. The spirit of Christian benevolence is extending throughout her borders in deed; but nowhere has it taken a more attractive shape than in this particular case.

The *Eleventh Annual Report* of the Executive Committee exhibits a degree of prosperity most encouraging in view of the prevailing financial depression. Since its formation eleven years ago 708 children have been admitted. During the past year there were 467 applicants for admission, of whom but 86 could be received. These figures show the need of multiplying such institutions. No better proof could be given of the excellence of the sanitary conditions of the House and the general care of the children, than the fact that of the 500 living in the Institution during the past

five years, but *seven* have died. The "cottages" form a prominent feature in the system. A "mother" has charge of each cottage family. The results are admirably shown in the cheerfulness and tractableness of the children. This grouping of the little ones under one maternal supervision promotes home life, with its mutual forbearance and consideration; and adds vastly to the happiness of the children.

The money affairs of the Sheltering Arms are in excellent condition. The total receipts for the year past are \$27,884.08, the disbursements \$24,548.41—leaving a balance of \$3,335.67 "to meet accruing expenses during the dull season."

OF GUILD ORGANIZATION.

If the Guild is to be an efficient aid in Church work, it is of prime necessity that it should be well organized. To this end certain points should receive special attention at the outset.

1. *It should be under the Parish Priest as its head.* There is scarcely a worse evil in a Parish than one or more irresponsible Church societies. For instance, here is a Parish where the new incumbent finds already existing a *Ladies' Sewing Society*. They have a definite object in view for which they have wrought several years with a patience and persistency really admirable:—that is, the building of a Rectory. Some zealous woman, with a reputation for practical ideas, conceived the idea of taking shares in a "Building Association" of the town, and the fascinating idea is held out to "the Society" that at the end of seven or eight years they will realize a handsome sum, with which they can build and furnish a stone or brick house for the Rector. So they go on, working their fingers to the bone in order to fill their work-basket for its monthly rounds in the community. In addition, they have industriously increased their list of shareholders paying monthly dues, and by hook or by crook have regularly drained a fixed amount from the parish each year to pay into the treasury of the Building Association. With clock-work regularity they have met each week on a given evening at some private house; where so great has been their industry, that the clatter of the sewing machine and the click of the shears have actually drowned the clack of tongues, and where really a very moderate amount of gossip has been talked. The Rector has, of course, always been welcome when he chose to attend, and even been the recipient of flattering attentions from some, of smiles from all. But if ever so skillful at women's work, propriety of course forbade his cutting out, sewing or knitting; whilst an opening prayer or passage from Scripture, or even a wholesome book, would have been manifestly ill-timed, and proved a damper rather than a stimulus. So far as reading goes, indeed, or even a little grave conversation, that would only be the signal for whispered conferences about the work, around the whole circumference of the magic circle. Poor man! he has no resource, but to sit idly by, a mere supernumerary, or at least a guest to be pleasantly entertained and to entertain others in turn.

Thus all goes on smoothly enough, but he finds that he can get nothing done! The Ladies' Society is utterly absorbed in its one idea, and is absorbing directly or indirectly all the working energies and much of the means, of the Parish. Somehow, these mostly gravitate toward the Society. The women meet and work, and though they exclude the men they induce them to give; while the men are satisfied to give and do nothing

Occasionally the Rector attends the meetings, proposes something new and asks for helpers. The novelty, perhaps the audacity, of his proposals arrests attention, and even wins the smiling assent of a bevy of the workers to aid in the new undertaking; but when the hour comes for beginning operations and all his preparations are made, one or two helpers are on the spot—the others have other engagements; and after a brief, feeble infancy, the sickly project comes to an untimely end, and adds another to the Pastor's discouragements.

Meantime the Rectory, like the mariner's Phantom Ship, is ever in the dim distance. the Rector sojourns in a shabby boarding-house, or in the attic of a small hotel if unmarried, or goes into debt for a mean "hired house," if he has a family, and is assumed to be doing well enough in whatsoever corner he occupies; while the Parish has no centre or rallying place from whence its head can start and direct its work. If, as is commonly the case, there is no Parish school house or chapel, he is yet more crippled. No Parish machinery can be complete without these things; and and yet a home for the Priest may largely take the place of all. But a Parish which has neither is poorly furnished indeed, and seriously hindered in its work. In such cases, as the one supposed the dead-lock is brought about by well-meaning, energetic, but rather self-willed persons, who quietly persist in holding on their course and decline coöperation with or under their spiritual head, except on their own terms. The only remedy practicable is, for the Rector to ignore such instrumentalities as far as possible, gradually to break down the spirit of self-will by insisting on his headship, and in due time to organize a Parish Guild of all baptized members who will join; that each may have a personal interest in religious work under him as the appointed head and leader. But it is essential to success that all shall feel the necessity of due subordination to the Parish Priest in all Parish work. The subject will be continued in the next number of the
ECLECTIC. †

THE WINGLESS VICTORY.

The following poem was pronounced by Prof. North, of Hamilton College, before the Alpha Delta Phi Convention held in this city in May last:

"The Temple of Victory stood a little to the west of the southern wing of the Propylæa. The statue of Victory in this temple was sculptured *wingless*. The difference in the modes by which Sparta and Athens expressed a similar feeling is characteristic of both. To secure the permanence of his favor, the sterner Spartans chained their deity of War to his shrine; the Athenians, with more delicacy, relieved their Victory of her wings."—*Wordsworth's Athens and Attica*.

I.

The pilgrim scholar raptured stands, at last,
Where Attic glory mews its mighty past,
Yon temple fair of NIKE APTEROS,
Rescued from rubbish, Turkish spite and moss,
Still looks toward Salamis across Mars Hill.
Type of a captured city sovereign still,
Shrine of a gracious goddess, loved, adored
By men not born to own barbaric lord.
It looks towards Salamis, where hearts of oak
Fortressed free homes from slavery's foreign
yoke.

Across Mars Hill it looks, where God Unknown
Revealed Himself to worshippers of stone,
And earth's strange tribes were taught that kin-
dred blood

Links all beneath one loving Fatherhood.
The pilgrim's heart thrills with a long-sought
bliss,

As climbing Athens' proud Acropolis,
He reads that marble idyl deftly wrought
To voice the triumph of immortal thought.
Temple of Wingless Victory, it stands
A pledge to Freedom's Sons in distant lands,
That Power Supreme, while circling years en-
dure,

Will guard the True, the Beautiful, the Pure.

II.

Greeks had their fane of Wingless Victory.
It was a victory that came to stay.
It knew no use for wings. It lived in speech
That lives to-day; in deathless thoughts that
reach
Through all the bloody wars of Right with
Wrong,
Through all the fruitful years of Art and Song.
With Art's unworded eloquence it spoke,
When shapes divine from marble tombs awoke
It spoke when thrice ten thousand freemen found
Their freedom championed in Prometheus bound

Breathing chivalric grace of Homer born,
It nursed each true Athenian's lofty scorn
Of plaudits won by bribe, of vulgar fame
Without the perfume of a taintless name,
It taught how centuries old and new conspire
To hymn his praise, who dares, with heart on
fire,

To fling defiance at the despot's chain,
And die rejoicingly for freedom's reign.

III.

The hero's soul looks though Time's clouded sky,
And girds his loins for wingless victory.
It scorns the sudden, sordid gain that wears
Impatient wings half-hid by eating cares.
It scorns the fevered rush for Fashion's freaks
The greed for office snatched by mousing cliques,
It scorns to crawl through crooked, unclean
ways.

It waits for Duty's clarion, and obeys.
If calumny let loose its viper tongue,
It stands unhurt in innocence of wrong.
Let all the sky be black with lies hell-made,
It walks triumphant in their harmless shade:
And when the last of earth comes, it can fling
Its mortal robes aside, and proudly sing,
With martyred Paul, O death, where is thy sting?

IV.

We are God's temples, beautiful within,
When prayer and holy purpose conquer sin.
Not Athens' Nike Apteros could stir
Such depths of love as Christlike character.
Less charms had chiseled rythms of Phidian
frieze

Than wisdom's words from sweet-voiced Socrates.

Where shifting waters glide to sow good seed,
While patience waits the fruit of righteous deed:
Such spotless purity of love to wear,
Temptation spreads in vain its baited snare;
To trample out the fires of brutal lust,
To accept the penalties of being just.
Sooner be right alone than wrong with kings—
This gives the victory that hath no wings.

Literary Notes.

—The author of "Caught Napping" has issued two other similar *jeux d'esprit* under the title of "Wafted Away," and "The Public Worship Act."

—The present condition of Turkey reminds the curious of the old rhymed prophecy, said to have been made in 1453. It will be "twice ten years," next spring from the conclusion of the Crimean War: "In twice two hundred years, the Bear The Crescent shall assail; But if the Cock and Bull unite, The Bear shall not prevail. But look! in twice ten years, again, Let Islam know and fear, The Cross shall wax, the Crescent wane, Grow pale, and disappear."

—In advertising for curates now a days, a common style is, "Norman crypt, pretty cottage, surpliced choir, gravel soil, and good society," besides "mission service in outlying district two or three miles out—might be worked up to a permanent district Church." But that is too often delusive.

—There is to be another series of "S. James Lectures" under the auspices of Mr. Kempe, Piccadilly, by Canon Ashwell on *Lyra Germanica*; T. T. Carter on *Fenelon*; Bishop Woodford on *Andrewes*; Canon Barry on *Keble*; E. H. Bickersteth on *Paradise Lost*; Dean Howson on *Bunyan*, and Dr. Burgon on the *Prayer-Book*. They occur this month and will be published by Murray.

—Mr. McColl has read an able paper on the *Doctrine of Evolution* before the E. C. U. We hope to see it.

—The *John Bull* gives very appreciative notices of

Studies of the Greek Poets. Second Series, By John Addington Symonds. London: Smith, Elder & Co., 1876.

The Atonement of Leam Dundas. By E. Lynn-Linton, author of "Patricia Kemball," &c. London: Chatto & Windus, 1876.

—The Vicar of Wantage publishes excellent *Notes and Questions on Confirmation* (Bartlett).

—*S. Agnes' Guild, or How? and What?* is a capital tract for girls on wearing fine clothes.

—Mackeson's Guide for this year shows remarkable results.

The Churches in London number 792: of which 320 have weekly Eucharists: 35 daily: 380 early do: 205 evening communions: 211 daily service: 359 Saints days: 194 Choral Service: 244 partly choral: 307 surpliced choirs: 423 volunteer choirs: 143 Gregorian Tones: 389 Weekly Offertory: 240 Free Seats: 428 Surplice in Pulpit: 37 Eucharistic Vestments: 18 incense: 56 Altar Lights: 139 Eastward position: 144 open for private prayers.

In 1870 there were but 169 with weekly Communion: 137 surpliced choirs: 40 free churches, and 83 with surplice in pulpit, out of a total of 630 churches at

that time. One of the most striking facts about the "advanced" churches is, not only the approximation of the number of communicants to the number of sittings, but also the nearly equal proportion of male to female communicants.

—*Blackwood* for June, republished by the Leonard Scott Publishing Co., 41 Barclay street, New York, contains as follows:

"A Woman-Hater—Part I."

"Calderon's Moorish Plays."

"1895: The Lady Candidate," conclusion.

"Devious Ramblings with a Definite Object."

"Winter in a Northumbrian Watering-Place."

"The Royal Academy."

"Her Majesty's Opposition."

Blackwood's stories are always piquant and absorbing. The story writers nowadays get on faster—make their dialogues eleiptical and Hugoish—showing how business-like and practical conversation has become in this commercial life. Not ideas, but "fortune" seems to rule modern life.

The article on *Calderon* is a good morceau of Spanish literature.

—The *London Quarterly* for April, gives us—

1. Green's History of the English People.

2. Sir William and Caroline Herschel.

3. Plate and Plate Buyers.

4. Taine on the Old Regime in France.

5. Kashgar Pamir and Thibet.

6. The Keppels: Fifty Years of My Life.

7. Utilitarianism and Morality.

8. Mr. Swinburne's Essays.

9. Church Innovations.

So far as the Church is concerned this Review now talks like a lawyer in a Church court assuming for the nonce to be a Churchman, but showing by a hundred unconscious expressions, that he is no Churchman at all.

The other articles of this number are a splendid list and worth two or three of the usual issues.

Green's History has deserved popularity and his "democratic tendencies" are no objection to us Americans, who believe that Government, like Christianity, is for the people. The lives of the Hers-

chels are a beautiful picture which ought to be a light to some people of science now.

Taine's "Old Regime" is an instance of the utter impossibility of understanding Modern History without going back to that which preceded it.

Swinburne comes in for his proper ex-coriation.

Such books as the *Greville Memoirs* and Lord Albemarle's *Fifty Years* wonderfully illustrate contemporary history by the light of personal biography.

Summaries.

FOREIGN.

—The *Nonconformist* says the Liberation Society is hatching a Bill for Disestablishment and Disendowment of the Church, to be brought out soon.

—The Wesleyans have been forward to address the Queen as "The Empress Victoria" and been snubbed by being told that the title is "not applicable." Their "laudatory epithet" appeal against the Bishop of Lincoln cost them £1,600, not yet paid.

—Mr. Ridsdale's Appeal to the Privy Council is not to be heard till November. The *John Bull* urges the transfer of Privy Council jurisdiction over Church cases to a new court. In a powerful editorial it shows the wicked injustice of its present constitution, and the manner in which it is virtually packed.

—Dr. Farrar, now at S. Margaret's Westminster, is going to introduce the weekly offertory.

—At Bristol the Mayor and Corporation attended service at S. Mary Redcliff on Whitsun Day in their robes of office. The time-honored custom of strewing the floor with rushes on that day is kept up.

—They have a "Church Association" in Scotland also. It is styled "The Presbyterian Association for Purity of Worship." It is laboring to stamp out the use of organs and forms of prayer, which some have begun to introduce,—the Scotch Puritan "ritualists."

In England, some of the advanced laymen are confronting the Church Association lecturers on the platform, contradicting their statements and exposing their misrepresentations. It somewhat alarms them to see laymen coming forward to battle.

—A new Education bill by Lord Sandon is before Parliament. Proposes to enforce compulsion irrespective of School Boards, and to increase grants in poor districts, but does not repeal the Cowper Temple clause, or recognise religious instruction. A Parliamentary return shows the amount expended in building and maintaining elementary schools since 1839 as follows: Church of England £9,726,016; British and Non-Conformist £515,552; Roman Catholic £516,914; Government, £12,391,128. The return is confined to those schools receiving Government aid.

—The return to Lord Hampton's motion for amount expended since 1840 in building and restoring Churches, leaving out all works under £500, shows a total of £25,548,703 for 1,727 new churches built and 7114 restored, including 27 cathedrals. Taking in works under £500, the London *Times* thinks the aggregate would be £35,000,000, which this Iscariot thinks is a sign of "extravagance," and "making as much show as a millionaire," instead of proving as it would like to prove, that the Church had lost its hold on the people of England. But leaving an average of £1,000 for restorations (below the real figure) this would be only an average of £8,000 for each new church including sites.

—The Rev. James Moorhouse, an excellent evangelical preacher, vicar of Paddington, has accepted the See of Melbourne, and will be Metropolitan instead of Dr. Barker of Sydney. His vicarage was worth £1,000 a year. Dr. Perry, the ex-bishop, is now in England.

—Clerical stipends are low in France. The Cardinal Archbishop of Paris has £2,400; 4 other Cardinals £1,200 each; 12 other Archbishops £800 each; 69 Bishops £600 each; a number of Vicars-general about £150 each, and most of the parish

priests less than £75 each. The State pays £1,253,960 to 30,902 incumbents, and £161,021 to 9,279 curates.

—Rev. J. C. Williams, a Welsh Baptist preacher of Anglesea, has joined the Church of England.

—The Bishop of Chichester preached at the anniversary of the Free and Open Church Association, June 23. A note was read from Mr. Hodge of Philadelphia, mentioning sixteen Bishops as patrons of the movement in America.

—Bishop Eberhard, of Treves, and Bishop Haneburg, of Spire, died the last of May. Six Prussian sees are now vacant, four by deposition, and four Bavarian Bishops have passed away since 1874. One hundred and eight delegates (31 priests) met in the Third Annual Synod of Old Catholics at Bonn. The movement has now sixty clergy at work, and there has been a gain of 4,400 souls during the year, nine priests. The decision was very strong against changing the rule as to celibacy of the clergy, in order to protect the cause from recruits of a suspicious kind. Dr. Hasenclever, a prominent member of the synod council, is dead. Prof. Herzog is elected Bishop of the Swiss Old Catholics.

—Bishop Field, of Newfoundland, is dead. Consecrated in 1844, no soldier of the cross has endured more hardness and fearful exposures than has this heroic Bishop in his vast island jurisdiction from Bermudas to Prince Edwards.

—Convocation is to meet again July 18th.

—Mr. Edmund Grindle, said to be *Presbyter Anglicanus*, whose letter to Manning made such a noise some time since, has joined the Church of Rome.

—Rev. Mr. Bennett has raised and spent £16,498 in restoring the Church at Frome, and there is £1,330 yet due. He has had a grand Dedication Festival.

—The Wesleyan Conference has reorganised itself in England, by letting in an equal number of laymen with the ministers.

—June 14, at the Earl of Shrewsbury's residence in Dover street, a meeting of

influential persons was held to hear from Bishop Quintard a statement of the condition and claims of the University of the South at Sewanee. The Bishop made a very full and interesting representation of the subject, and was cordially supported in addresses by the Earl, by the Bishops of Winchester, Derry, and Beresford Hope. Many other distinguished persons were present. The English papers congratulate Bishop Quintard on the distinct success of his mission, the Bishop being about to leave for his home July 1.

HOME.

—We give in this number the conclusion of Dr. Richey's masterly article on the *Filioque*: also, a translation by Rev. C. R. Hale of Prof. Ossinine's lecture at St. Petersburg on the Bonn Conference—a Russo-Greek view of the same subject: and a Lecture by Bishop McLaren on "Montanus, the Fanatic"—all contributed expressly for the *ECLECTIC*, and not before published.

As to Dr. Richey's article, indeed we believe there are three points in which it may be seriously liable to strictures; 1. The technical one of the right of any Provincial Church, even for the sake of a rounder fullness of doctrine, to make any addition to an Ecumenical symbol. 2. The assumption with Dr. Neale that the Greeks *set aside* the Apostles' Creed and *substituted* the Nicene Creed for it, while Rome and the West are supposed to have retained the Apostles' Creed as the *Fides Apostolica*. We had supposed the Nicene Creed was only an expansion of the forms already used in the East. Eusebius of Cæsarea certainly professed this to be the case at the Nicene Council, and we question whether the Apostles' Creed was *ever* in use as such in the Eastern Church. 3. The real meaning of *ἐκπορεύεται* S. John xv., 26. It seems to us hardly possible to take it in the sense of *Mission* at all. But we deem Dr. Richey's article, as one of great value, and one that will lead to a deeper study of this subject, especially in its practical bearings on the Sacramental system, as shown in the portion we give in this number.

[We call attention to a slip of the printer in this article. The line that should come in after the 14th, on page 115, will be found at the bottom.]

—It seems to us that Episcopalians are not sensitive enough to the respect and good opinion of the so-called "religious world" in general. There can be no differences or alienations among us that are not well known and in some cases well nursed by the enemies of the Church on all hands, and that are not made to tell against our prosperity. And somehow, we have already earned the reputation of being divided into two or three factions hopelessly irreconcilable to each other—and the rule of party politics is followed to allow none of a minority in any official position, when even the Civil Service Reformers are trying to wipe out this utter blot upon our institutions, so that men of ability and experience to serve their country, shall not be proscribed and lost to the public welfare for their opinions on subordinate questions.

The Church should at least try to set an example of the unity she preaches to the denominations, and she should utilize the services of her best men before the world. Too many of our Conventional and public meetings are too much like Dr. Johnson's dinner, "well enough as a dinner, but not one to *ask* a man to."

—The Rev. Dr. Parker sends us his excellent tract on *Regeneration in Baptism and the New Testament*, a reprint of a series of papers contributed by him to the *Churchman*. It is a good supplement to Sadler's *Sacrament of Responsibility*, which shows that all baptized persons are treated in Scripture as responsible for Grace thereby given. But Dr. Parker is not afraid to shock the popular idolatry of our Authorized Version, which we hope is giving way under the new *Revision* in which even our most Protestant bodies are eager to join, by showing (from the labors of Lightfoot and others) how S. Paul has been made to obscure this doctrine, by the utter ignoring or confounding his use of the Greek tenses,

of which the Translators appear to have been as imperfectly informed as they certainly were of the use of the Greek article. Take such an instance as where S. Paul asks the believers at Ephesus, "Did ye receive the Holy Ghost when ye believed?" rendered by them "Have ye received the Holy Ghost *since* ye believed?"—very different if not contrary to what he did say. So in numberless places like Rom. vi. The argument constantly runs back to Baptism. "So many of us as *were* baptized. . . Therefore we are buried (*were* buried) with Him by baptism, . . . our old man is crucified (*was* crucified) being made free (*having been* made free)." The tract fully brings out the doctrine thus obscured (perhaps) in deference to "Puritan prejudice."

—We hope the genial article on Sunday School Literature will atone for the preponderance of "deep subjects" in this number. We shall try to watch for the interest of our Miscellaneous Department.

—We observe that the politicians are playing fast and loose with the woman suffrage movement, as they did formerly with "abolition." Now that the capital stock of that agitation is gone, we must have new worlds to conquer; so it is not difficult to raise a question of the slavery of woman, the slavery of marriage, the slavery of religion, the slavery of labor, the slavery of anybody that has to work for his living. The slavery of having to pay our just debts is pretty well got rid of by that act of Emancipation, the Bankrupt Law, while the married women's property-law comes in as a "helpmeet" to save debtors from giving up their all or anything more than they please. A man may go to the city and buy a bill of goods, and before he gets them home send back a proposition to "compromise" for 25 cents on a dollar, and thus get rich by legalized highway robbery.

A friend sends us a speech by Senator Parker, in the Massachusetts Legislature, on giving the suffrage to women—in which he shows it is not women generally that wish it, but a few erratic ones; that nearly half the voters now do not

use their privilege. As to purifying the polls, it would be a failure—there are bad men and bad women, like the pairs in Noah's Ark—clean and unclean—even wealth would not secure integrity. Paddy's wife would be as well trusted with the affairs of the country as Belknap's or Tweed's. The worst jobs at the capitol are already manipulated chiefly by women lobbyists, moving in the best society. When women lose religious principle, they are much worse than men in the same plight, for obvious reasons. Suffrage is not a natural right, but a political privilege conferred by law.

Notwithstanding there are so many "colleges" for women, they are appearing even as orators on the stage of our Universities and High Schools, in competition with young men. It must be a mean spirited young man that would not *give* the young lady the prize in such circumstances, as we see they generally do.

—The Monster Petition of 14,000 working men to Convocation in favor of ritual liberty, which we give in our Miscellany, attracts profound attention in England. It would seem incredible to some how so many working men (11,000 said to be communicants) can be got to take such earnest interest in Church matters. But the fact is as it is—a remarkable an undeniable fact—a very important fact, in these days when the problem is, "How to reach the masses." We are not troubled in this country with such a portent as working men taking hold of Church matters. Our *enfants terribles* are confined to clergy who are more easily dealt with. The class to be propitiated here are the well-to-do, who cannot allow religion to become too much of a tax either upon time or money—the wealthy class, who can spend \$10,000 a year on fast horses, parlors and pictures, lawns and fountains and "take a pew" at a hundred dollars a year, subject to a few quarters dropped in collection plates. What would these people do with more than one service a week, or how could they breathe in a crowded congregation of actual worshippers where they would hardly know themselves from their next neighbors?

—Our esteemed friend, the Rev. Dr. McMurdy, lately of the Diocese of Illinois, has not only been greatly afflicted in the recent loss of his wife, but also greatly blessed in his three months' labors in his new parish of Niles, Mich., a town of only 5,000 inhabitants.

On the Third Sunday after Easter, May 7th, Bishop Gillespie confirmed the large number of three hundred and six persons. Of the whole number, 122 were over 30, and of the others 98 were over 18 years. Among those confirmed were the venerable Mayor of the town, two members of the Council, several members of the School Board, and others of the most honored citizens of advanced age, nineteen in number, and they led the procession to the church.

People will wish to know the secret of this wonderful result. The accounts given of it simply assure us, that humanly speaking, it was the result of three months' work; There was no popular excitement, no aid or encouragement was given by the community outside of the Church, but, on the other hand those confirmed had to run the gauntlet of the rabid sectarianism of a small town, which, in many cases, amounted to a bitter lingual and social persecution. None of these things moved them, and the minister of the parish walked only in the old paths. He preached Christ and Him crucified, the Church His Body, the sacraments and rites of the Church as means of grace, using no mutilated service and introducing no unauthorized music or hymns. There was daily service in the church; from early morning to late at night there was visiting and special effort from house to house, with earnest and united prayer.

—The Commencements at Annandale are always delightful occasions, held as they always are, *al fresco*, in the cool shade of a grove of oaks on the campus, (*sub tegmine querci*), after a short service consisting of the Litany chanted in the chapel—with Processional and Recessional Hymns. The Bishop of the Diocese (New York), the Rev. Warden (Dr. Fairbairn) and the Faculty, all with their proper University hoods and caps, presented a scene full of the historical associations of the ages when Religion and the Humanities were everywhere in happy and harmonious alliance.

Nine young men were graduated this year, and the degree of S. T. D. conferred

on the Rev. Andrew Oliver of the New York Theological Seminary. The Prize reports showed a great amount of solid work, and the whole *morale* is of the highest and happiest kind, the best mixture of robust health and gentlemanly bearing we have anywhere seen.

With additional buildings, S. Stephens could raise her number to 200 students.

—Bishop Potter's Address as Hon. Chancellor of Union University at the commencement of 1875, is the best defence of classical studies and the old approved curriculum of a Liberal education, judged by its fruits, that has been put forth among us in a long time. It is enriched with anecdotes of accomplished men that have shone in public life by virtue of their classical training.

—Bishop Doane's Convention Address for 1876, among its obituary notices has a fine tribute to Bishop Forbes, and a beautiful exhortation against the spirit of uncharitableness and fault-finding, with a clear description of the *moulding* power of the Church's system, as compared with newer and more sensational methods, and the importance of *controlled individuality* in the Church, for the sake of some continuity of parish life, by simply carrying out the Prayer-book.

A large share of the Address is occupied with the subject of the Cathedral and the Bonn Conference, in both which the Bishop rightly sees glowing hopes for the future. There is something stirring as a trumpet note in Bishop Doane's addresses, which ought to keep a Diocese up to the high-water mark of churchly enthusiasm and work.

—The Rev. C. R. Hale sends us a reprint of his interesting article on the "Mozarabic Liturgy," from the *Church Review*. Its purpose is to suggest a plan of a Liturgy for the new reformed Church of Mexico, as a Liturgical study. The idea is a good one, to go back to early Spanish sources for a reformed Church of that race, and the Communion service which Mr. Hale has thus compiled is very good, and remarkably consistent with our American Liturgy. In the canon of Consecration, however, we think

the expression is inadequate and interpolated as not being the exact formula used by our Lord. "As often as ye eat this, *do it* in remembrance of Me." Part of the words are brought in from an Epistle, and the rest can hardly be called a translation of the sentence *Hoc facite in meam commemorationem*.

As a Liturgical study it is of fresh interest and value.

—By favor of the same we have also a Fac Simile of a very rare old pamphlet, obtained by Dr. Hawks in England, giving an account of the consecration of the first Bishop of the Roman Church in this country, Dr. John Carroll, of Baltimore, in 1790, at Lulworth Castle, in England, by one Dr. Charles Walmesley, "Bishop of Rama," *i.e.*, Bishop in partibus. So it appears clearly enough that the Roman hierarchy in this country owes its origin to a violation of the Nicene canons, and that with the sanction of the Papacy. That is, it is not far from being on a par with the consecrations of the schismatic Dr. Cummins—except that the latter expressly renounced communion with the Church.

—The "Orbit" of Western New York (whose "mean eccentricity" we have had no opportunities of calculating) we observe is opposing the Bishop of Lichfield's earnest efforts for another Lambeth Conference in 1877, on account of some slight put upon the former one by Dean Stanley. This seems to us somewhat puerile and little. Westminster Abbey is *not* the Cathedral of London, and Dean Stanley is not the Primate: though we admit, with the *Orbit*, that "his position," like that of some others, "enables him to multiply scandals of formidable significance."

—Mr. Whiting's *Declaration* on leaving the Church is only another illustration of the truth that when a man's feelings or passions are turned, he can set his intellect fast enough to work to find plenty of reasons for reviling all he once believed and loved, just as a man who does *not want* to believe the Gospel, finds intellectual arguments against it "thick as blackberries." His treatment

of Bible texts is scandalous, enough to justify every sect of fanatics who ever made the Word of God of none effect through their absurd glosses. It only proves the need of the Church as witness and keeper of Holy Writ.

—We imagine that few will fail to see the application of Bishop McLaren's admirable paper on *Montanus* to the present state of Christendom. A large share of the religious ideas and movements of these days crop out precisely the same spirit, which after all was essentially but the spirit of self will and individualism.

—At the annual meeting of the Trustees of the Gen. Theological Seminary, on S. Peter's Day, several important changes were made in the statutes. The seminary year is to begin with the Fall Quarter season (Wednesday after September 14) and Commencement to take place on Thursday in Whitsun Week, the meeting of the Board on the day previous at 4 P. M. The action of the Board last year in regard to examinations was reported by a special committee to have been legal and regular. Donations for scholarships or endowments may now be made with the stipulation that the "whole net income" shall be paid over to the beneficiary instead of the 5 per cent. heretofore fixed by the statute. As to degrees, that of *Master* in Divinity (S. T. M.) is abolished, and the regulation in regard to *hoods* was retained. These changes were all recommended by the Standing Committee.

The meeting was an exceedingly pleasant one, although no Bishops were present except those of New York and Rhode Island, the latter presiding.

—The sermon before the De Lancey Association, at Hobart College, June 18, was preached by Bishop McLaren, who preached the Baccalaureate at Racine on the 25th. The Baccalaureate at Geneva was preached by Dr. Dix, of Trinity, New York, and the address before the Phi Beta Kappa by Dr. John Cotton Smith. The sermon before the Missionary Society of S. Stephen's College, Annandale, June 21, was preached by the Editor of the ECLECTIC.

THE CHURCH ECLECTIC.

VOL. IV.

AUGUST, 1876.

No. 5.

DIVINE RESERVE AND HUMAN PROBATION.

Substance of an Address before the Missionary Society of S. Stephen's College, Annandale, June 21, 1876.

Verily, Thou art a God that hidest Thyself, O God of Israel, the Saviour.—Ps. xlv. 15.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.—S. Matt. v. 8.

The subject suggested by these words, in view of the Sense-Philosophy of the age, is the Probationary condition of man as regards both the world of Nature and of Revelation.

In the first place, it is matter of thanksgiving to God that in these days of secularism, negative philosophy and Godless science, there are yet places where is kept up the old genial alliance between Religion and Learning. Most happily was it declared by the Marquis of Salisbury at the recent opening of Keble College Chapel, that it was a protest in the face of an Oxford well-nigh given over to German Nihilism, that now, as of old, only "*The Fear of the Lord is the beginning of Wisdom.*" The *Literae Humaniores* never breathed the spirit of scepticism, but of FAITH: and if modern Positivism should take away our Christianity, it would leave us worse off, for a guide of life, than the ancient Paganism itself: for that could say, by the mouth of its latest poet:

At sperate Deum memorem fandi atque nefandi.—Æn. I. 543.

as well as its earliest:

ὅς κε θεοῦς ἐπιπείθεται, μαλα τ' ἔχλουον αὐτοῦ.—II. I. 218.

(*Whoso obeyeth the Gods, unto him they hearken.*)

It was no theological fiction when S. Paul declared that the Gentiles "showed the work of the Law written in their hearts, their conscience also bearing witness." All through the ancient literature runs the thought of that Nemesis of Providence which follows up the evil-doer as remorselessly as the gad-fly that chased the hapless Io round the world,—anticipating the word of Revelation itself, "Be sure your sin will find you out," "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The Prometheus Bound witnessed, in that strain of a higher mood than any its modern Apostle* has sung, to the "stream of

*M. Arnold.

tendency," in the universe,—“ the Eternal not ourselves, *that maketh for righteousness*”: and in the pages of Xenophon and Plutarch, even when they speak but of military heroes, we find more of faith, more religion and natural piety than in most of the modern books of popular science and literature. We might almost say of the ancient heathen learning, what poor Burns said of something far different, without knowing what he said, that even

“ The light that led astray
Was light from heaven.”

There is no inspiration in unbelief. To refer again to the felicitous words of that noble churchman, Lord Salisbury,—“ Infidelity has no Evangel to offer, and therefore makes no sacrifice to offer it.” It may seek to corrupt what has been done by the faith of others, but it requires men who believe to lay permanent foundations.

I. That our nature is capable of probation ought to be manifest enough from the single power of choice. Man alone of organized beings in Nature has the power to resist and go contrary, not only to his own physical instincts, but also the clearest perceptions of his intellect. Spontaneity and responsibility are ideas incompatible with the blind, unmoral, mechanical operation of mere natural laws.

Hence man is evidently not a being to be governed by the sight of his eyes, or even of his intellect: for intellect, as Herbert Spencer himself says, is only an *eye* of the mind that *sees* truth without being necessarily controlled by it.

*Video, meliora proboque,
Deteriora sequor.*

One may carry the whole system of natural science—yea, even of religious truth,—as a perception of the intellect, without affecting one iota the heart or will, or in other words, the *man himself*.

This shows that naturally man is a subject of *religion*: that is, of some motive power higher than any mere knowledge can be. And the essence of all religion is a walking by faith and not by sight. The scientific temper which objects to this might as well complain of the still greater limitations imposed upon the physical eye than upon the intellectual eye. Our senses do not reveal to us half the realities even of the world of Nature. We are told that our vision is dependent upon vibrations in the medium of light restricted within certain numerical limits, of which the maximum and minimum are comparatively not far apart. What sights or colors may be above or below these rates is unknown to us. There must be a world unseen all around us, separated only by the curtain of our mortal organization.

Why then should there not be these present limitations to the intellect and imagination of man as regards spiritual truth? All around us is mystery—science itself only walks by the crutches of theory. Gravitation, the doctrine of Atoms, the undulation of Ether as the medium of Light—all such are but theories, and some as old as philosophy.

There is no more mystery in Revelation than in Nature. Even those who deny Miracles and Creation, and try to reduce all things to a principle of continuity, have to recognize at least three great breaks,—the origin of Matter, the origin of Life, and the origin of conscious Intelligence: and Darwinism, while attributing species to a mere mechanical process of evolution by natural selection, has to speculate of “some *unknown* law in the constitution of organisms” that gives rise to variations and yet preserves the type.

Prof. Tyndall, perhaps in his ardor to get rid of the spiritual, has brought in what he calls the scientific Imagination as a supplement to Baconian Induction. He declares that we must have new definitions of matter, and says for his part, that he “prolongs his vision backward across the boundary of experimental evidence, and discerns in matter itself the promise and potency of every form and quality of life.” If this be not Pantheism, it looks very much like spiritualising matter and making it the *Fetich* of science. The Mystery of Matter is no less than the Mystery of Spirit: but the new definitions of matter, so far from making it the seat or source of life, seem more likely to strip it even of what we have called its *essential* qualities, and to refer it to the operation of some spiritual forces of the invisible world.* “For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made.”

But, at all events, it may be made a question whether action based on mere intellect has any moral quality, or ranks above the necessary operation of natural laws. A man claims no credit for obeying the laws of Nature, though there be both moral wrong and physical ruin in their violation. There is no moral virtue in constructing a steam engine in accordance with the laws of Natural Philosophy so that it will *work*. No credit is attached to arithmetical accuracy in footing up ledgers: but arithmetical falsehood in this case would be charged not merely as denying a fact of nature, but as denying it for an evil purpose; if done without purpose at all, we call it insanity.

Walking by sight, then, would confine human nature within the narrowest possible limits: would destroy our *personality* and degrade us to the level of lower animal organisms, which move only as they *are* moved, and have understanding only without reason or imagination,—without room in their nature for faith or hope or charity. This is the condition to which mere science would reduce us—a sort of Miltonic Pandemonium, with a fiery glow of intellect without love—where hopeless spirits could talk listlessly of

“Fixed fate, free-will, foreknowledge absolute,
And find no end, in wandering mazes lost.”

If all this be so, we may get some glimpse of the reason why God is a God that hideth Himself: why He cannot be found at the end of any series of scientific experiments, and why only the *pure in heart* shall see

*Sir Wm. Thomson's theory of ring-vortices.

God. If a man believes in God at all—and he need but study the constitution of his own nature to recognize such belief as a natural possession—he must believe in Him as infinite and uncomprehended, and all other beings as created and finite. Neither Natural religion nor Christianity lets us put self in the place of God. *Ex vi termini* the Infinite requires the subordination of the finite—the worship of body, soul and spirit. We can but submit our animal nature, our heart or will, and our intellect to His government, and any rebellion of the intellect must be overcome by the sweeter persuasion of faith and love in the heart. Thus Revelation declares a natural truth, that “with the *Heart* man believeth unto righteousness.” “*Whom having not seen, we love.*”

The same thought is often embodied in the common speech of men : as in the proverb that “none are so blind as those who *will* not see.” The willingness to see—the desire to see—is in some sense the very condition of seeing. Julius Cæsar once remarked that “men easily believe what they *wish* to be true,” and if so, it no less follows, that they easily reject what they do not *want* to believe.

Such is the constitution of human nature, and as such, clearly a subject of probation : and the convictions of the intellect in no way interfere with this probation. There is full scope for it, with all the accumulations of human knowledge or science.

II. Now probation implies two *roads* or modes of life—two ways of *looking* at all things : or what the mystic Greek philosopher called *ἡ ὁδὸς ἄνω* and *ἡ ὁδὸς κάτω*—the road upward and the road downward. So of these old philosophies, one wept and the other laughed at the dire probation of mankind. One walked as dreading the invisible ; the other said, “Let us eat and drink, for to-morrow we die.” Thus it is that “out of the heart (not the intellect) are the issues of life.” This is the one serious thought with which to meet all the scepticism of the age. We cannot have intellectual certainty—or rather the intellect will find ways and means to follow the bidding of the heart. It is the pure in heart shall see God.

It was this double road that Grotius pointed to when he said that “The Gospel is a touchstone by which may be tested those natures (*ingenia*) which are capable of cure” (*Sanabilia*). It was this that was before the prophet Daniel, as he spake of the last days :—“None of the *wicked* shall understand, but the *wise* shall understand.” It was our Blessed Lord Himself who said ; “If any man is willing to do His will, he shall know of the doctrine”—throwing out the cardinal principle of all religion and all ethical science—yea, all science whatever, that knowledge is the reward of obedience, that faith is the condition of sight, and that the highest of all knowledge is, not the theoretical *a priori* knowledge of intellect, but the full, appreciative knowledge of practical experience.

It is in connection with some of these passages above cited, that Bishop Butler in the Analogy, throws out the suggestion as to the probation of men in discerning the evidence of Divine Being and Government,—“whether all things were *purposely put and left* so that persons desirous of evading moral obligations should not *see* it, and that honest minded persons should, or whether it comes to pass by some other means.”

Yes, “all things purposely put and left so,” for how else could there be any moral quality in human actions, more than in mathematical calculation ? Put and left so in a manner that all ingenious man* can *read into*

* Oh many are the mighty things,
None mightier than man,
All-inventive man.—*Sophocles.*

nature his own account of things. If he prefer the downward track, to rank himself with the lower organisms, as a passive, irresponsible link in the chain of phenomenal things, he can construct a Darwinic theory of wondrous beauty and plausibility, and levy on the whole creation for corroborations and proofs. Nature is so large that a whole book can be made out of one of her single leaves. The grand gloom of Lucretius can be drawn down over the whole world. Because to "replenish and subdue the earth," man must be an organism—in this respect like other organisms, with the generic traits of race and heredity—how easy to make him out an *animal*, to go the downward road, to deny the attribute of personality, and to extinguish the sentiment of immortality!

Are God and Nature then at strife?
That Nature lends such evil dreams,
So careful of the Type she seems,—
So careless of the single Life?

Voices enough come from the natural world to take on all the terrible meaning that man can put into them.

But even before Revelation, men were not satisfied with this. They felt that there were more things in heaven and earth than were dreamed of in such philosophy. "It *must* be so, Plato: thou reasonest well." Even with the Revelation, man yearns to see further. With all the privilege of Moses, his earnest supplication was,—

"I beseech Thee, show me Thy Glory."

But it would not do. That sight is not compatible with present mortality. He is a God that hideth Himself.

So wise men and sages, patriarchs and prophets and kings have desired to *see*, through the ages all along. But they have seen only afar off by the eye of faith, and confessed that they were pilgrims and strangers seeking a city. That impatient cry of the patient Job, "Shew me wherefore thou contendest with me"—the same magnanimous soul that was chained to mountain rock and called on Ocean-stream and founts of rivers and the all visiting orb of Sun to witness his woes—receives only for answer, "where wast thou when I laid the foundations of the earth?" "Oh, that thou wouldst rend the heavens and come down!" even in the presence of the Incarnate Son—"Show us the Father and it sufficeth us," is the natural cry of human intellect! "Except I see, I will not believe," is the motto one even of the Apostles has furnished to modern science. But blessed are they who have not seen and yet have believed, and millions now live and walk as seeing Him who is invisible.

Put and left so, yet that the heart of man, conscious of immortality, in the wilderness of this world shrieking against his creed, may yet seek His Face, "faint but pursuing." When the world hardens into materialism and worship of the creature instead of the Creator, then comes a song as in the night of one who sees God—through the garment of creation—feels the operation of the Holy Ghost in the very quivering leaves of the trees—as well as the emotions of the inner spirit: that something,

"Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky and *in* the mind of man."

Such is the music of a Christian poet, whom Principal Shairp calls "a revealer of things hidden and sanctifier of things common," because, pure in heart, he could *see* God. It is the grand character of the psalms of that shepherd boy, poet, and warrior king of Israel, that in all the vast varieties of the natural world, he *saw* but the working of God's hand, the evolution of His greatness and goodness—"unto Thee lift I up mine eyes, O Thou

that dwellest in the Heavens"—The woods and fields, the cattle upon a thousand hills, the young ravens which cry in the wilderness where no man is, are the things we hear more of than those exercises which some might deem more proper to the temple service.

Prof. Tyndall declares that he "would oppose to the death, if necessary, every attempt to found on this elementary bias of man's nature (i. e., the natural religious sentiment), a system which should exercise despotic sway over his intellect." But the elementary bias is a *fact* of nature as much as any other fact, and one of which he gives no account, or a very sorry account. It is a fact which involves his whole moral nature and all the motives of his action, and refuses to be confined within the very narrow range of what the intellect may discover: for that can not make one hair white or black, or tell how a blade of grass grows, or cure some of our simplest and commonest diseases. It reaches out beyond the little world of science, and if it be said that it has nothing to do with cosmogony, we answer it has to do with One who made the Heavens and the earth and all that in them is. That which concerns a future life and eternal destiny can not but exercise despotic sway over all mere earthly interests, and turn all present knowledge to its moral or spiritual purpose.

The scholars of the Church have a mission to the men of intellect of these days—not indeed to disparage their labors for advancing civilization—not to insult their reason with puerilities of Bible exegesis, nor to denounce them for unbelief which, in most cases, is simply the result of exclusive attention to their own specialty; but first to recognise the legitimacy of their own rules and principles of investigation—within the sphere to which they are applicable, and thus to draw their thoughts to some subjects to which they are not applicable:—even that "elementary bias," as Prof. Tyndall calls it, which is so prominent a fact in the constitution of human nature. The very discoveries they make—the very laws they bring to light, if we will make ourselves acquainted with them, will often furnish a text for our argument, illustrations of spiritual truth; and sometimes lead on as by an irresistible chain of probabilities, from the things that are seen to the things that are not seen. Do they tell us of the correlation and convertibility of forces? They can not call it scientifically absurd, if reverent faith traces them all up to the manifestation of one uniform Will-power in the universe. Do they speak of the unchangeable character of Law and the consequent impossibility of miracles as a suspension of those Laws? Let us claim that Infinite Will ought to bear to finite minds the appearance of eternal law, and dropping such crude definitions of miracle as a "suspension of law," let us boldly take our stand that the intervention of even man's will is supra-natural, so far as Nature alone is concerned, and that the miracle of Revelation is but super-human; an intervention of the same kind greater in degree; that miracles, or rather interventions in nature for a moral purpose, are not merely proofs, *a posteriori*, of Divine presence and power, but the natural accompaniments and manifestations of that presence and power in carrying out administratively the great scheme of Divine purposes. So that, as the Fathers say, while Jews may believe Christ for the miracles, we believe the miracles on account of Christ. It was that wondrous Life and Incarnation on earth that made miracles a matter of course incident of his beneficent manifestation. To deny that a higher will may apply unknown laws to adequate moral ends, is like denying that man himself discovers laws before unknown and applies them to civilization.

Do they propose, as one did, to test the question of answers to prayer by a scientific experiment? Let us teach them first what prayer is, and that science and faith in some things must be as incommensurable at least,

as the diagonal of a square to its side. We have heard of such a question before—when the arch-enemy rather triumphantly asked, “Doth Job serve God for nought?” The question was difficult. It would hardly do for any thing like a moral probation to have Satan’s objection made too obvious and real. Things looked dark indeed. Job would like to have pleaded the case in person before God: but after a long struggle, the issue came in a true answer to Satan’s question, that victory which overcometh the world, “*Though He slay me, yet will I trust in Him.*” Faith is the essential prerequisite to any religious act, to make it a religious act at all, and not a scientific experiment. “He that cometh to God, must (already) believe that He is, and that He is the rewarder of all them that diligently seek Him.”

In brief, the Historic Faith of the Church—the Sacramental Theology of the Incarnation, is the only thing that presents a consistent and unsailable defence against every form of modern culture and scepticism—that embodies in harmonious unity all the mysteries of revelation and most reasonably reconciles to itself all the mysteries of science.

We now at least, who, since the Incarnation, know and believe an *Emmanuel*, must see all things in the light of Him who is the Light of men. He is still a God that hideth Himself: but leadeth His chosen by the merciful economies of His own appointed Means of Grace, behind the veil of Sacrament and Symbol. In high and holy worship where two or three are gathered together in the mystic Name, He is present. Not merely by the inspiration of the Poet, in fine frenzy glancing from earth to heaven, but by the illumination of the Holy Ghost, who gives the things unseen their local habitation and a name, and with the rapt glimpses of a pure devotion before that visible Altar ordained from the beginning of the world as none other than the House of God and Gate of Heaven,—the Stairway of celestial visitants ascending and descending upon the SON OF MAN—He is known to us in the *Breaking of Bread*.

From Church Quarterly Review.

THE RATIONALE OF MIRACLES.

An Answer to the Book called “Supernatural Religion.”

[The writer thinks scepticism does thus much good, that the struggle it causes prevents Christianity from becoming a dead or torpid system. Besides, as the leading ideas and modes of thought of an age change, so the defence and exposition of Christianity have to be modified, as for instance, in regard to the view of “special creations,” once prevalent. The philosophy of one age on which Christianity was defended, is apt in another to be taken as identified with Christianity itself, and thus to cause the rejection of both.

The writer also calls attention to the fact that the author of *Supernatural Religion* makes miracles depend solely on the witness of the four Gospels, which he will not allow to be contemporary documents, and utterly omits the authority of S. Paul’s Epistles which he cannot deny to be contemporary and which witness to the Resurrection of Christ, a miracle that carries all the others.

The writer confines himself to the first part of the work, which deals with the speculative question, the second dealing only with the historical question:]

We proceed therefore at once to the consideration of the first chapter, in which, as we have remarked, the author deals with the evidential value of miracles. We shall try to present as fairly as possible his argument to the reader.

He first of all points out that miracles are an essential part of the proof of supernatural Christianity :—

“Christianity,” he tells us, “as a religion Professing to be divinely revealed, is not only supernatural in origin and doctrine, but its claim to acceptance is necessarily based upon supernatural evidence ; for it is obvious that truths which require to be miraculously communicated do not come within the range of our intellect, and cannot therefore, be intelligently received upon internal testimony.”*

The observation is perfectly just, and will not be questioned by any competent theologian. Dr. Mozley states the case in his *Bampton Lectures* :—

“And certainly, if it was the will of God to give a revelation, there are plain and obvious reasons for asserting that miracles are necessary as the guarantee and voucher for that revelation. A revelation is, properly speaking, such only by virtue of telling us something which we could not know without it. But how do we know that that communication of what is undiscoverable by human reason is true? Our reason cannot prove the truth of it, for it is by the very supposition beyond our reason. There must be, then, some note or sign to certify to it and distinguish it as a true communication from God, which note can be nothing else than a miracle.”†

The author goes on to adduce as authorities to the same effect Bishop Butler, Dr. Paley, Bishop Atterbury, Dr. Heurtley, Dr. Mansel. It is unnecessary, however, to dwell upon their views, for all are perfectly agreed that miracles are absolutely essential to the proof of Christianity ; that they are not merely *a* proof, but *the* proof ; that, in the words of Dr. Newman, “no evidence of a revelation is conceivable, which does not partake of the character of a miracle.”‡ Our author therefore is perfectly justified in remarking that those who profess to hold Christianity, whilst they discredit its Supernatural elements, “have widely seceded from ecclesiastical Christianity.” Indeed, he might have added that they are not, in any strict sense of the word, Christians at all. For miracles or supernatural events are not only the proof and evidence of Christianity, but they form its essence, so to speak. The great doctrines of Christianity, the Incarnation, the Resurrection, the Ascension, are miracles ; and as Dr. Mozley justly remarks, “a man cannot state his belief as a Christian in the terms of the Apostles’ Creed without asserting them.”||

Miracles, therefore are undoubtedly both the proof and the essence of a supernatural revelation. But here our author urges a most perplexing difficulty—a difficulty which seriously affects miracles viewed as the proof of Christianity, if indeed it does not destroy their evidential value altogether.

If it were the case, that no other power but God could work miracles, and that all miracles must necessarily be referred to God, there would be no difficulty at all. The evidential character of miracles would be complete and absolute. Wherever a miracle occurred we should be able to detect in it the “finger of God,” and should be fully justified in receiving with absolute submission the message guaranteed by it, as a message from God. But this is very far from being the case. Our author points with

* p 2

† *Bampton Lectures*, p. 6. Quoted p. 3.

‡ *Two Essays on Scripture Miracles and on Ecclesiastical*, p. 6. Quoted p. 6.

|| We may compare with this the language of the Duc de Broglie, in his *L'Eglise et l'Empire Romain au IVe Siècle* : “L'Evangile, il faut en convenir, n'est qu'une suite de faits surnaturels. L'Evangile, c'est le surnaturel lui-même. L'Evangile, c'est la naissance du fils d'une vierge. L'Evangile c'est la résurrection d'un mort. Il commence, il finit par le miracle.”—(Tome i. p. 398.)

considerable satisfaction and triumph to the undoubted fact, that Holy Scripture not only admits that God, to try His people, has permitted false prophets to work miracles, but also, all through, contemplates the possibility of miracles being worked by spiritual powers, which are not God. For, not to speak of the signs and wonders worked by the magicians in opposition to Moses, our blessed Lord expressly declares, that false prophets shall arise, and shall work signs and wonders to seduce, if it were possible, the elect.

It is evident, our author urges, that this admission of Holy Scripture alters the whole complexion of the case, and creates a serious difficulty in regard to the evidential character of miracles. Since it is admitted "that other supernatural beings exist as well as an assumed Personal God, by whose agency miracles are performed, it is impossible to argue with reason that such phenomena are at any time specially due to the intervention of Deity." * And then the author goes on with considerable ingenuity and real pleasure to extract admissions from the defenders of miracles, which in his opinion damage, if they do not destroy, their whole case.

He cites, for instance, Dr. Newman as fully admitting the difficulty, and at the same time showing the danger of some of the modes of solving it—as, for example, by making a distinction between great miracles and small, many and few, or by referring to the nature of the doctrine attested in order to determine the author of the miracle, or by denying the power of evil spirits altogether, and explaining away Scripture statements of demoniacal possession and the narrative of our Lord's temptation. Dr. Newman, however, while admitting the difficulty, is, in the opinion of our author, unable to give any satisfactory solution of it.

The author next quotes Archbishop Trench. The Archbishop also admits the difficulty: he affirms that side by side with the miracles which serve for the furthering of the kingdom of God, there runs another line of wonders, the counter-workings of him, who is ever the ape of the Most High. Hence the Archbishop admits, miracles cannot be appealed to absolutely and finally in proof of the doctrine which the worker of them proclaims. All that they prove is, that the worker is either from heaven or from hell. In order to eliminate the latter alternative, and prove that the worker is from heaven, the doctrine must commend itself to the conscience as good. Thus the solution of the Archbishop is "that the miracle must witness for itself, and the doctrine for itself, and then and then only the first is capable of witnessing for the second."†

Admissions to a similar effect the author next extracts from Dr. Mozley, Dr. Mansel, and Dr. Arnold, all of whom practically agree with the Archbishop in solving the difficulty by admitting the appeal to the reason or conscience. The author then proceeds to argue that this is really to give up the evidential function of the miracle, and to make reason the final arbiter; for it is the reason, not the miracle, which finally decides whether the doctrine be from God. But the question immediately arises—How far is our reason capable of fulfilling the task which is thus imposed upon it? No doubt it would be perfectly capable, provided the doctrines revealed lay within the limits of our reason. But suppose that they lie altogether without the limits of our reason; suppose that they are such as the doctrine of the Trinity or of the Incarnation (and obviously it is only such doctrines that really require the attestation of miracles), then in that case our reason is wholly incapable of judging of them. The verdict of reason is not forthcoming, and the attesting miracle is consequently left without

* p. 13.

† Quoted p. 17.

any test to determine whether it be from heaven or from hell. The conclusion, therefore, at which the author arrives is that miracles, by the very confession of their defenders, are utterly incompetent to perform their contemplated functions; and that there is no sense in which they can be miraculously evidential of anything.

It is evident that our author has here hit upon a weak point in our modern theology, and with great ingenuity has driven his attack home. And what is that weak point? If we think over the matter we shall find that it is nothing else but a very narrow Calvinistic theory, which has become engrained upon modern apology, and forms its bane. There is a whole circle of conceptions, which enter into and constitute this theory; and in considering them the reader will easily see that they are narrowed to such an extent, that they become quite distorted from their true meaning and significance. First of all comes the idea of God's relation to the world, which in the Calvinistic system is narrowed down to the idea of giving a revelation. According to the Calvinist, God has interfered with the world only to give a revelation; and ever since that revelation was closed 1800 years ago, the tokens of His working have ceased. In the next place, the idea of revelation is also narrowed. It is limited to the idea of a communication of doctrines or abstract truths. If the reader will glance again at the statement we have given of the author's argument, he will see that this narrow conception pervades it from beginning to end. In fact, neither the author nor the authorities he quotes seem to have any conception of revelation except as the communication from heaven of certain truths or doctrines which we could not otherwise know. Last of all, in this circle of conceptions comes the miracle; and it is easy to see that the result of the preceding narrowing process is, that the *whole weight* of Divine revelation is thrown upon it. For revelation being essentially a message from heaven delivered by a man, there can obviously be but one proof, note, or seal of its truth—the miracle. But this is not by any means the worst of it. For not only is the miracle made to support the whole weight of revelation, it also, like all the conceptions that have gone before, is narrowed, nay, quite perverted from its true meaning and significance.

Let us look at this perverted view of the miracle.

First, the miracle is severed off not only from all the events of nature, that is, from the ordinary working of God's providence, but from the laws and rules of the Divine action itself. It is non-natural, not only as contradicting the course of nature, but non-natural as standing out in contrast with God's usual mode of action. In a word, it is a purely exceptional event, standing quite isolated and alone. Next, it is distorted from its true meaning and import. According to the Calvinist the miracle exists for one only end—evidence. It is held to be simply the seal, the guarantee, the certificate of the truth of some doctrine revealed. Unless a miracle has this purpose clearly marked out for it, it is, according to the Calvinist, quite incredible.* Now we do not deny that miracles perform a very important evidential function; so far, indeed, from doing this, we are just going to insist strongly upon that function. But what we do deny is, that evidence

* It is on this principle that ecclesiastical miracles are rejected. The Calvinist reasons; there was no doctrine to be attested by them, and since miracles exist *only* for purposes of attestation, it is incredible they can have happened. We are not entering on the question whether any, and if so, what ecclesiastical miracles are admissible; we are only pointing out the false principle on which they are rejected. The reply of the sceptic is obvious. He says, if you deal in this summary way with the testimony of S. Irenæus and S. Augustine, may I not carry the principle a little further, and deal in like manner with S. Paul?

is their real purpose or end. On the contrary, evidence is but a secondary, subordinate, and indirect result of their existence. Their real end, their *raison-d'être*, so to speak, is not evidence, but high purposes of God's Providence. That this is so, will be clearly seen if we call to mind some of the great miracles recorded in Scripture. Was the Red Sea divided to attest the truth of Moses' words, and not rather providentially to save the Israelites from their enemies? Did Christ heal the sick, cleanse the leper, open the eyes of the blind, to prove His doctrines? Was it not rather to administer relief to the suffering on whom He had compassion? Or, take the greatest of all miracles, that which, in comparison with the others, may be said alone to possess evidential value—the resurrection of Christ. Was it worked to prove the truth of Christ's words? Plainly it was worked for quite a different end—the redemption of the world, of the work of which it forms an integral part.

The result, then, of this narrow Calvinistic theory, is that miracles are dissociated from all connection with God's ordinary working, and quite distorted from their true meaning and purpose; and then the whole weight of Divine revelation is thrown upon them. No wonder that they are quite incompetent to perform the task, and break down under the burden.

To some, indeed, it may seem as if these distinctions were subtle, and without practical importance; yet nothing could be a greater mistake. In reality they are of the most momentous import, and make all the difference between faith and scepticism. Why, we ask, is it that men disbelieve in miracles? Is it not simply because they are dis severed from the ordinary working of God's Providence, and made into something portentous and unnatural? Or, again, on what ground does our author's argumentation to destroy the evidence of miracles rest? Simply on this perverted theory of revelation and miracles. That this is really so will be seen if we proceed to disengage the miracle from its distorted form, and present it in its true aspect and meaning. It will be found that, in the process of doing so, the author's argument simply falls to pieces.

Let us begin in order and correct the whole circle of these ideas. First, in regard to God's relation to the world—let us look at it, not as confined to the giving of a revelation, but as being as wide as the circle of His Providence, as wide as the human race itself. Or, to put it in another way, let us not look at revelation as an isolated and exceptional event, but merely as an illuminated spot in the general circle of God's Providence, with which it is identical in essence. It is to be observed that the essence of the Calvinistic view lies in isolating revelation from God's ordinary working; the essence of the Catholic view lies in identifying the two. According to the Calvinist the relation of God to the world in the days of Christ and the Apostles was different in kind from what it is now; according to the Catholic, it was the same in kind. In the next place, in regard to revelation itself, let us not look at it as a communication to men of doctrines and abstract truths; but as a course of Providential working—as being, in fact, nothing else, but the foundation and guidance of the theocracy under the Old Covenant, and the incarnation of the Son and establishment of the Church under the New. In a word, let us look at revelation, not as a system of doctrines contained in an inspired book, but as a series of complex historical facts. *

* We do not deny that one element or part of revelation is a communication of a message from heaven—as, for instance, the Ten Commandments at Sinai. But it would be a wholly inadequate and onesided view of the Mosaic revelation to limit it to this element. The Mosaic revelation embraces the whole series of historical facts recorded in the Pentateuch.

It is plain that under this point of view the *rationale* of the miracle is completely changed. First, it is no longer an isolated exceptional event, but merely an act of God's ordinary Providence, possessing a special illumination, of the nature of which we shall presently speak. It is, in fact, identified with God's ordinary Providence, and does not differ in kind from an answer to prayer, or from the arrangement of the series of conditions by which human life was introduced in the world. Next, such being its nature, it is plain that it exists no longer for the end of evidence; no longer to guarantee the truth of Divine communications, but for ordinary Providential purposes. But in the last place, perhaps the most important charge is that the miracle is relieved from the burden of supporting the whole weight of Divine revelation. Revelation being not a book, but a series of complex historical facts, it is plain that the miracle enters only as *one* element into these facts; and it is not the miracle alone but the whole series which determine or prove the revelation.

Now, if we view the miracle under this altered point of view, it is plain that the author's whole reasoning falls to the ground. His argument is wholly grounded on the Calvinistic view that revelation is a message, and that the miracle is its guarantee. He argues that since Scripture contemplates the possibility of miracles which are not of God, we never can be sure that a communication attested by a miracle really comes from God. But this is a mere caricature of the way in which miracles perform their evidential functions. It is not as attesting a message that a miracle has evidential value, but merely as one out of many elements in a complex historical fact. If, for instance, we confine our attention to Christianity we shall perceive that its miracles perform their evidential function in a totally different way from what the author supposes—in a way which his argument does not even touch.

Christianity is a very complex historical fact, with a vast multiplicity of aspects. Now, suppose we have considered it as a whole—suppose we find that as a whole it explicitly places itself on the side of God—suppose that starting from the knowledge of a Personal God (which knowledge, notwithstanding the reasonings of certain modern philosophers, and the admissions of some of our divines, we are prepared to maintain is a necessary and permanent possession of the human race)—suppose, we say, it is nothing else than a development of this knowledge, the actual establishment of those relations between God and man which natural theology shows were to be expected—suppose we find that its fundamental thought, the redemption of man from sin, suffering and death, and the raising of him to a new life, commends itself to our minds as a thought worthy of God, How, we ask, in that case, is Christianity to be established? The slightest reflection will show that it cannot be established simply by its reasonableness viewed as a theory. To establish it, it must be shown that the theory is in accordance with fact. Now, it is simply as the necessary facts to this end, that the miracles of Christianity come in and possess their evidential value.

Here is One standing at the very centre of Christianity who professes to be the Redeemer. He tells us that He is the One foretold by the prophets; that before Abraham was He was; that He is the only Son of God, the Word made Flesh; and He proclaims that He is come into the world, to redeem the world: and, further, that He will redeem the world by laying down His life and taking it again. It is evident that the verification of these claims is the verification of Christianity. But how are they to be verified? According to the Calvinistic idea, our Lord had only, in the presence of the Jews, to perform some miracle—say, remove the mountains of Judea and cast them into the sea—and this miracle would serve as a gen-

eral certificate of His truth, an evident sign that He was sent by God, and proclaimed the truth of God. Now we deny altogether that such a miracle, or indeed any miracle, would have sufficed for that purpose. We deny that any miracle, however stupendous, could serve as a general certificate of truth. We deny in fact that a miracle, abstractedly considered and apart from certain connections, has any evidential value beyond itself. It proves itself and nothing more. What was wanted to prove the truth of our Lord's words was not miracles as such, but miracles of a particular kind. In a word, not miracles at all, but certain plain facts, such as would correspond to and bear out His pretensions.

In short (to speak reverently) we must deal with our blessed Lord as we deal with a witness in a court of justice. If we want to verify a witness we consider what facts enter into and constitute the essence of his story; and then we look about for evidence as to whether those facts actually occurred. If we find that the facts really did occur, and that they clearly point to the meaning which the witness puts upon them, his truth as a witness is established. It is precisely the same with our blessed Lord. If He professed to be the Son of God, He must exhibit the power of God—if He professed to redeem the world by laying down His life and taking it again, He must lay down His life and take it again; and, finally, if He said that He would not only in His own person overcome sin, suffering, and death, but would also redeem mankind from these evils, He must exhibit His power of redemption by examples. And, in point of fact, the miracles of our Lord and His Church are simply examples of His redeeming power. The conversion and restoration of sinners by His grace, His healing of sickness and disease, His raising of the dead, are so many foretastes of that great redemption which will only be completed when "He shall change our vile body that it may be like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."

It is thus perfectly clear that the miracles of Christianity perform their evidential functions in a way very different from what the author supposes. It is not their function to be the guarantee of the great doctrines which Christ taught. All that they guarantee is, that He was not talking at random, when He professed to be the Son of God come into the world to redeem the world. Whether he actually were the Son of God, and whether His work was really a redemption, the miracles, taken by themselves, are quite incompetent to decide. No doubt their absence would be perfectly fatal to these pretensions, but their presence does not necessarily involve them. In fact, the miracle is only one element towards the solution of the question. In order to determine whether Christianity is really from God, we must take it into consideration as a whole in all its manifold aspects. Nor is there any difficulty when the matter is so viewed. Christianity so completely opposes the work of the Devil, and is so identified with God's providential working both before and since its promulgation, that the author's objection—the possibility that its miracles might have been worked by Satanic agency—is simply absurd.

From the Church Times.

ECCLESIA DOCENS.

The most effectual weapon in the quiver of Cardinal Manning, Mgr. Capel, and their school, runs somewhat on this wise—"If our Lord commissioned His Church to do anything, it was to teach; *ergo* the Church, or, in other words, the Pope, is an infallible oracle as regards any question.

whatever that in the smallest degree touches religion or morals. If you want to know what the Church teaches on any matter of faith or morals, go and ask the nearest priest; then go and put the same question to any priest you can find in France or Spain or South America or China or Japan, or anywhere else, and you will get the same answer. Hence, in the Holy Roman Church you have not only the claim to teach, but you have everywhere within her pale the same universal, unhesitating, unswerving, unaltering doctrine. Does not that seem a great deal more like the Divine Voice than the babblings of Protestant Sects, or even the uncertain sounds of the Anglican trumpet, or the ambiguous voices of that "City of Confusion," the Church of England?" This argument, it must be confessed, has a plausible look, and when those who use it see that it has made its mark, they have only to quote the Council of Trent in proof that it is a Protestant calumny to charge the Church with idolatry, or with granting licenses to commit sin; and their 'vert is landed.

Now we need not tell such as have any acquaintance with the facts, that every portion of the argument is absolutely unfounded, or if there should be in it a substratum of truth, it has been made to bear a superstructure which it is perfectly unfitted to sustain. In the first place, it is not true that there is in the actual teaching of the Roman Communion the wonderful unanimity of which we have heard so much. At all events, there is this awkward fact to be got rid of. When Dr. Pusey collected in his *Eirenicon* specimens of Roman teaching on various subjects, Dr. Newman declared that many of the tenets which his old friend had brought together seemed to him "like a bad dream." And then he proceeded to state that at the time of his secession, his director strongly warned him against foreign books of devotion, as being wholly unsuited to the English cast of mind. That does not look very much like oneness of doctrine. But, granting the premises, it is sufficient to reply that there is a unity that springs from terror, as well as one that comes of faith and love. It is quite possible to conceive that a Holy Vehme, or the Venetian plan of suppressing inconvenient persons by means of midnight assassination, might prove effectual in keeping down the faintest whisper of sedition or disaffection; or, to come nearer home, it is unquestionable that Coercion Acts, under which no unlicensed person is allowed to possess arms or to go abroad after dark—under which, too, the smallest suggestion of treason in a newspaper entails its seizure, and the mere fact of being suspected is held sufficient reason for putting people in gaol, and so keeping them out of mischief—it is unquestionable that measures of that kind quickly reduce Ireland to order and tranquillity, however threatening appearances may have been. But nobody has ever pretended that Coercion Acts are proofs of a sound body politic. On the contrary, nobody is so ready as the minister who proposes them to admit that they are a sad necessity; and that the thing to be desired is not the repression of free speech or action, but a state of things under which a government can afford to let its Odgers and Kenealeys say and do what they please. Now, in ecclesiastical matters this latter is the fortunate position of England, and the former the calamitous lot of Rome. It is simply because every portion of what used to be called the "Roman Obedience" has revolted—there is an Old Catholic body in the course of formation even in Mexico!—that it has been found necessary and possible to put, as it were, under martial law the handful who remain loyal to the Pope.

Moreover, it is obvious that if unity and certainty of teaching were characteristic of Rome by virtue of the "privilege of Peter," or of any special claim to the title of *Ecclesia Docens*, that unity and certainty of teaching

would in all ages have been equally hers. To those, however, who possess the slightest familiarity with the literature of the past the very suggestion will appear amusing. In truth, it was not without good reason that Cardinal Manning has denounced the appeal to history as heresy and treason, for he well knows that a very casual reference to it would make a fatal rent in the spider's web of sophistries which he is so fond of spinning. It is notorious that wherever the Church was established—that is to say wherever the bishops and clergy had rights and privileges, and were not to be turned out of their sees or benefices at the will of an irresponsible superior—the greatest dissensions prevailed. In the Middle Ages the parochial clergy claimed the right to shrive their own people; the friars went about declaring that the ministrations of mere curates were superficial and of little value by the side of their own; and each of the "Orders four" charged the rest with covetousness and hypocrisy. In the competition for penitents, we may guess how the questions of morals would fare, especially in the case of those who had anything to give.

No one can possibly be more painfully conscious of the scandal and weakness which come of our own divisions. They are like poverty, which, as the satirist says, makes a man ridiculous. Still we are bold to say that never yet have great reforms been effected in any part of the Church or in any age with so little heat and disorder, or with so much rapidity and solidity of workmanship, as that which began amongst us forty years ago. The Continental Churches, like the Church of England, had the misfortune to fall into trouble, for it must be remembered that the Reformation everywhere, except in England, sprang up within, and was not an attack upon her from without. But the case of our neighbours, whether we refer to the sixteenth century, or the eighteenth, or the nineteenth, involved a complete schism with governments and peoples. It is said that great progress has of late been made towards the recovery of France, but the work has been done by a new graft, the old Gallican Church having been completely destroyed; and elsewhere the revival has yet to begin. With us the Church has more than recovered the ground that she had lost in the affections of the people, and she has done it without provoking the jealousy or ill-will of the State. During the forty years English Churchmen have spent upon church building as much as would have supplied them with decent accommodation for public worship equal to the entire amount which they possess, both in the old churches and in the new; they have provided a fresh body of clergy who are as numerous as those who are supported by the ancient endowments, and they maintain them on the voluntary principle; they have covered the land with schools, and they have created a Colonial Episcopate which already numbers 57 thrones, to say nothing of 45 sees added to the daughter Church of America. If there is any virtue in the law of demand and supply, these things show an immense material growth; and if we come to the more important matter of spiritual recovery, we need only to refer to one significant fact—namely, that of all men in the world, John Keble is now the recognized type of the moderate, viamedial, English Churchman. Further, the tremendous odds against which the movement had to fight has effectually prevented it from becoming a mere fashion. The fading colours have not been merely laid on afresh, they have been burnt in, and humanly speaking, they can never more be effaced. And in like manner the political status which the Church has regained is too firm to be at the mercy of party politics. All the harm that her foes were enabled to do her in the hour of her weakness, has only added to her strength, for they have taught her to trust, under God, to her inherent qualities, rather than to the invidious accident of privilege.

Disestablishment as a hostile measure is now one at which she can afford to laugh. If it should come at all, as it very likely will come, it will be but the price she must pay for laying aside the fetters which her former position as Church of the whole people has imposed upon her in her new position as Church of only a majority of them. If, however, we happened to possess, or should be so happy as to obtain in time, a Primate of reasonable capacity and an English heart, she might effect the readjustment even without the loss and temporary inconvenience of Disestablishment in any shape.

We have only, for the present, to add a few words upon Cardinal Manning's figment respecting the *Ecclesia Docens*. Of course, it is the business of the Church to teach, and we have yet to learn that the Church of England ever for one single instant left off teaching. It is also the business of the Church to decide questions of doctrine, but a moment's reflection must convince every thoughtful person that her powers in that respect have long since been exhausted. In the first place, it must be acknowledged that the teaching of the Apostles was not only true, but complete; otherwise we should have to admit that those to whom Christ had promised the Holy Ghost for the express purpose of guiding them into "all truth," did not know all that was true. But from the moment that they taught men the Gospel, the enemy sought to render it of none effect by perverting its meaning. Hence it became necessary to restate it in other terms. When, for instance, if a sect arose which accepted the article of the creed that Christ was the "Son of God," but explained it away by saying that He was the Son of God only in the sense in which all that received Him had "power to become the sons of God," it became necessary to affirm that He was "Light of Light, Very God of Very God, Begotten, not made, Consubstantial with the Father; by Whom all things were made." But this was no addition to, or development of, the original belief. It is also manifest that in the earlier Christian centuries every conceivable mode in which the Faith could be misrepresented was advanced and corrected. The *Quicumque*, for instance, besides being the "Creed of the saints and anthem of the blest," is a museum of extinct heresies. But if every possible form of mischief has been put forward and condemned, it follows that the Church has nothing left to define. To take a familiar illustration, one cannot go on learning one's multiplication table for ever; and the Church cannot go on defining till the end of time. She has done it once for all, and done it centuries ago. If she now attempted further definition, she would be adding to the Faith, and pronouncing the Faith of the last eighteen centuries, and the Faith of the Apostles themselves imperfect. Whatever questions remain open ought to remain open. We do not deny that, if ever in God's good time unity should be restored to the Church, there might not be work for another General Council; but all it could possibly have to do would be, not to devise new definitions, but to settle questions of diplomatic precedence and the terms of intercommunion. In a word, the deposit is perfect; what is required is for each particular Church to teach it faithfully within her own borders, and to spread it abroad amongst the heathen; to restore what is wanting and to strengthen that which remains. And we again take leave to say that, after all, the English method, with all its faults, and even its ludicrous aspects, is that which experience has proved in every way to be the most efficacious and the best.

ORIGINAL SIN AND THE SACRAMENTAL PRINCIPLE.

BY MALCOLM MC COLL.

Concluded.

Taking our Lord's explanation, therefore, together with the "hard saying," of which the people of Capernaum complained, it is easy enough to understand, though not easy to comprehend, the doctrine which He taught. By "flesh and blood" He meant His real substantial humanity. In Baptism we are "born again," as He explained to Nicodemus; we are made "members of Christ"—that is, we are brought into organic connection with His sinless humanity. And that connection is supernaturally maintained through the channel of the Holy Eucharist. Other ordinances bring us within the influences of His grace; this places our humanity in actual contact with His, so that virtue goes out of It to feed us and gradually "transform our vile bodies, so that they may be fashioned like unto His glorious Body."

It is no answer to this doctrine to say that it encourages "Sacerdotalism," and implies the existence of a class of men dealing in "magical rites" and endowed to work "invisible miracles." As a matter of fact, it is not a bit more wonderful that the Second Adam should transmit His humanity to His members by means of two Sacraments than that the First Adam should pass on his humanity to his descendants through the instrumentality of two parents. The one is just as much an "invisible miracle" as the other. They are equally beyond the ken of human intellect, and they are equally reasonable.

But it is asked: How is it possible that our Lord's Body can be present at one and the same moment on ten thousand different altars? "For though a spirit is so much more subtile than a material body; and a body, supposed to have inconceivable rapidity of motion, and the power of intimate penetration into and under other substances; yet no finite body can, in its very substance, be in more places than one at the same time. If it can, why not in many places? Why not everywhere? And so the finite would be, not finite, but infinite."*

It would be just as reasonable to ask: How is it possible that the flesh and blood of a man living in Australia should be present in his children here in London? As a matter of fact, Adam's flesh and blood, that is, *his essential humanity*, is present really and substantially in all the millions of his descendants. And shall we declare that to be impossible to God the Son which is an admitted fact in the fallen Adam? Shall the First Adam be capable of disseminating his perverted nature among all the human beings who have come out of his loins? And shall the Second Adam be incapable of imparting His life-giving Humanity to the members of His body?

But the plain truth is, Dr. Vogan and those who agree with him do not understand the doctrine which they controvert. Like the inhabitants of Capernaum, they seem unable to lift their minds out of the slough of naturalism, and they suppose accordingly that when we speak of the Real Presence of our Lord's Body in the Sacrament we mean the presence of so many cubic inches of ponderable matter. Can they not see that even their own bodies do not consist, after all, of the gross mass of material particles which sight and touch can apprehend. These are in a state of perpetual flux, passing away with every respiration, and entering into new combinations. So that literally we have not the same body from hour to

* Dr. Vogan on "The True Doctrine of the Eucharist," p. 561.

hour, viewed on its material side. Underlying this material covering, however, is an informing substance which remains unchanged, and which is able to multiply itself indefinitely through the process of natural generation. But our Lord's Body is not a natural body, and does not belong to the natural, but to the supernatural, order of things. He came to create us anew, to place our poverty-stricken nature in communication with His own vivifying Humanity, so that a new life might circulate through our frame, and make us "new creatures." The Sacraments are thus the "continuation of the Incarnation," as I find Moehler calls them; they are the channels through which the nature of the Second Head of our race is conveyed to His members. I know of no other way, for Holy Scripture reveals none, in which we can be made partakers in Christ. Faith is of course necessary; but faith is useless if we refuse to use means. Naaman's faith led him all the way to the Prophet of Israel; but if he had acted on his first impulse and refused to "wash seven times in Jordan," what would this faith have availed him? And just as little will faith now avail the Christian who prefers the Abana and Pharpar of his own devices to the one simple way which the wisdom of God has provided for the cure of spiritual leprosy. There was no inherent virtue in the waters of Jordan to heal the leper any more than in the "rivers of Damascus." But God had chosen to energize through the one and not through the other; and that made all the difference. So now: there is no virtue in water or in bread and wine to heal the sinner of his hereditary malady. But if God has chosen, for the trial of our faith, to make those "beggarly elements" the channels of His grace, have we any right to reject the channels and still expect the grace? To my mind it does not appear at all more wonderful that bread and wine should, under God's appointment, be able to sustain our spiritual nature, than that bread and wine should be able to sustain our physical nature. Of themselves they could do neither; as the channels through which His power acts they can, with equal facility, do both.

The fact is, the popular prejudice against the Sacramental system, while ostensibly based on a jealous desire to exalt God's power, springs in reality from a contracted view of His power. "Every good gift and every perfect gift," alike in the kingdom of nature and of grace, "is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." But every one of these gifts reaches us through the intervention of some intermediate causation. A bountiful harvest is as much the fruit of God's grace as purity of heart. In the one case God energizes through the operation of rain, and sunshine, and human toil. Why should it be derogatory to His power to suppose that in the other case also it should energize through the agency of material instrumentality and human co-operation? "So long as its Sacramental principle remains," says an able and cultivated writer, "the Established Church rests upon a theory of religion utterly at variance with all the residuary varieties of Puritan faith, and amounting, as many of us conceive, to a reversal of the very essence of Christianity, for it intercepts that *immediateness of relation* between the human spirit and the Divine which is the distinctive boon of Jesus to the world, and it reinstates that resort to *mediation*, "and channels of grace," and magically-endowed men, which it was his special aim to sweep away and render impossible."* This objection tells quite as much against man's physical organization as it does against the "Sacramental principle." There is no "immediateness of relation" that we know of "between the human spirit and the Divine." As at present constituted,

* "Why Dissent?" By James Martineau, p. 14.

Mr. Martineau's spirit holds relation to the Divine, not immediately, but mediately through the material organ of the brain, which again is sustained in its active vitality by constant supplies of earthly food. And is Mr. Martineau so very sure that he, too, does not "resort to mediation, and channels of grace?" What, then, are the books or discourses which instruct his intellect, the friends who kindle his affections, the sights and sounds which delight his imagination? What are these, and all the other innumerable influences which act beneficially on the soul of man, and lift it up in thankfulness and adoration to its God, but instances, in their own way, of that very "Sacramental principle" which is thoughtlessly supposed to be "a reversal of the very essence of Christianity?" And as to "magically-endowed men," has it never happened to Mr. Martineau to meet any such? Does he know none of his acquaintance who possess a magic influence, a subtle indescribable charm which he finds it hard to resist? And whence is that influence derived? Is its origin in man? Or does it not, like all good things and beautiful, come from God? Is it not a fact that God does give to some men gifts which He denies to others?—external gifts of wealth, social rank, and the like; personal gifts, whether of physical beauty or of intellectual or moral endowments. And is it not true that by means of such gifts their possessors have a power of influencing their fellows for good or evil which others do not enjoy? Why does Mr. Martineau encourage people to attend his place of worship and listen to his eloquent sermons? Do not his voice, his words, his thoughts, "reinstating that resort to mediation . . . and magically-endowed men, which," he tells us, "it was His (Christ's) special aim to sweep away and render impossible?" What is an eloquent preacher but a mediator "between the human spirit and the Divine?"

The truth is, all this declamation about "the difference between a sacerdotal and a personal Christianity" is pure unmitigated rant. I am far from saying that all who indulge in it are conscious of the utter hollowness of their reasoning. My complaint is, that they are *not* aware of it. They use a traditional phraseology, which they do not take the trouble to understand, otherwise they would see that this theory of a *personal* as opposed to a *sacerdotal* Christianity leads to isolation and selfishness, and finds its natural expression in the question of the first murderer, "Am I my brother's keeper?"

What, then, are the ideas which lie at the root of what is called Sacerdotalism? Speaking broadly, they are two in number: first, a recognition of man's unworthiness to approach God; secondly, his need of some check to counteract the innate selfishness of our nature.

(1.) We are all intended, laity as well as clergy, to be "kings and priests unto God." If man had never fallen there would have been no need of a special priesthood. All would have been equally worthy to offer an acceptable service to their Maker, as all will be hereafter in Heaven. This is the ideal to which we are to strive, and to help us to realize our own unworthiness, it has pleased God to ordain an order of men, personally unworthy as the rest, to be "ministers and stewards of his mysteries," or, as S. Paul elsewhere calls them, "ambassadors" between men and God. It is remarkable that the immediate cause of the appointment of the Aaronic priesthood seems to have been the public acknowledgment of unworthiness made by the general congregation. The circumstance is related as follows by Moses:—

"And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the Lord our God

hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken."

Accordingly Aaron and his sons were consecrated to the office of the priesthood soon after this incident, and they became the appointed mediators between Jehovah and the general congregation. Still the people were not suffered to rest in this as a final and unchangeable arrangement. Their true ideal was always kept before them. They were reminded that, in spite of the Aaronic priesthood, they still continued ideally "a kingdom of priests, a holy nation." They were unworthy now to realize the ideal; but they were to rest satisfied with nothing short of it. And S. Peter, in like manner and for the same reason, addresses the Christians of his day as "a royal priesthood;" while S. John saw the ideal fulfilled when he heard the saints in bliss giving thanks for having been made "kings and priests unto God."

(1.) But, secondly, man needs something to counteract the inborn tendency of his nature to become selfish, to think of himself too much, and of others too little. Now the notion of a *personal* as opposed to a *sacerdotal* Christianity is a notion which is thoroughly selfish, and therefore anti-Christian. For it implies that human beings are a mere aggregate of unconnected units, each complete in itself, striving after its own perfection. And I can conceive of nothing better calculated to foster this view than the doctrine that every man is to depend entirely on himself, neither needing nor receiving any help from his fellows. Mr. Martineau's premises—and they are also the premises of a theological school in our Church—would logically lead not only to the abolition of a special priesthood, but of all intercessory prayer whatever.

The teaching of Christianity, on the contrary, is that human beings are essentially one family—"the whole family in heaven and in earth." And to impress this truth upon us, God has made us necessary to each other. On the right hand and on the left, from the cradle to the grave, we need the help of others. Relationships of all kinds and degrees branch out in all directions and enclose us in a complicated network of innumerable sympathies. Can anything be more certain than that God has made us the guardians of each other's eternal welfare? Cannot parents train their children in such a way as to ruin them everlastingly? Cannot all of us, men or women, priests or laymen, use any talent that God may have entrusted to our keeping in saving or in ruining the souls which come within the circle of our influence? What is there in the doctrine of Sacerdotalism that approaches this in mystery? The Church of England claims for her priesthood the power of absolving penitents. But this is an official, not a personal, power. It has no effect if used against God's will; and its efficacy depends, after all, on the state of the heart to which it is applied. But beauty of person, and charm of manner, and brilliancy of intellect and the like, are personal gifts, and may be used to the ruin of our neighbour against the will and intention of the Almighty Giver. What is there in the doctrine of Sacerdotalism so terrible and inexplicable as this? Is it not a patent fact that we all stand in a kind of sacerdotal relation to each other?

And is the doctrine of the Christian priesthood anything else but one department of a system which pervades and governs the entire sphere of man's life on earth?

It is, of course, natural enough, and, in fact, inevitable, that one who does not believe in the Trinity and Incarnation should reject the "Sacramental principle," since that principle means the perpetuation of the Incarnation. But surely nothing but an unreasoning prejudice could prevent any intelligent believer in the Incarnation from seeing that the Sacramental System is its natural complement. In the minds of a number of people who sincerely believe in the Divinity of Christ, the Incarnation is regarded as an historical event that took place some eighteen centuries ago, and whose interest for us is practically bounded by the Sacrifice on Calvary. According to this view Christianity is absorbed in the Atonement, and the Atonement is not regarded as a process going on continually in its application to us, but as a past fact consummated once for all on the Cross, and having no direct relation to our life except in the way of having appeased an angry God, and therefore supplied a motive for lively gratitude on our parts. Accordingly, in the Holy Communion no positive gift is supposed to be imparted. The Sacrament is only a symbolical picture of the death of Christ, well calculated to bring that event vividly before us, and stir up grateful emotions in our hearts in consequence. But the God-Man is absent—far away beyond Sirius and the Milky Way; and we are to ascend where He is in imagination and feeling. And this is what is called the "spiritual presence" of Christ in the Holy Communion, or rather in the heart of the worthy communicant. It is manifestly no presence at all. It is as if a man should think that he was spiritually present in India by dwelling in thought on a loved brother who happened to live there. In truth, the reality of our Lord's Humanity as subsisting and energizing now has gradually and silently dropped out of the practical belief of a great many among us. Their gaze is ever backward, and they live in the memory of the past rather than in the enjoyment of the present. This explains why Ascension Day, which testifies to Christ's continued Humanity, has fallen into disuse among those who reject the Sacramental System.

All this is a grave misconception of the central idea of Christianity. We are not to regard Christ as an historical character belonging to the past, but as a present Person out of whose life-giving Humanity virtue is continually going out for the healing of the nations. Human nature, viewed in the abstract, fell when Adam sinned; but his descendants were made partakers of the Fall by their organic connection with the first parent. In like manner, humanity, viewed in the lump, was saved when Christ triumphed over sin and death. But the individual members of the race can not be partakers of that salvation except by organic connection with Christ. It was no mere gazing on the aboriginal calamity of Eden that has involved us in the consequences of that calamity, nor is it by any mental gazing on the crucifixion of Calvary that we can be regenerated. The Human Nature of Christ must be communicated to us as literally as the nature of Adam, else we have no part or inheritance in the God-Man. Adam is present in all of us, truly, and substantially; and if the Second Adam is not present in as real a sense we are not yet redeemed. But there is this difference. The *nature* of Adam is literally present in all of us, but not his person: that is incommunicable, and being finite it is limited and circumscribed in space. Our Lord's Personality, on the other hand, resides in His Divine Nature, and that is everywhere. So that He is Personally present, and necessarily so, wherever His Humanity is present.

Evangelical theology seems to me to be sadly wanting in breadth and depth. It is apt to take a low mechanical view of the great facts of Christianity and to fasten down their significance to what logicians call their "inseparable accidents." It practically regards the Sacrifice of Christ as beginning and ending on Calvary. What a poor notion such a view gives of the love and condescension of our Incarnate Lord! To us, with our limited vision and sense of guilt, death appears a great calamity. It puts an end to all our plans, tears us from a thousand endearing associations, and dismisses us to an unknown world and an uncertain destiny. To Him death was but a temporal incident in a life-long sacrifice. He "drank of the brook in the way," and passed behind the veil to offer Himself as a "perpetual sacrifice."* The essence of self-sacrifice is in the consent of the will. That once accomplished, the sacrifice is complete so far as the sufferer is concerned, though circumstances may require its consummation in the death of the victim. Abraham's self-sacrifice was complete when, in obedience to the Divine command, he raised his arm to strike his child, and the Church has always conceded the crown of martyrdom to those whose martyrdom was only in will. God has been sacrificing Himself from eternity. He is self-sufficient, absolutely perfect in the eternal harmony of a threefold Personality in an indivisible Substance. He needs nothing from without, and the created universe, therefore, with all its joyous sights and sounds, is but the overflowing of an infinite love which delights to share its blessedness. To Him this perpetual self-sacrifice involves no pain because His love is perfect, and therefore "hath" no "torment." But when the eternal Son laid aside His manifold perfections, and circumscribed His infinitude by the imperfections of humanity, the pain that is latent in the love of all finite natures—the pain of unsatisfied yearning—became manifest "in strong crying and tears."†

He felt the outpourings of His self-sacrifice repelled on all sides by the sins of men, and driven back upon their source. "He could do no mighty work there because of their unbelief," and His human soul felt the pangs of baffled love.

In self-sacrifice, therefore, lies the happiness of God. And this self-sacrifice is eternal; first, in the relations of the Persons of the Blessed Trinity to each other, and then in the sphere of created life. In self-sacrifice lies our happiness also, if we only knew it. "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." We must therefore somehow be partakers of Christ's sufferings. We must be brought *en rapport* with his enduring sacrifice; and if we are to credit the testimony of Christian antiquity the Holy Eucharist is the means by which this is effected. Whatever we may think of the doctrines of the Real Presence and of the Eucharistic Sacrifice, it is the plainest matter of fact that they are the doctrines of the ancient Liturgies and the early Fathers. It would be easy to prove this; but it would require too long a digression from my immediate subject. Let one passage suffice therefore by way of specimen. "Be diligent therefore," says S. Ignatius, "to make use of the one Eucharist; for there is one Flesh of our Lord Jesus Christ, and one chalice (for bringing us) into union with His Blood, and one altar, as also

* Both the argument and the sense seem to require that *εἰς τὸ διηνεχές*, in Heb. x. 12, should be connected with *προσενέγκας*.

† "The best of men
That e'er wore earth about Him was a sufferer—
A soft, meek, patient, humble, tranquil spirit—
The first true gentleman that ever breathed."—*Dekker*.

one Bishop, with the Presbyters and Deacons, my fellow-servants; so that whatever ye do, ye may do it according to the will of God."*

This testimony, be it remarked, is from a martyred Saint who lived early enough to have conversed with the Apostles. It possesses a value, therefore, only second to that of Holy Scripture, and it seems to me to prove these two things: first, that the Real Presence and the Eucharistic sacrifice were then among the undisputed doctrines of the Christian Church; secondly, that the ecclesiastical hierarchy then consisted of three orders of Bishop, Presbyter, and Deacon. Ignatius does not argue in favour of either; he simply appeals to them as admitted facts. But while insisting on this, I feel bound, at the same time, to express my opinion that no small part of the prejudice against these doctrines arises from the incautious advocacy of some High Churchmen, who are prone to use exaggerated language without taking any pains to explain their meaning. And this is true especially of the doctrine of our Lord's Real Presence in the Sacrament of the Holy Communion.

Of course He is present to those only who have faith—that is to say, they only can “discern” Him. Others may come in contact with Him, but they know it not. Blind men do not “discern” the light of the sun; but it is there for all that. Its existence is an objective reality independent alike of the vision and blindness of those on whom it shines. And so, in the Holy Communion, the faith of the communicant has absolutely nothing to do with the Presence of Christ. Faith creates nothing; its province is to receive some gift already existing independently of it. If it were not so, it would follow that when all communicants happened to be without faith, a contingency by no means improbable, there would be no Sacrament at all. What the doctrine of our Lord's real objective Presence in the Sacrament, independently of the faith of the recipient, means is simply this: that the virtue of the Sacrament is rooted in a cause external to man. To insist, therefore, on an exclusively subjective Presence is, in reality, to be a Pelagian. It is a curious “Nemesis of faith” that those who began by decrying human nature as utterly depraved, and denouncing good works as “filthy rags,” should end by ascribing to an act of man the whole credit and merit of human salvation. Not by Divinely ordained Sacraments, not by any real participation in Christ's Humanity, not by anything external to himself, is man saved, but by faith, which is an internal act of his own soul. And so depraved humanity, after all, is able to save itself! How different is such a doctrine from that of those who accept the Sacramental principle! for the essence of Sacramentalism lies in believing that everything beautiful and good and true comes from God, but almost invariably through intermediate, and generally material, agency. So that the whole material creation is one vast veil of Sacramentalism, behind which “the Father worketh hitherto” through all the forms of animated existence, from a daisy to an archangel.

* Epist. ad. Philad. ch. iv.

Miscellanea.

STRONG-MINDED WOMEN.

BY MISS YONGE.

"Does she go in for being strong-minded? Pray don't be a strong-minded woman." What do we mean by these expressions? Generally, it may be feared that a strong-minded woman is a term for one who is either ungentle, or unwilling to be bound by the restrictions of her sex. It is a piece of modern slang, and it is unfortunate in its effect in two ways; first as disturbing respect for true feminine strength of mind, and secondly as being as a compliment to those who "go in" for bravado of mind, not strength of mind.

The real article, if we may so call it, is essentially feminine. Every woman ought to be strong-minded enough not to flinch from her immediate duty, whether it be to rule a family, to rebuke a dependent, to assist at a painful operation, to announce heart-breaking tidings, even to penetrate into scenes of sin and coarseness, if she have a call to seek and save some one there, nay, to refuse to transgress the commands of conscience under the compulsion of love or fear, and to utter her testimony in season, without fear of man. Without a strong mind, a woman is nothing better than an intelligent bit of drift weed, driven hither and thither by force of circumstances, and totally dependant on her surroundings.

She will worry her husband, be over-crowded by her children and dependents, or if single, she will hang prone upon some friend and probably end by becoming a prey to her servants. Instead of raising the tone of those about her, she will sink to whatever is the level around her, and will continually realize the comparison of the broken reed to any one who leans on her.

Happily there are many whose love gives them strong hearts to bear and to do, and who, though frivolous in ordinary times, seem to change their whole nature in the time of distress or danger. The modern idea of strength of mind, however, includes something intellectual as well as something resolute.

The ideal strong-minded woman—for, like other ideals, she has probably never been found with all points of perfection at once—is supposed to have an aptitude for *all* kinds of severe studies, and to insist on pursuing them on equal terms with men. She will go anywhere and do anything with perfect coolness, trusting to an invisible armour of proof to protect her. She will also say anything to anybody, and never spare her censure or interference for the trifling consideration that it is no business of hers. Her chief dread is of prejudice, and of ancient conclusions, and she therefore thinks it weak not to read all kinds of books, especially the sceptical and the sensational, and the line she admires most in Tennyson is that in praise of "honest doubt." The popular idea of her appearance is that she is tall, grim, gaunt, and harshly strange in attire, but she is much more apt to be in the height of the fashion, and young and pretty, though sometimes she tries dressing artistically and individually, and thus manages to be most conspicuous and generally most expensive.

To men these strong-minded women, or those approaching to them, are a laughing-stock and a terror. When the strong-minded woman has the graces of freshness and beauty, they are led away by her, vote her "capital fun," and try how far she will go, but they do not respect her, they only

see in her a bad imitation of themselves, and make game of her little affectations. When she has no beauty or charm, her pretensions make her merely obnoxious to them, and deprive her of that tender halo of sweet kindness and sympathy that attracts friendship and esteem.

But to please men we are told is one of the most unworthy motives imaginable to hold up to woman.

So in a degree it is, but approbation is a standard by which to judge. That which a man would not tolerate in his sister or daughter is not becoming, and is unsexing.

But this is what the strong-minded woman wants. N. B.—She does not want to cease to be a woman, but she wants to make out that the woman is physically as well as mentally the superior creature, and that she should therefore be on an equality and perhaps take the lead.

To argue the case as to the physical conformation is impossible, but I would just observe that one fact which seems to me to overthrow this theory entirely is that though courtesy, fine clothes, and clearness of skin may perhaps give the woman the advantage in early youth, she is beginning to lose it when the man has only just attained his prime. The man improves as he grows older, provided he leads a good and healthy life; the woman's bloom is a much more fleeting thing.

And mentally, where has the woman ever been found who produced any great and permanent work. What woman has written an oratorio, or an epic, or built a cathedral? It is not lack of education. Women have at times been highly educated, many great men have been self-taught. The difference can only be in the mental texture.

And here comes in that which is said with some speciousness; namely, that women are capable of greater spirituality than men. It is a fine eminence that women claim, and men are ready to grant them in a semi-contemptuous, yet half-sentimental save-trouble way, which views the spiritual virtues as essentially feminine.

Shame on those who have lowered the idea of religion by such teaching. Nay, they have even so read the Gospels as to fancy that the holiness of Him Who was Perfect God as well as Perfect Man, were of feminine type. They do not see the might of Him Who stood alone, sometimes confronting, sometimes leading a whole populace, winning them so that they were ready to take Him by force and make Him a King, and then stopping their manifestation at its height and sending them away, just when an ordinary leader would have been coerced by their enthusiasm. They do not see the courage that twice cleared the temple of the profane, in the teeth of all the authorities, that defied and denounced the Scribes and Pharisees on their own ground, and that went stedfastly on with Face set as a flint to the end foreseen from the beginning. The intense calmness and absence of all violence has perhaps been some excuse for those who have missed the impression of undaunted, unflinching resolution, and stern indignation against evil; but it is a miserable error, a sin in itself, because it is derogatory to the honour of the Lord Who bought us, and false when it alienates from His example as if not meant for men as much as for women.

Struggle hotly and resolutely against the notion, half mawkish, half flattering, that men are not meant to be as good as women, either religiously, morally, or in the way of self-sacrifice. Both are meant to aim at perfection, and to help one another to attain it, and the man, if he chooses and seeks for grace, will attain the higher, nobler type. Woman will not do her part by him unless she really believes this and does her utmost to help him to make the most of himself, not accepting his shortcomings as

masculine weakness which give occasion to show her strength and superiority.

But we are told that if we acknowledge our inferiority, and make no struggle for our rights, we induce men to despise us, and thus assist in the weight of oppression under which women groan.

Let us see what this oppression amounts to. An unmarried woman is only oppressed, I suppose, by not having the franchise, and on the whole, I doubt if the lack weighs as heavily on her as the responsibility of a vote would do. In all other matters her sense of propriety is really her only restraint.

It is the wife who is the injured creature. She vows to obey; her property, unless put under special restrictions, is her husband's, he can oblige her to live with him unless she can show strong cause to the contrary, and in case of separation, the children after seven years old, are given to him unless he have done something of which the law can take cognizance. To him also belongs the right of appointing their guardians.

No doubt here and there the law presses hardly on individuals. No law can be framed so that some one will not suffer under it, and till recently there were reasons of complaint, when a worthless man could absorb his wife's earnings. Now, however, she can secure them from him, and it is her own fault if she does not. No law can make a woman strong against the man she loves. And thus the marriage settlements which put a woman's capital entirely out of her own reach or her husband's are probably much better for families than if she retained full command over her share. Hundreds of families have thus been saved from utter ruin where a loving wife would have given and lost all that she had.

In the charge of children in case of a separation, the utmost is generally done to come to a just decision as to which parent is the safest for them to be entrusted with. When the decision is committed to the law the grievance-making books assume that it is the father who is always in the wrong and who makes his wife's life intolerable, and then that she has to part with her little ones at seven years old to undergo his bad example. But there *really* are women whose violent tempers and other evil ways have made life unbearable to the husband, who remains looking and longing for the time when he may resume his children.

As to the father's prior power of appointing guardians, this has sometimes been spoken of as a grievance, enabling him to indulge spite or prejudice against the mother, but this must be so exceptional a case that provision need hardly be made for it, and it is surely reasonable to suppose that most men would have a wish for their children's welfare, and be able to judge what was best for them when their own selfishness no longer clashed with the children's interests.

As to the wives who are beaten, no law of equality would make much difference to them. The way to prevent their miseries would be, if possible, to raise the notions of the servant and factory-classes about marriage, and prevent their drifting into it in the reckless, godless way which may well prevent them from being respected.

In truth our position entirely depends on what we are in ourselves, not what we claim.

As to paths in life and education, womanhood is no obstacle to our being as highly educated as our brains will allow.

That this should be done in close *juxtaposition* with a number of male pupils does not, however, seem desirable, because there is a tendency in large masses to rub off the tender home-bloom of maidenliness, which, is a more precious thing than any proficiency in knowledge.

So too with medical education for women, for which so hard a struggle has been made. An exceptional woman here and there may be so absorbed in science, so devoted to humanity, as not to be hurt by it, but promiscuous teaching could not be possible to the majority without harm to both parties. Nor have I much faith in the effects of creating a race of lady doctors. Nurses medically instructed would be most valuable, and do much that now falls to the hands of the doctor, but in a really very serious case I doubt the capability of most women to endure the responsibility, especially where it is a matter of resolute abstinence from action. Nurses do indeed often show nerve and decision, but then they have the doctor to fall back upon, and are within prescribed limits.

The watching of a nursery of ailing children, or the daily visit to an invalid old lady might be as usefully done by a well-instructed lady doctor as by the pet apothecary—but would the old lady think so?

No, except for certain kinds of practice, and for superior nursing, it does not seem as if enough would be gained to make it desirable to outrage feminine instincts, ay, and those of men, by the full course of scientific training.

A person engaged in hospital nursing has told us that the hardening effect of witnessing constant suffering can hardly be counteracted without special religious discipline and training; and how much greater must be the danger of mischief to mind and soul alike in the technical display of the wonderful secrets of the temple of the human body without any special safeguard. We know that medical students often do not come out unscathed from the ordeal, and can it be well to let women be exposed to it?

Such scientific instruction as can be had from books or special lectures would of course raise the character of nursing, and I believe there are ladies trained to watch some special class of illness requiring minute and skilled attention, who are sent to take charge of patients in the country.

This, and hospital nursing, or the charge of workhouse infirmaries, are real professions, as well as outlets for zeal and beneficence.

To become an upper nurse would often be an excellent plan for a lady no longer young, who has perhaps brought up her own brothers and sisters, or nephews and nieces, or has launched her children into the world. Servants are so scarce that she would be taking no one's place, and would be much happier and more valuable than moping and half starving in a wretched little lodging.

And for the younger who need support, it would be well, if they have no special talent, to try to learn to be telegraph clerks or even dress-making, or whatever is possible in their station.

"The Year Book of Woman's Work" will point to the means of getting instruction and employment, and there is much less every year of the fear of losing caste by absolute labour.

Teaching, of course, stands higher, but nobody ought to teach who has not the power of learning or teaching. If governessing is to be a profession worth having, a certificate ought to be worked for and gained. It will open a sure command of situations either in schools or families, and if greater freedom be preferred, a course in a diocesan college for schoolmistresses will give the complete training required. The Otter College at Chichester, especially for ladies, may enable many to have happy village homes, in which perhaps to receive a widowed mother, while raising the tone of the children.

To these professions may be added those which require a special talent and training—music, art, and literature.

If a woman have musical gifts of a high order, it is plain that they are meant for the glory of God and the joy of mankind. She is bound to use them to the best advantage in these ways, not to win admiration, but to devote them, with God before all, or they become a snare.

Even choir practice and singing of hymns is often a snare, both in irreverence, conceit, and levity of demeanour. Amateur and village concerts are in like manner great delights, and often innocent ones, but needing great circumspection and instinctive modesty on the lady performers' part to keep all as it should be; and when the talent needs to be used as a means of support, the same quiet soberness and refinement must be the preservative, as in fact they are with many a professional singer and music-mistress. In fact all depends not on what we *do* but what we *are*.

Of art and literature I spoke in a former chapter. Neither become professions without a good deal of experience and excellence, indeed, except in the case of editors of journals, literature is generally only an addition implanted on some other means of livelihood.

The strong-minded literary woman generally writes up woman's perfections and superiority. Her world is a sort of bee-hive, all the males drones and the single sisters doing all the work. She speaks on platforms, gives lectures, and endeavours to persuade us of the wrongs we have suffered since man had the upper hand through brute force.

It is not of much use to fight the battle and contradict her. If she *does* accept the original account of the matter, she will only tell us that it was because Eve was more intellectual than Adam that she wanted to be "as gods knowing good and evil." Alas, in this at least she resembles Eve, and let us remember who it was that whispered to our first mother, and "stand fast in the liberty wherein Christ has made us free."

We have liberty to say or do anything that it is right or reasonable to say. If we do understand a matter, we are listened to on our own merits as much as men are. As Christian women of education, each one of us can take exactly the place she deserves, so long as by a foolish struggle for we know not what, we do not bring opposition and ridicule on ourselves.

To a certain degree the world will always be somewhat cruel to distinguished women. They are flattered up, told it is an honour to see them, their autographs and photographs are sought after, and they are complimented, and then the moment they are persuaded to believe themselves something remarkable, and comport themselves accordingly, they become a laughing stock. Women are as guilty in this way as men, and it is really an additional reason for keeping in the back-ground, though after all, the discomfort and danger must have been much greater when fewer women wrote, open compliments were the fashion, and there were not such hosts of reviews to give a judgment, not in all cases fair or unbiassed, but enough so to give a fair estimate of success.

Nothing but that really strong mind, which is in fact either true humility or freedom from self consciousness, can bear a woman through these dangers of vanity.

Be strong-minded, then. With all my might I say it. Be strong-minded enough to stand up for the right, to bear pain and danger in a good cause, to aid others in time of suffering, to venture on what is called mean or degrading, to withstand a foolish fashion, to use your own judgment, to weigh the value of compliments. In all these things be strong. Be, the valiant woman, but do not be strong-minded in a bad sense in discarding all the graces of humility, meekness, and submission, which are the true strength and beauty of womanhood.

MRS. GRUNDY.

Last week there was a divorce case which seemed to call for some attention; not, however, on account of its details, for of them it is unnecessary to say a word, but on account of the remarkable statement which it elicited from the Bench. Sir James Hannen stated, in effect, that of late years a change had come over the habits and customs of society, and that women now thought nothing of being seen with persons and in places under circumstances from which they would formerly have shrunk. Sir James spoke, as he said, "with loathing" of this change in manners, but he affirmed it to be so notorious that the inferences ought not now to be drawn from a line of conduct that in former times would have been regarded as unquestionable. This, it must be confessed, is, on the face of it, a very formidable indictment against modern society. As to how far it could be substantiated we will not venture to offer an opinion; but if the literature of the day were admissible as evidence, we should think a very strong case, indeed, might be made out for the charge.

Indeed, it may be hoped that the statement, coming with the weight of the learned judge's authority, may do good, by directing attention to the steady decline which has marked the fiction of the last forty years. The seeds of that decline may be traced in the works of Mr. Dickens, who, as has been well said, did a great deal to rob vice of its horror. If the mirror which he has held up to nature reflected a true image, we should be struck with the absurdity of popular education when we observed the wisdom and fidelity to be learned in the academy of the gutter into which Mr. Tony Weller deliberately thrust his son; we should doubt the need of reformatories when we thought of the wild virtues of Nancy or Charley Bates; we should deplore the prospect of universal temperance when we remember how lovable, after all, a life of riot and dissipation left Mr. Swiveller. Altogether, vice and crime in Mr. Dickens' hand, took a humorous rather than a loathsome guise. We were too much amused to feel any excessive dislike even for the family of Squeers. To Mr. Dickens succeeded Mr. Thackeray, whose object, contrariwise, seemed to teach that goodness was inseparable from ungainliness or folly; and that in those who enjoyed the respect of their fellow citizens, there was an invariable substratum of meanness, selfishness, and hypocrisy. Under the auspices of these two distinguished writers, there has sprung up a school whose stock in trade is railing at Mrs. Grundy,—in other words, at respectability.

Now, we take the liberty to say that Mrs. Grundy has been subjected to a great deal of very unfair and very foolish criticism. In truth, we have every reason in the world to be proud of her. Her virtues are very solid and real; whereas her weaknesses reflect but the weaknesses of human nature. Mrs. Grundy, in fact, embodies the average conscience of Christian England, and there can be no question as to the soundness of her code, so far as it goes. When people ask "What will Mrs. Grundy say, if we do so and so?" they confess that she will not tolerate vice, dishonesty, irreligion, insincerity, or even anything that may seem to tend in that direction. Could any higher praise be conceived? Mrs. Grundy only fails because she is not omniscient. She can only judge by appearances. She can only insist that the outside of the cup or platter shall be clean; and she is obliged to leave what is within to the scrutiny of individual conscience and to God. To our mind, nothing could have been more unfortunate than a philosophy which denied the wickedness of vice or the goodness of virtue, and we hold that the character-drawing which has been based upon such a theory, to be as unfounded in fact, as it is absurd in appearance. We have no belief in the heroism of thieves, neither can we assume that, as a rule, respectability is a mere "cloak of maliciousness."

The new school of ethics has not been long in running to seed. According to its more recent professors, especially when they happen to be lady-novelists, the highest type of manly beauty is brutal selfishness and strength, and in place of maiden modesty we have the apotheosis of a sensuality which prefers to—

The lilies and languors of virtue
The roses and raptures of vice.

This is certainly a pretty goal for the march of progress to have arrived at. Our only hope is that those who read the pernicious trash with which the press is deluging the land, read it as they might read of Swift's Yahoos, namely, as an account of curious and unpleasant creatures, with whom they could not possibly have anything resembling a fellow feeling. What, however, would be far better, would be not to read it at all.—*Church Times*.

THE NATURE OF CHRISTIAN WORSHIP.

It is necessary, when treating of *The Nature of Christian Worship*, to ask two questions in order to arrive at any intelligent conclusion. First, What are the hints that we can gather from the Bible? Next, What can we learn from ancient records to have been the customs of Christians in the days of early purity, throw those back as far as we can? Nay, even before we can get to this point of the investigation, we must needs ascertain the meaning of Worship itself. Now if we look at Johnson's Dictionary, in which the definitions are for the most part very careful, we shall find that the theological meanings he assigns to the word are "Adoration, act of religious reverence," and the cognate senses of "honour, respect, civil deference" in regard to secular dignitaries. Here, then, we come at once to a very important fact in the inquiry. Worship is something which man pays or gives to the Object of his religious veneration, in token of homage. It is, therefore, *not* sermon-hearing, *not* hymn-singing, unless the hymns be hymns of praise; *not* even prayers, since prayers are offered in order to *get* something, and so represent the selfish side of religion, necessary though it be; whereas worship, which is a free-will offering to God, asks for nothing, and is unselfish.

But now let any one who is familiar with the religious assemblies of Nonconformists think for a moment, and he will find that it is not only quite possible, but very common, for such assemblies to meet for long religious exercises, and to disperse without having offered any Worship at all. There have been sermons, avowedly such, and other sermons disguised as prayers, and there have been hymns sung expressive of the private emotions and wishes of the congregation; but it will be a mere accident and casualty if the extemporaneous address or the hymn happens to embody praise or thanksgiving so as to import the idea of Worship into the service at all. It may be there, of course, but it need not be, and it very often is not. Yet it is doing little injustice if we say that a majority of Protestant Christians in this country, if they had the choice to make, would very certainly choose a Moody and Sankey ceremony in preference to an extremely moderate Ritual in which Worship, that is, homage, offering, and praise, is the distinguishing feature. And if so, they are on the high road to miss Worship altogether, from misconception of its nature, or from preference for other kinds of religious employment.

Let us come now to the second point, as to what the Bible teaches us. Now, we are taught as clearly as may be in the New Testament that Christianity grew out of Judaism, that it was the fruit, while its precursor was

only the flower, yet that they are alike of Divine origin! But a very large part indeed of the Old Testament is taken up with purely ceremonial and ritual directions for the performance of worship, and that on a scale of great cost and stateliness, attended with much mystic symbolism. When we strip away from the Levitical code everything which belonged to the transitory part of the Mosaic dispensation, such as the rules for animal sacrifices, we find that there is a very large residuum which cannot be set aside in this wise, and which we are, therefore, bound to consider as representing the Divine Will as to public worship, unless there be something expressed or implied in the New Testament to establish its repeal. On the contrary, the New Testament tells us clearly that the rites, and even the utensils of worship, revealed to Moses, were the shadows and patterns of things in the heavens, while the ritual of Heaven itself, as disclosed in vision to S. John, includes a golden altar, lights in broad day, censers filled with burning incense, white robes, choral song, processions, genuflections, prostrations, and so forth, all as unlike as can be to "the chaste simplicity of Protestant services," but bearing a very close resemblance indeed to the usages of Ritualism. In our Lord's own suffering life on earth, whenever He was fitly manifested or adored, it was with pomp and ritual. The carolling Angels of the Nativity, the Star of the Epiphany, the kneeling Wise Men with their costly gifts, the shining vestments of the Transfiguration, the broken alabaster box of Bethany, the darkness, storm, and earthquake of the Passion, the glittering cloud of the Ascension, the fiery tongues and mighty wind of Pentecost, are all of them appeals to the outward senses, that body may act on spirit, and join in rapt devotion.—*Church Times*.

MYSTICS AND VISIONARIES.

"Of those who have diverged the most from the beaten path in matters of speculation, two of the chief classes are mystics and visionaries. They are often confounded together; but they are essentially distinct. The mystic is a man who sees no visions and who dreams no dreams, but who has a profound impression of the mysterious in all things. He is intensely religious; and he spreads the religious atmosphere round subjects which offer nothing but a commonplace aspect to the ordinary eye. The world has been greatly indebted to mysticism. In every period of history when religion seemed degenerating into a cold, supercilious, and shallow rationalism, mysticism has invariably proved the potent pioneer of a necessary and wholesome reaction. Religious systems also will be found to be deep and divine in proportion to the prevalence of a mystical element therein. And we are not acquainted with any religious writer who has acquired a wide and lasting influence that had not in himself, and that did not put into his books, a strong leaven of the mystical. Jeremy Taylor, whose works are more extensively read in this country than those of any other author who has treated of devotional topics, had, along with his grand imagination and his beautiful tenderness, an ardent mystical yearning. The visionary has no sympathy with the mystic; he feels for him even a kind of contempt. To the mystic, every phenomenon in creation or in providence is an opening into the abyss of the infinite; but the visionary comes and pours into every corner of that holy of holies in which the mystic delights to dwell the lurid glare of his own audacious fancies. To the mystic, even the seen has a kind of veiled and twilight vagueness which converts it into the unseen. But to the visionary the unseen grows so completely into the seen, that they merge in his mind into one. The mystic speaks from the fullness of his emotions, the visionary from the fervor of his conception. The

mystic cannot discern between what he perceives and what he feels; the visionary between what he sees and what he imagines. For the mystic there is no past, no present, no future; but one perennial and ecstatic now of adoring contemplation. For the visionary the past is forgotten, and the future is more vivid than the present; while, therefore, the mystic prays, the visionary prophesies.

DR. G. TREVOR ON THE EUCHARISTIC SACRIFICE.*

It may be within the recollection of some among our readers that Canon Trevor issued in 1869 a small duodecimo under this title, which attracted a good deal of attention at the time. This little work lies before us while we write, and contrasts strongly with the goodly volume of double the number of pages into which the second edition has grown. The chief points of the theory, we may remind our readers, are these:

The offering made in the Eucharist is a memorial of the Body and Blood of Jesus Christ slain and poured out upon the Cross. It is not an offering of His glorified Body, present now and at all times in Heaven. It is not to be supposed that Jesus has (as it were) two Bodies: the one, glorified and impassible, which remains constantly in heaven; the other, perpetually uniting itself with earthly Eucharists. It was a *memorial* of His Sacrifice that the Saviour ordained, in the Words of Institution, on the Day of the Last Supper; it is a *memorial* of the same Sacrifice, therefore, that is continually being offered; and the Symbols have simply no relation to the glorified Body living in Heaven. To say that the two are identical is the doctrine of the Council of Trent—Transubstantiation. Furthermore: the rite is incomplete without Communion: and in Communion the worshipper receives a communication of the Divine Grace and Energy which dwells in the Person of Christ.

The theory thus appears to be indistinguishable from what is known as Virtualism. Dr. Trevor supports his views by a full and copious catena of patristic quotations, which may be sufficient to stagger some readers. But it is very evident that the cogency of such a method depends entirely on the sense in which the terms used are taken. The whole question, in fact, is,—*in what sense were those terms then used?* and not,—will patristic language admit Dr. Trevor's sense? The subject is a difficult one. What we call certainty would seem to be unattainable—we have to walk by faith, and faith does not lend itself to cold and rigid definitions. Faith speaks in metaphor—in rhetoric—in impassioned apostrophe. Thus the Primitive Liturgies speak. Thus the Fathers speak. Of all language unsuitable to be coldly scrutinised, with its utterers held to its logical connection and consequences, theirs is the most unsuitable. Yet this is precisely what is done when their utterances are treated as links of a demonstration. And it appears to us that little is gained when all is done. The Fathers *may* mean what Dr. Trevor contends that they mean. But we really cannot, with the best will in the world to read and speak with precision—we really cannot see that they *must* mean this, still less that they mean it exclusively. These quotations can equally be made to cover the Lutheran theory: and, perhaps, the Tridentine. It is natural they should. A theory that *materialises* the truth symbolised will nearly always be covered by the words in which the truth was originally expressed. So will a theory that *rationalises*.

* THE CATHOLIC DOCTRINE OF THE SACRIFICE AND PARTICIPATION OF THE HOLY EUCHARIST. Second Edition, Revised and Enlarged. By GEORGE TREVOR, M.A., D.D., Canon of York; Rector of Beeford. Oxford and London; James Parker and Co. 1876. Pp. 510.

The canon *lex orandi, lex credendi* needs to be very carefully applied in practice, or it will mislead. Devout rhetoric has a tendency to magnify truths to the mind's eye, in order to see them the more clearly. It is like a pair of spectacles, which retract the visual rays in order to recombine them.

Happily the Church of England *has* this devotional language applied to the mystery. She believes the Presence, she accepts the Presence, but she *has not* a theory *about* the Presence. That it is so has always seemed to us a great blessing; and we must decidedly object, as on the one side, to any attempt farther to define what is really undefinable; which Canon Trevor does by annexing it simply and solely to the Act of Communion, and thus localising it just as much as those whom he is opposing; as on the other hand, to make it the shadow of a shade—the subjective *simulacrum* of a Force that acts without existing in the place where its energy is exerted!

Dr. Trevor's objections to the phrase "objective Presence" are really hard to understand. Surely he would hold that any Divine Presence whatever must be *objective*; that is to say, must exist independently of the mind that apprehends It? We take the phrase to mean simply that the Presence vouchsafed in the Eucharist, howsoever and wheresoever it exist, is *not* a mere Idea or exertion of consciousness of the worshipper. It is thus an additional *cautela* guarding the word "Real," and we fail to see any weight in Dr. Trevor's objections to it.

He is inexact again when he says, "In the Fathers it is certain that *all* which is taught of the sacramental Presence has relation to the act of Communion." The *accurate* statement would be: what the Fathers say is said of the Eucharist, and that was invariably connected with the act of Communion. It is utterly unlikely that they would have permitted themselves to discriminate between a Presence vouchsafed for the purpose of the Sacrament and one *extra usum sacramenti*. Again, "no passage can be produced from Scripture, or any godly doctor of the most pure and uncorrupt ages, in which any presence is asserted irrespective of participation" (p. 227). But, as we have shown, it is hardly likely that there should have been. In those early days of the Church, reverence would have shrunk entirely from speculative reasoning upon a hypothetical case. The doctors of later times were unhappily less reticent. Our own Church goes back to the habit of the earlier period, and therefore, as it seems to us, we Anglicans hold a fact, we do not define a method. We hold and teach the verity of the sacramental gift, and our minds are unable to conceive of a gift that is not given. If given to us, it cannot take its origin from or in us. And, if it be given it must be present. Therefore we state the fact of the sacramental Presence. It is the corollary of the fact of the sacramental gift, or rather it is another way of stating the truth of that gift. The two truths are correlative, and the one is the guardian of the other. "Real" and "Objective" are terms which introduce no new fact and no new doctrine. They are really employed defensively. If there did not exist a disposition to minimise, and even to deny, essential sacramental Truth, there would have been no need to fence it with this new term. It is, perhaps, a pity that it should have been so. Not only is it true that every new *dogma* is a certain source of danger and division, but this is the case with every new dogmatic term. Had Christians a universal language, had every man competent ability, leisure, disinterested love of the truth, then it might be possible to crown the edifice of theology, to settle the great outstanding problems. Until then, a new definition is surer to divide than it is to unite. Probably this will be found to be the case with Dr. Trevor's thesis, as it has been the case with the views he opposes.—*Lit. Churchman*.

"DE ESSE" OR "DE BENE ESSE."

Sir,—May I ask, as an old-fashioned Churchman, who believes that discipline, no less than doctrine, comes from God, and who can see no logical resting place short of "Plymouth Brethrenism," when Episcopacy is once allowed to be "*not of the essence*, but only pertaining to the *well-being of the Church*," to review Mr. A. Gurney's arguments in last week's *John Bull*?

First, he speaks of "*the charitable opinion of some of our earlier Anglican divines as to the validity of Presbyterian orders.*" Now Mr. Gurney knows, probably better than myself, that, though these divines breathe an occasional hope that the Sacraments administered by the Continental Reformers might, by reason of their great need, be valid, yet these same men all held and taught in the strongest terms the *Divine institution* and authority of the Episcopate. Whence, then, their occasional inconsistency in regard to the unalterable truths of theology? Clearly their judgment was warped by their feelings, so that in this matter they could not help sympathising with men who were fighting, like themselves, against Rome, and with many of whom they were on terms of personal friendship. We, however, who look back upon that struggle from the lofty eminence of many past generations, can see the folly of tampering with that which is of Divine authority; we know that the experiment of a Church without a Bishop has proved a tremendous failure, since each of those religious communities, which *then* rejected Episcopacy, *now* rejects many of the prime verities of the Gospel, and has fallen into many deadly heresies.

Secondly, when Mr. Gurney writes of there being "*some historical doubt, whether a system, akin at least to Presbyterianism, did not originate in the Church of Alexandria,*" he seems to forget that both Bingham and Hooker have fully disposed of the unwarrantable gloss put by Presbyterians on the words of Jerome; that, except in that disputed passage, there exists no hint even of any such a custom in Alexandria; that S. Jerome himself again and again declares that "Bishops are the successors of the Apostles;" that "Presbyters cannot ordain;" that the "safety of the Church consists in the dignity of the Bishop," &c.; and that the *very utmost* that can be alleged from this Father, is that in his own private opinion Episcopacy *may have come more* from ecclesiastical usage and tradition than from the Lord's actual appointment. But, in this theory of his (with the exception of the obscure Aetius, A.D. 376, who was condemned for it by Epiphanius and the Church) he is contradicted by the unanimous teaching of all the other Fathers, as well as by the Catholic tradition of the Church for fifteen centuries.

Thirdly, there is something of audacity in the Scriptural quotation, with which Mr. Gurney would prop up the supposed validity of Presbyterianism. Any beginner in scholarship would know that, when S. Paul writes to Timothy, "not to neglect the gift which was given him. . . . *with* the laying on of the hands of the Presbytery," he is using a preposition (*μετα*) which simply implies concurrence and conjunction and *not instrumentality*. Mr. Gurney himself knows that S. Paul distinctly says in another passage that Timothy had received "the gift *by* (*διὰ*)—*by means of*, the laying on of *my* hands" (2 Tim. i. 6). Moreover, Chrysostom, Theophylact, and other Fathers assert that this "Presbytery," or aged Council, was the "College of Apostles," and that the gift alluded to was the consecration of Timothy, not to the priesthood, but to the Apostolic office *by* the hands of S. Paul, and *with* the addition of that "threefold cord" of the Apostolic succession, "which can never be broken."

Surely, it is enough to say that all the baptised are Christians by virtue of their baptism ; but that sects and denominations, which have separated from the Church and its Apostolic fellowship, are the institution *of man*, and not therefore branches of the true Visible Church of Christ.

In *Fraser's Magazine* for April we have a detailed account of John Knox, from the pen of Thomas Carlyle. We there learn that he never received Presbyterian ordination.

If, however, the supposed Presbyterian chain for Scotch ordinations depends mainly on Knox, and the chain is no stronger than its weakest link, it would seem that the Presbyterians have little more to boast of than the present Wesleyans as to any succession at all of their Ministerial Body.

I am, Sir, yours very truly.

C. E. S. WOOLMER.

HARMFUL HUMBUG.

The word "humbug," which is regarded by many persons as an Americanism, is not so. It was in use in England long before it made its appearance here. Naturally this would be so, for the thing itself is not of American origin. There have been humbugs in all countries and in all ages. They have always been plentiful in England; and naturally, therefore, since the English language was to bear the word, it was produced in England itself. Nor have we any monopoly of the thing, even in our latter-day development, or the power of producing "a finer article" of the kind than other people do. The reason why humbugs seem to prevail and to flourish more with us than with other people, is the same as that which gives so great a prominence to some of the other evils from which we suffer—a constitution of society which causes, or at least enables, the trivial, the bad, and above all, the pretentious counterfeit, to come to the surface and make a show with as much freedom and ease and confident self-assertion as the sound, the good, and the simply truthful. *We have no authoritative class.* Even in science, literature, and art there is a lack of that judicial bench, which, in other countries, rules an ignorant pretender out, and stamps him as a charlatan. For general freedom and ease of movement, we have sacrificed the security which other nations, more willing to walk within prescribed limits, find in submission to recognized authority; and the consequence is that with us, humbugs and charlatans and quacks hold their heads higher, talk louder, and show a bolder front than they do elsewhere.

MR. A. JUKES ON THE TYPES OF GENESIS.*

There is so much that is striking and full of interest in the present volume, that we are disposed to say something more about it, and upon the question it suggests, than would usually be possible to us with a work in its third edition.

We may say, then, that Mr. Jukes' method, if it may be called a method, introduces us to resemblances fortuitous or designed, between the moral and historical elements in human life, which are generally striking

* The Types of Genesis Briefly Considered, as Revealing the Development of Human Nature. By Andrew Jukes. Third Edition. London: Longmans, Green & Co. 1875. Pp. xxviii, 421.

and often of great beauty. The great characters whose lives are narrated in the Book of Genesis are taken as types of classes of persons of various spiritual attainment or progress. Thus Cain and Abel are the carnal and spiritual mind, as indeed S. Paul has taught in Heb. xii. 16, 17. Noah again is Regeneration, or the regenerate man, an obvious type which the Baptismal Service expressly sets out. Isaac (Sonship) and after him Joseph (Suffering and Glory) are prefigures of our Lord. In these and other instances Mr. Jukes has carefully followed the teachings of the great Fathers, as well Christian as Jewish; and we could mention no other works easily accessible (Mr. J. H. Armfield's Commentary on the Gradual Psalms is the only similar one which occurs to us at the moment), which would have the effect of introducing the reader to the mystical exposition of Holy Scripture. We may mention to our clerical readers, also, that it is a rich storehouse of analogies and spiritual applications very suitable for homiletic purposes. It is, in short, a book to buy and read over and over again.

What occurs to us is that the *rationale* of this method of exposition is not put clearly enough on the right ground in the preface and elsewhere. The idea is to us untenable that the Divine Inspirer of the Scripture has given to men in it a series of riddles for them to solve. It would surely be a deeper and even more reverent exegesis which should trace the correspondence to the essential unity in plan and design of the works of God. What a man will do, that an aggregate of men will be found to do. A nation is but an aggregate of men; Humanity itself but an aggregate of nations; and thence we are surely warranted in expecting that the course of Human History, we mean the History of the race, should offer numerous analogies to the mental and spiritual history of individuals. Again, we take it that the Divine dealings with the souls of men will be found to conform to a certain type. Men resemble each other in the broad outlines of their moral and spiritual nature. God does *the best* for each; and it seems to follow that we may deduce from such instances the uniform rule of the Divine economy with souls. Now the Jewish race is the ideal instance of the Divine education of a Nation. And it certainly seems to us that we have in almost all the *individuals* of that race whose story is recorded for us in the Hebrew annals, *selected types of character*, instances of ideal training of the human by the Divine, and recorded for the further study and instruction of mankind. And if so, we need not wonder at the spiritual significance of the types. It will not be matter of surprise to us that we can construct out of them a gallery of types which shall represent the complete spiritual course. The difficulty of representing to ourselves the essential Inspiration of the Hebrew records, and yet their complete, homely and sweet Humanity will fade away; and we shall see how these venerable books are records of truths imperishable, and indeed ever young and new to the religious consciousness of each coming generation; how they are Divine and yet human; Inspired and Infallible, but none the less spontaneous and contingent; a record and representative of the highest continuous training to which men and the nation they constituted were ever submitted; and of which the general lines of experience will repeat themselves incessantly and endlessly in all nations and all hearts, to the end of time.

But that more mechanical theory of exposition which, if we do not mistake, is put forward by Mr. Jukes in the work before us, seems both inadequate to the occasion, and far less truly deep and reverent.

CLERICAL NAMES.

If (says the *Leisure Hour*) you take any class of men, or any one profession, you will not find a greater variety in nomenclature than in the ranks of the clergy of the Established Church. It is amusing to see how many of their surnames are derived from natural history.

We learn from a clergy list before us that there are no less than twenty-three Bulls, nineteen Bullocks and six Mules. Several clergymen also rejoice in the cognomen of Stag and Ram, Lamb and Veal, Deer and Steere, Hogg and Wolfe, Colt and Cattle, Otter and Beaver, Hare and Rabbitt, Catt and Kitten, and Fox and Kidd. In this latter case we might suppose the two gentlemen would work well together as vicar and curate. The names from birds are most varied and numerous. There are Ducks and Drakes, but singularly enough, while there are no geese or ganders there are plenty of Goslings. Then we have Robin and Wren, Swallow and Martin, Raven and Rook, Dove and Falcon, Crane and Stork, Parrot and Jay, Nightingale and Crowe, and a variety of others from the *Raptors*, *Incessores* (incumbents?) *Scansores*, and other natural families. Then there are those who have taken the names of domestic fowls, such as Cock, Cockerell, Henn, Peacock, and Swan, to which may be added warlike Eagles, and shy Woodcocks. Think not, however, that the clergy confine themselves to the earth, or even the air; for they dive into the depths of the sea and fetch from thence their cognomens of Salmon and Codd, Turbett and Mullett, Whiting and Smelt, Herring and Sturgeon, and from the ponds and pools they catch their Roach and Pike, while among their ranks they muster a Crabb, a Seal, and a Whale. Next we observe that the clergy possess, to a limited extent, an eye for colour; for they deck themselves in White and Black, in Orange, in Green and Grey, in Brown and in Rose.—in fact, in as many hues as ought to satisfy the most Ritualistic of their order. Though the clergy of the Establishment are evidently migratory in their habits, for they travel from East to West, from North to South, yet at the same time are they eminently patriotic, for England and Wales, Brittain and Ireland, are all represented; still it is somewhat odd that while there are English, Welsh, and Scotts, there are no Irish to be found in their ranks. The human frame has not escaped the observation of these clergy, for Foot, Hand, Legg, Bone, Blood, Hair, Tooth, Back, and the Body itself, all of them find their component parts. We know that as a body the clergy do not derive large sums from their labours; perhaps this is the reason why we find none of them rejoicing in the name of Gold; in point of fact, there is only a little Silver, five Pennies, and one Farthing among them. Perhaps this state of poverty among them tends to make them industrious, for the trades are largely represented. Miller and Baker, Sawyer and Carpenter, Plummer and Painter, Farmer and Shepherd, Carter and Horseman, Cooper and Wheelwright, Groom and Gardener, Butcher and Carver, Mason and Slater, &c., are all represented. From daily experience we know that the clergy have an aristocratic leaning, and therefore are not surprised to find some of them claiming the title of King, Prince, Duke, Earl, Baron, Lord, and Knight. One is almost tempted to believe that these grave divines have a gleam of humour, and do not mind caricaturing themselves, for how else comes it that there is a Mr. Large, a Mr. Small, a Mr. Bigge, Mr. Little, Mr. Slight, Mr. Stoute, and Mr. Short? The reason why clergy are averse to litigation may be accounted for by their possessing among them a Chancellor, a Justice, and a Serjeant.

ANCIENT GUILDS.

Every one has heard and read of the ancient Trade "Guilds," which were in fact something like Trades' Unions, only with the great difference that the Guilds were headed by the masters, and masters and men pulled together; also there was a strong religious element in them, such as, it is to be feared, finds little place in the modern form of Union, or in the "advanced" theories and practices of these latter days. Still, though in a very different manner, they acted on the principle that "Union is strength," and so fellow-workers helped one another and stood shoulder to shoulder, and went to Church, and founded all manner of good works, and prospered exceedingly; so that England became, as she has since continued, the Queen of Commerce and the Industrial mart of the world.

If any of our readers care to go deeper into this interesting subject and see how the Guilds of the Middle Ages have given place to our modern Trades' Unions, we recommend them to study a book published by Trübner & Co., and called "On the History and Development of *Gilds*, and the Origin of Trades' Unions," by Lujo Brentano, a Bavarian, who seems to have gone thoroughly into the subject. The fifth chapter especially will give much food for thought: it begins by asserting that "Trades' Unions are successors of the old Gilds" (which last word our Bavarian thinks fit to spell without the accustomed *u*), and it proceeds to show the laws—chiefly of the days of Queen Elizabeth and King James—by which these societies were at once protected and kept in check. Perhaps it is something of this kind that is needed now. We often hear that these things must be settled by "arbitration," and here was the arbitration ready-made; but whether it would please our modern Unionists is another question; for it appears that in these "good old times" *wages were regularly assessed yearly* by the Justices of the Peace or town magistrates (Act 1 Jac. I. c. 6), and, in fact, the just amount of wages was regulated by the appointed delegates of the State. Apparently, things went on very peacefully under this *régime*, for we find that when this power of the magistrates fell into abeyance, the men became dissatisfied and combined against the masters; and in 1725, an Act was passed forbidding such combinations, and ordering the Justices once more to fix a regular scale of wages.

We do not pretend to say how this experience can be utilised now; but we think it may be found worthy of the consideration of those who are devoting themselves to the adjustment of this weighty question.

A NEW IRENICUM.

No department of literary labour seems to be so little profitable as that of writing *irenica*. The fact, however, though discouraging, ought not, when all the circumstances are considered, to excite surprise; for there is probably nothing that runs so completely counter to human self love as the preliminary reconciliation between estranged friends, to say nothing of embittered foes. Indeed, if the words "Blessed are the peacemakers" were applicable not to intention but to success, they would be the most sterile of the Beatitudes. Charity has been wittingly defined as "A pitying B and wishing C would do something for him." In much the same spirit people who are penetrated with a sense of the loveliness of peace mostly deduce from it the conclusion that the other side should let them have their own way. If it were necessary to give an illustration of this curious logic, we might refer to the line which it has been usual to take with respect to "ritualism"—"What a reproach to our common Christianity that

with a world perishing around us, men should expend their energies in squabbling about such miserable trifles like a posture or the colour of a vestment!" Of course, the obvious reply is, "Then don't squabble about them. These things do not prevent those who use them from doing good work, and if you will only keep quiet no undue prominence will be given to them." But no. A "trifle" means something that we think you ought to regard as non-essential, but which we ourselves think to be of so much importance that we are quite willing to risk the downfall of the Church rather than let you enjoy it in peace.

Such is usually the spirit in which proposals for reunion are advanced or met. We do not know that we have heard of anything at once so painful and disheartening, and yet in a certain sense so amusing, as the attitude which Dr. Pusey has assumed towards the Bonn Conference. Here was a spectacle such as Christendom had never witnessed before. A band of Eastern and Western theologians had met together, and after incredible pains had actually succeeded in settling a basis on which the quarrel of a thousand years might be composed; yet the great Irenicist, the moment he heard of it, repudiated the whole business, because the process of coming to agreement looked *ipso facto* like a confession that the West might possibly have contributed to the schism!

The fact is, those who are anxious for the blessing of the peacemakers, and who are therefore loudest in their admiration of mutual concession almost always have in their minds concessions which they are to receive; whereas if they expect to do any good they should think only of concessions which they are to make. They should remember that their adversaries think just as strongly as they do about their side of the quarrel; and if they find it a hard matter to give anything up, they must not expect others to find the task more easy. And yet after all, how tiny are the things which commonly keep men and churches apart, when those things are stripped of the accretions that have grown up around them. Thus the dispute about the *Filioque* does not involve any question of doctrine at all. At any rate, it will not be contended that the article without it, being, as it is, in the very words of our Lord Himself, is not true. The dispute is not even as to the right of the Westerns to adopt a local Confession. It is simply as to the right of one part of the Church to alter a creed drawn up by the most famous of all the Œcumenical Councils, confirmed by all its successors, and accepted by the West itself. Why, then, cannot the West yield the point, and if it thinks further statements respecting the Procession of the Holy Spirit needful, draw up some other formula? So, too, with regard to another great bone of contention. Surely, it is a fact that the Bishop of the Imperial City did occupy the first Throne of Christendom; but it is equally a fact that he never succeeded in exerting the smallest authority beyond his own patriarchate. Why, then, can we not on the one hand, admit the Primacy of the See of Rome, and they, on the other hand, admit the independence of national Churches? Neither the Easterns nor ourselves would lose by giving the Pope the first place; and the Pope would gain a great deal by surrendering a claim to obedience which nobody renders him, and which has reduced the Church in all parts of the Latin world to the position of a sect, detested alike by governments and by peoples.

The whole position may be summed up in a very few words. It is not lawful for any man to give up for any consideration whatsoever that which he believes to be the truth; but on the other hand, it is his duty to be quite sure that it is the truth that he is standing out for, and not some wholly immaterial thing. When, therefore, we would approach the Nonconform-

ists with proposals for reconciliation, we have to ask ourselves if we have anything that we can possibly sacrifice for that end. If there is, we ought not to think for a moment how much it would cost us to renounce it. Thus, if the surrender of any advantage which the State connection gives us would win back the Dissenters, we ought to let it go. But would it? Would the Dissenters come back if the bishops left the House of Lords—which is pretty nearly the only privilege the Church of England enjoys as the State religion? Would they even come back if we forfeited our endowments and put up our churches for sale to the highest bidder? Nobody would venture to say "Yes." The cry for Disestablishment simply means that the enemies of the Church desire to weaken and disorganise her, so as to give them an easier task in assailing her bulwarks. As to purely religious questions, it will be found on careful consideration that the Church can give up nothing. The one thing that differentiates her from the congregationalist bodies around her is her apostolic ministry. If she abandoned that, or what would come to the same thing, if she consented to recognise unordained persons as ministers, she would cease to be what she is. No intelligent Dissenter would for a moment say that persons who believe in Holy Orders and the grace of the Sacraments as depending on their validity, could possibly make any concession on that point. On the other hand, it is quite clear that those who hold lower views can have no such reason for remaining apart, for their ministers would not preach the worse if they were ordained. Nay, there is no reason why they should alter anything except in the one point of abstaining from any attempt to celebrate the Eucharist. There is no reason why, if it were so disposed, an Independent congregation should not continue just as it is, but should go every Sunday with its minister at its head to an early Celebration at church.

It may, perhaps, be thought that this would be an odd arrangement, but it so happens that it is substantially the very one contemplated by John Wesley in respect of his societies. Hence, at the first blush the Bishop of Lincoln has an overwhelming case for his *Irenicum Wesleyanum* which we noticed in our Summary last week. Methodists, to be consistent with their principles, cannot possibly want any concession at all, the object of their founder having merely been to provide his followers with helps to leading a more devout life within the Church of England than was possible in very many of the parishes of his day. Now, the difficulty is to find opportunities of carrying out Wesley's programme. If, for instance, his meetings were only to be held when the churches were closed, they would have to be at most inconvenient hours. As a rule, the parish church is nowadays opened a great deal oftener than the Wesleyan chapel; and it is not the general opinion that the average Methodist attains to a higher level of saintliness than the average communicant. In fact, it is one of the signs of the times that Wesleyans should be everywhere complaining of the "persecution" which they meet with in rural districts—in other words, that they should find there is no place for them by reason of the daily increasing efficiency of the country clergy.

Under the circumstances one might reasonably expect a remodelling of the whole institution in accordance with the mind of the founder, so as to adapt it to the circumstances of the times; but unfortunately a vested interest in separation has been growing up and consolidating itself for the last three quarters of a century. The result is that instead of rejoicing at a state of things that Wesley would have given his life to see, his followers invent new grounds for standing aloof. They urge in effect that Wesley would, in these days, have done what he never did in his own—would have

turned an avowed Dissenter, because the Church of England had altered her character; that is to say, had become reformed in exact accordance with his views! In fact, the heroic contempt which leading Wesleyans show for history would do credit to the courage even of Cardinal Manning. Thus Mr. Bedford, an ex-president, said on Saturday last—

No one had been able to prove that they had departed from the foundation of John Wesley's doctrine. John Wesley arrived at the conclusion, after a careful study of the whole subject, and, notwithstanding his own prejudices and early opinions to the contrary, that the true ordination of man to the work of the ministry was an ordination by presbyters. Therefore, in these days, when unhappily such an ordination was again called in question, they were content to rest upon John Wesley's conclusion upon the matter, and to rejoice in the thought that God had given to them an order of Christian ministers who were as truly entitled to be called presbyters of the Christian Church as any other body of men on the face of the earth.

As if John Wesley had not over and over again denounced the presumption of such of his lay preachers as from time to time had manifested a hankering after the clerical office; as if in his very Deedpoll he had not carefully withheld from them the title even of "minister;" and finally as if ordination, Presbyterian or otherwise, had not been resorted to by the Conference for the first time in 1836!

With such indications of the temper of modern Wesleyans, we fear it is quite hopeless to talk to them about the doctrines or wishes of John Wesley; and, therefore, the *Irenicum* of Bishop Wordsworth, candid and amiable as it is, will not fare any better than such efforts have generally done. When we state that the Right Rev. Prelate proposes to add a declaration to the Letter of Orders in the case of Wesleyan ministers that "such ordination was not intended to imply the expression of any judgment on any orders that might have been supposed by some to have been previously conferred"—it will be allowed that concession could go no farther.

The only chance there is of acting upon the Wesleyan body upon a large scale, is by an appeal to the consciences of its lay people. If they could only be got to study the question, we do not doubt that they would shrink from complicity in what John Wesley denounced as the sin of Korah. Obviously if the awful narrative in question has been written for our admonition, it must have been intended to teach us something. The offence of Korah could not have been against the municipal law, for it distinctly touches religion. If it was against the moral law, then it was intrinsically wrong, and must be wrong to the end of time. If it was against the ceremonial law, that law must have been intended to symbolise something in the Christian Church. If then the sin of Korah did not prefigure unauthorised meddling with the Christian ministry, no one has yet been able to suggest wherein its heinousness consisted.

There can be no question that the Wesleyans ought not to be separatists; and if they were only clear-sighted enough to see the advantages of reunion, they would not remain long apart. We will only mention two. First, the Church would then be strong enough to impress upon the policy of the country a distinctly Christian line; and we should be spared the disgrace of handling social questions as if we were a nation of secularists. In the next place, the reunion of American Methodists with the Church of the United States would no doubt follow reunion at home, and would make our communion across the Atlantic one of first-rate importance. There would then be a tangible solution of the problem how to maintain Christian unity without resort to the theory of Ultramontane writers; and an enormous step would thus be taken towards a general reform of the Latin Church. In fact, it is impossible to exaggerate the good that would

flow directly and indirectly from the acceptance of the Bishop's *Irenicum*; and though, as we have said, we despair of its achieving any great success, we trust that it will at least be widely circulated. The public can not know too soon what the real character of John Wesley's revival was, and how little his followers have kept within the lines which he marked out for them.—*Church Times*.

THE WAR IN THE EAST.

There can be no doubt that, whatever may be the immediate fortune of battle in the campaign between Servia and Turkey, the ultimate issue of the struggle must needs be to bring the Eastern question nearer to a solution, if it do not precipitate it altogether. If there were no complications in the political situation, scarcely any person could be found to maintain the advisability of granting any longer lease of life to the corrupt and decrepit Ottoman Empire. The Turk has been for five hundred years encamped on some of the fairest lands of Eastern Europe and Western Asia; the Sultan has been for nearly three hundred years of that time recognised as a member of the family of European sovereigns; and yet no step of approximation to the civil ideas of the West has been made by the invader, and his Government continues to be almost as bad as can be imagined, ranking with the barbarous negro chieftaincies of equatorial Africa, or at best with the anarchic military despotisms, miscalled Republics, of Spanish America. If, then, it were a simple question of driving out the Turk, a bad master, and a thriftless landlord, he would have scarcely a champion. But the very value of the inheritance is such, and the claimants so many and grasping, that each fears to precipitate the inevitable division of the spoils, and prefers to wait and watch, lest a rival should get too much, and in hopes of some turn of fortune which may cast the prize into one expectant lap. Austria wants the Lower Danube, but Hungary hates the Slavs, and has no mind to see the Kaiser at Vienna master of a Slavonic population large enough to balance the Magyars, who are now more than a match for Bohemia, Lodomeria, Croatia, and Transylvania. Russia wants Constantinople, and has wanted it these two hundred years, but dares not make a snatch at it now, after the warning of the Crimea. England fears the advance of Russia towards the East, and maintains the Turks for the sole purpose of baffling her. France, apart from her merely convalescent state just now, is reluctant to hasten a crisis which would deprive her of the last chance of obtaining Egypt, her dream ever since Bonaparte proposed it to the Directory in 1797. Germany, seeing that any sudden movement might make either Austria or Russia stronger than now, watches both of them keenly, and may be assumed to be at least willing to embarrass whomsoever seems to be stretching out a hand to seize that prize of the world, that ancient and famous city, the Micklegard of our own Norse and English forefathers, which even now, under the very worst conceivable masters, who have done everything to injure its prosperity, is the third city of Europe in population, ranking next to London and Paris, and actually the third as a commercial port too, coming after London and Liverpool. What Constantinople might be under civilized rulers, when even under the Turk she surpasses Vienna, St. Petersburg, and Berlin as capitals; Glasgow, Marseilles, and Hamburg as marts, may readily be guessed, and it is more for the interests of humanity at large that any of the rivals, Russia, Austria, France, or ourselves, should hold it, than leave it any longer in hands which clutched it by violence, and have never made their title good by any other claim.

The wisest policy, on all accounts, for the Great Powers to pursue, had they any unselfish motives, would be to carry on steadily the process by which one province after another has been withdrawn from the Sultan's rule, and made either wholly independent, like Greece, or merely titular fiefs, as Servia or Roumania. If this gradual contraction of the Turkish Empire could be exactly proportioned to the steady decrease of the Musulman population, the problem would solve itself in a comparatively brief time, and without violence, whereas one peril which attends any attempt to cut the knot suddenly, is the arousing the dormant reserve of Moslem fanaticism, and the outbreak of a bloody and disastrous attack on Eastern Christians, in which Turkey would no doubt go down at last, but go down clawing like a wild cat, and leaving many sore wounds to rankle and fester in the bodies of her assailants.

One notion may be entirely put out of consideration, namely, that the Porte may yet enter on a path of genuine reform and amendment, and begin to treat its Christian subjects with moderate fairness. It is impossible. The Norman conqueror might blend with his English vassals, for after all they were of the same ultimate stock and of the same creed, but Turkish law has the sword and Koran alone for the scales of its balance, and can not be reconciled with the civilization of the West. Already we know that the harmless and peaceable Bulgarians, who have not hitherto joined in any revolt since they were conquered four centuries back, have been subjected to raids of exceptional atrocity, to murder, rape, arson, and pillage, and it matters not a straw whether this was done by Bashi-Bazouks armed with official orders, or, as some allege, by the new Circassian colonists, plying their old trade of brigandage, and assured of absolute impunity from Stamboul. It is no wonder that the sight of such atrocities at their very doors should have roused the warlike spirit of Servia and Montenegro, and that they should prefer to suffer and die gloriously in striving to deliver their kindred, than to enjoy an ignoble security while the flames go up from Roumelian villages, and crowds of miserable exiles implore their aid and hospitality. Hitherto, so far as the conflicting telegrams can be compared, very little success appears to have attended the Servian attack. The old Ottoman military supremacy does not seem to have been seriously disturbed, and the troops which under Omer Pasha were able to check the Russians in 1854 were scarcely likely to yield to the half-disciplined agricultural levies of Servia. Nevertheless, the war must still further drain the bankrupt exchequer of the Porte, and the more Servia and Montenegro suffer in the effort to deliver the co-religionists from an intolerably oppressive yoke, the more certain it is that the sense of right will at last prevail over that of mere selfish policy in the councils of the Great Powers, and the insurgent Slavs will be aided as the far less deserving Greeks were helped fifty years ago, on grounds which were largely sentimental and literary. When all has been said which can be said against Servia, Montenegro, and Roumania, the fact remains that the least civilised of them is more orderly, peaceable, and progressive than the most prosperous region under Ottoman rule, and that it would be an unspeakable gain to Lycia if it could be like Montenegro and to Crete if it could be as Moldavia. Even from the anti-Russian point of view, it would answer to erect a strong Christian State or Confederation of States on the banks of the lower Danube, to play the part in Eastern Europe which Belgium plays in the West. A State like that Servia which Stephen Dushan ruled five centuries ago, would be the surest barrier to Muscovite intrigue, because its order and peace would shut the door which Turkish misrule always keeps open towards the North, and because its citizens

would have no mind to be swallowed up in an empire ruled from S. Petersburg. If Austria could defy the miserable jealousy of the Magyars, who can tolerate no patriotism save their own, she would see that it is her interest too that a strong non-Russian Slavic state should exist on her south-eastern frontier, powerful enough to check Russian advances, but not to threaten her own autonomy. As to ourselves, we blundered seriously twice in the Eastern question, and both times under the baleful influence of Lord Palmerston, whose statesmanship and Christianity were about on a level. We blundered once in 1840, by preventing Mehemet Ali and Ibrahim Pasha from rending Egypt and Syria out of the Sultan's hand; and yet again more fatally in the Crimean War of 1853, when we ought to have joined the Emperor Nicholas in abating the standing nuisance of the East. Even now, we ought to exhibit at least as much sympathy with the Christian insurgents as we did with the Italians when rising against the far more tolerable Austrian and Bourbon yoke, and if we had real statesmen at the helm, we should complete our hold on the Mediterranean by seizing Crete, Rhodes, and Cyprus, and assuming the paramountship over Egypt. Public opinion in the West is divided, unfortunately, and it is noteworthy that, apart from those who would keep Turkey up as a measure of expediency, her friends are to be found in two quarters. These are the ultra-Infidel party, who are glad to see Christians oppressed by a non-Christian power, and Ultramontanes, who hate Oriental Christianity as the chief witness to their treasons against the Church, and who, having helped to subject it to the Infidel yoke by the crime of the sack of Constantinople in 1204, which fatally weakened the Greek Empire, and again by the treason which allowed the Turk to advance in 1453, have no mind to see their victim loosed from bondage. And that being so, there can be no doubt on which side our sympathies ought to be. We want a new Navarino, not a new Balaklava.—*Church Times*.

Correspondence.

MEMOIR OF NORMAN MACLEOD, D. D. By his brother, the Rev. Donald Macleod, B. A. Two Volumes. New York: Scribner, Armstrong & Co. 8vo., p.p. 374, 436. 1876. \$4.50.

Norman Macleod was born at Campbeltown, in the Western Highlands June 3d, 1812, and died in Glasgow, June 16th, 1872. His extensive reputation and his position as the virtual leader of the Scotch Kirk for many years preceding his death, have caused a large public within and without his religious connection, to turn with eagerness to this carefully prepared memoir to trace the elements which entered into such a prominent and influential character. He was the son of a Kirk minister, and had in his early home in the Highlands, all the resources which, given to a naturally independent, joyous, hearty temperament, go to make a strong man. Not in early life a close student; gaining at Glasgow University little beyond the knowledge of Coleridge, Wordsworth and Shakespeare; always more susceptible to influences from wise men and nature than from books: he had the physique, the sympathy, the tact, the fullness of good

sense, which go to make a strong and magnetic preacher. This was one of his great distinctions, and the story of his development is instructive and interesting. Scotch Calvinism did not tincture his blood, and nothing mean or narrow entered into his life. His youth and early manhood were singularly free from unhealthful mental influences. Dr. Chalmers, then a Glasgow professor, had great influence over him; his large heartedness, his missionary zeal, his human and religious tenderness, shaped the responsive mind of his pupil. It was he who recommended young Macleod as tutor to the family of an English squire in Yorkshire; and this led to his residence at Weimar. In English and German society he gained a free development of mind, and his receptive nature took in very fully whatever a residence abroad could teach him. During his divinity studies at Glasgow, his father received into the family several boarders, who had been attracted by the fame of the university, among whom was John C. Shairp, now Principal in the University of S. Andrews. The companionship of these young men, especially of Shairp, who contributes liberally to the reminiscences of these early years, was a great help in the formation of his intellectual character. They had not yet learned to look at life from any point but the ideal, and their walks and talks and congenial studies, were precisely those which shape and strengthen growing and unburdened minds. He believed that ten years' hard study in the country were necessary, before he could enter upon the duties of a city parish, and it was just this length of time before he reached the full tide of his useful career. Five years of this time were spent at London; five more at Dalkeith, where he took the first steps which finally led to the going out of 450 ministers to form the Free Church in Scotland. The two men besides Principal Shairp, who had most influence upon his opinions at this period, were Dr. Thomas Arnold and Dr. John Macleod Campbell. He threw aside the metaphysical and doctrinal preaching, then prevalent in Scotland, and tried to produce a greater sense of the personal relationship of the Father, Son, and Spirit. What the personal Christ must love or hate became the one rule of life. This divine love inspired a deep enthusiasm of humanity. He seemed to yearn over men in the very spirit of Christ—so patient, considerate and earnest was he in seeking their good; and this was the secret of his success as a preacher.

Dr. Macleod had all the qualities to make a rich and strongly spiritual and imaginative writer. He had a poetical mind which was closely united to the beatings of a warm heart, just enough of the critical faculty to keep from extravagance, such an endowment of good sense as would have kept him within the range of the common people, and that fine instinct of the befitting, without which no man can write with power or impart a winning personality to printed speech. Mr. Strahan discerned this rare literary instinct when he insisted upon his becoming the editor of *Good Words*. Though all his writings betray marks of haste and only his *Starling* is likely to live beyond this generation; he never wrote anything in which humor and poetry did not blend with more solid elements and make a sparkling and readable composition. But the one lament of his life was that he could not give his strength to some enduring work in literature. He felt the divine afflatus for the task, but the incessant engagements of a distinguished position consumed the time necessary to undertake it. Admirable as are his letters and journals and different volumes, they only show what might have been.

When Dr. Macleod entered upon the charge of the Barony parish, Glasgow, he began the work among the poor, with which his name has ever since been associated. Without departing from his sphere as a parish minister,

he felt that he owed a duty to the unchurched and neglected poor of that large city, and opened his Church exclusively for them on Sunday evenings. He admitted only those whose dress indicated plainly the class to which they belonged. His sermons were upon topics within their range and included with the Gospel message such subjects as drainage, ventilation, care of children, cleanliness, and all the social conditions necessary for successful religious work among the poor. He organized his people to supply the visiting necessary to help these classes to a better life, and introduced the same features of Christian socialism which have had such success in the Ascension Church Missions in New York in improving the social and religious life of the poor. He did in Glasgow by those services and the mission chapels which grew out of them, the same kind of work which Dr. Guthrie did in Epinburgh through his ragged schools; and while he is lovingly remembered as a great Scotch preacher, his truest monument is the change which he wrought in the wynds of Glasgow. Such social regenerators are not too common. He solved the question, How to reach the masses, by going to them in person and opening his heart to them; and great as was his work in administering the affairs of the Scotch Kirk, in organizing Presbyterian missions in India, in ministering to the Queen as Scotch chaplain to the royal family, the work which he loved best, into which he put most heart, which most prospered in his hands, was the mission to the Glasgow poor.

The life of Dr. Macleod presents many other features. He entered loyally into all Scotch religious matters. He had strong affiliations with men like Dean Stanley and Canon Kingsley, and, though not in sympathy with the extremes of Broad Churchmen, he represents all which is best in that school. It is plain from this memoir, that he exercised more influence than any other man in Scotland, unless we except his contemporary of the Free Church, Dr. Thomas Guthrie, and the story of his life throws a flood of light upon the fortunes of religion in Scotland during the last forty years. If read in connection with the *Autobiography and Memoir of Dr. Guthrie*, one obtains from both a good sketch of the great disruption controversy, and is introduced to all which is best worth knowing in Edinburgh and Glasgow, their literary, religious and social interests. Each of these men was at the head of the ecclesiastical body to which he belonged, and both are truly the representative men of Scotland. His brother has given the story of Norman Macleod's life without exaggeration or partiality, and the memoir in all respects is one of the best among the many biographies of distinguished men which have recently been given to the public.

NAME!

SIR:—In the *Churchman* of May 15th, 1875, there was published by permission of the writer, a letter from Bishop Lay, of Easton, to W. F. Whitehouse, Esq. The following is an extract:—

“—Some omit a phrase in the Baptismal Office. It was stated last Fall in a grave assembly, and by most responsible men, upon evidence which carried at least moral conviction to their minds, that the like liberty had been taken with the Communion Service, by the omission of “words touching the one Sacrifice once offered.”

It may seem strange that this statement should have remained unnoticed so long, as I believe it has. But, it is to be observed that the Bishop of Easton does not make himself responsible for the original charge, and

the "most responsible men" are unfortunately anonymous. It has been suspected, but is not known, that the "grave assembly" was the House of Bishops. No name is mentioned; and for any persons to deny the charge would seem like confessing that it was meant for them, while a universal negative is unsafe to assert, and impossible to prove. More than a year of waiting and enquiry without any positive result, would seem, however, to justify a grave doubt whether the offence charged were ever really committed by any one. And yet, if it were, how absurd it is to put it forward as a parallel to the omission in the Baptismal Service! *That* was notoriously done by several, if not many; frequently and habitually; with the approval of a considerable section of a great party, and the sympathy of the remainder of it. *This*, if done at all, must have been done in a corner, by some isolated and obscure person, whom no one sustains. And yet the charge is used to influence a "grave assembly"—perhaps a branch of our highest Church council, and published to help in stirring up distrust, suspicion and ill will among brethren. Is it not fair for us to cry, "Name"? Should not the "*most responsible men*" either prove the charge or withdraw it?

FAIR PLAY.

Church Work.

SOCIETIES, &c.

—For the Church Eclectic.

THE HOUSE OF MERCY, NEW YORK.—This noble charity was founded A. D. 1854, by the benevolent Mrs. Wm. Richmond. Its purpose is to rescue and restore that unhappy class of women for whom not only society at large, but even Christian society, has *too little* mercy. Its trustees, of whom the Bishop of New York is chief, number some of the most influential clergy and laymen of the city. The Rev. Dr. G. F. Seymour presides over the Board of Managers, and is also Chaplain of the House. Twenty-nine of the city churches appear, by the *Report* of 1875, to be interested in it; and it is under the immediate care of the Sisters of S. Mary, since the year 1863. As we should expect in an institution of this kind, the *religious services are frequent*. Three times a week the Chaplain visits the House, including Sunday; and there is a Holy Communion twice a week. The whole number of services conducted by the Chaplain through the year 1875 was 220.

The House is now in its *twenty-third year*, and has probably received *two thousand* inmates. *Eighty-two* have been received the past year, which with those already in the residence, make the number for the present year over 160. Of this number the larger proportion have done well; some having been returned to friends, some sent to situations, others transferred to other institutions. But *one* has died;—an eloquent testimony this to the excellence of the sanitary regulations of the family. The inmates now in the House are 76 in number. In both the Reports before us the Chaplain urges an increased accommodation for the growing number of applicants. He says that applications for admission have reached him "from distant parts of the country, showing that the existence of the

House is extensively known." He urges, indeed, that it be "supplemented by a kindred institution, a *House of Preservation*, to rescue from inevitable ruin those not yet fallen, but who else must be lost." Baptisms, (adult,) 3; Confirmations, 7; First Communions, 9; Burials, 2; Services, 217. Such are the proofs of the Chaplain's devotion during the present year. The finances of the institution are in a healthy condition.

In reading of the Christ-like work accomplished by this admirable charity, one is tempted to ask why it was not attempted before, and why we have not similar places of refuge and reform in other large cities. Is not the absence of them a startling proof of the indifference, even among Christians, to the worst forms of immorality?—and is not this indifference the chief cause of its spread in the land?

THE MIDNIGHT MISSION.—This holy work comes under review in obvious and close connection with the House of Mercy. No Report of it being at hand, a more detailed account of it must be deferred to another occasion. But it is sufficiently known throughout the country to have attracted much attention, and to have given rise to similar efforts in several of our cities. The venerable Dr. Muhlenbergh several years ago sent a thrill through the Church by his eloquent and tender discourse upon it; and the Rector of S. Thomas' Church, New York, not to speak of others, has spoken powerfully in its behalf. One of the most striking features of this Mission is the prominence in it of the Laity. Surely, it is a blest and hopeful sign of a true revival of the Christian Brotherhood, and of a true Christian spirit, when laymen moving in the active walks of business, and lay-women bearing their part in the world or the home, can be found to identify themselves with the cause of the poor outcasts of the street; the one going forth with love and courage to seek and invite the fallen women, the other ready at the Mission "Home" to receive them with open arms and words of sympathy or cheer to a safe and holy refuge from temptation. May the blessing of God rest richly upon so God-like a work; and may He move others in other cities of the land to follow the example so nobly set in New York!

LOVE ONE ANOTHER.

"Jesus said unto Simon, Fear not, from henceforth thou shalt catch men."—GOSPEL (*Fifth Sunday after Trinity.*)

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it."—EPISTLE (*Fifth Sunday after Trinity.*)

"Grant, O Lord, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness."—COLLECT (*Fifth Sunday after Trinity.*)

If each would give himself to know
The Prince of Peace, the Lord of all,
Whose "Word is power" to overthrow
The pride that holds our hearts in thrall:—

If each his lips would learn to guide
By holy love, and only speak

To sow the seed of Virtue wide,
And win the blessing of the meek:—

If each for all his best would give,
Nor snatch the mead of service done,
As all for each are fain to live,
In body, as in spirit, one:—

If simple truth alone were dear
To men who call the Truthful Lord—
If Teachers sat in trembling fear
To use awrong the Master's Word:—

Then Peace would come, with mutual Trust,
And Mercy, hand in-hand with Right;
And meek Devotion, from the dust.
Would rise to Heaven array'd in light.

The Church by apostolic ways,
Would then in beauteous order move,
And win again the worldling's praise—
'Behold! how Christian men can love!'

And, drawn to love the life of Love,
Which hath no root in things below,
Their hearts would rise with ours above,
And there a common Saviour know.

L. TUTTIETT.

Literary Notes.

Report of the Union Conferences held August 10-16, 1875, at Bonn, under the presidency of Dr. Von Döllinger. Edited by Dr. F. Heinrich Reusch. Translated from the German by Prof. Samuel Buell, D. D.: with a Preface by Rev. R. J. Nevin, D. D.: T. Whittaker, New York.

This book will be of great value to all students of theology. The discussions at Bonn, between representatives of different sections of the Catholic Church so far removed from each other, and of history so various and strange, are exceedingly interesting, and show how shallow is the flippant sciolism which thinks to decide a theological controversy of ages by the summary and plausible pronouncement of the mere modern "Bible Expositor."

Dr. Nevin's Preface gives in an admirable manner, the origin and *morale* of the "Old Catholic" movement, (which he considers an unfortunate name, though we think it would be hard to better it) and shows its attitude is no mere negation. Once out of the Papal communion, they will have less to fear from it, than from German Protestantism so called, which scoffs at the idea of being bound by any such thing as Primitive Catholicity. But we cannot agree with him in giving this movement the advantage over the 16th century Reformation, nor, so long as Bishop Reinkens had only *one* bishop for his consecrator, can we allow that the Old Catholics have a "more churchly and Christian a start in their episcopate than we had." Neither do we like the way he treats the Athanasian Creed and Irish Revision. The "three Catholic Creeds" is just as appropriate an expression as the "two Catholic Creeds," if the action of an ecumenical council is necessary to make a thing catholic. If you call the Athanasian Creed "provincial," so you may the Apostles' Creed; and the same American Fathers who dropped the Athanasian Creed (for an example to "Irish Revision" afterwards) did *not* "enforce" the Ecumenical Creed—the Nicene, for they

left it *optional* in all cases. And what does Dr. Nevin mean by the "Calvinistic spirit of its opening"? *Quicumque vult* does not mean "whosoever is going to be saved." Every body knows that the only objection to it was its unequivocal statement of the Scripture declaration of eternal perdition.

The Dr. says our church gives the Greeks a "loop hole" in offering them the Apostolic Creed as an alternative to the Nicene with the *Filioque* in the Communion service. The "loop hole" is a *cul de sac*, for we offer them a Creed they never use.

There are other strange remarks—such as that where he implies that the "Catholic" school in England require the Continentals to accept Anglicanism, (page 25). These cannot be they who want Old Catholics to "toe the mark of the 39 Articles," (page 27). He must have got English parties somewhat mixed. We are at a loss too to see why he wishes the English and American chapel system to be, not fused, but kept separate, while he would have *one* bishop over both.

And certainly we cannot agree with him in thinking that any Provincial Church should act for itself in eliminating the *Filioque*. All these churches (except Rome) were represented at Bonn: and what they do should be done in concert. We would leave it at least to a Pan-Anglican Council.

Finally, we would call Dr. Buel's attention to a slip of the pen or the printer in his "Addendum" to Dr. Nevin's Preface, on page 53, fourth line from bottom—"the Holy Ghost has *its* existence." It would be bad indeed if all these controversies as to the Procession of the Holy Ghost should lead to the suppression of His *Personality*. We can hardly suppose Dr. Von Döllinger used that expression.

Mr. Whittaker has issued the book in creditable style.

We have received a separate reprint of the Rev. Dr. Perry's article in the *Church Review*, on the Bonn Conference of 1875. It is simply a condensed narrative of the

proceedings, with many references to the book we have noticed above. There is an enthusiasm of amiability which is in no danger of minimising the occasion or the company assembled. In some respects Dr. Perry's article gives a clearer and more summary view of the Conference than even the authorized Report, and is better for the popular reading.

It occurs to us that if the Americans present could not agree to Dr. Liddon's pledge to *retain the Filioque*, they should have accompanied the refusal with a disclaimer of any intention to pledge themselves to its *excision*, inasmuch as "many American dioceses" had asked for it. We do not believe that the word "autonomous" ought just yet to supersede the word "Catholic," and we can not help our conviction that nothing less than a Pan-Anglican Council ought to meddle with the traditional formula that has entered so long into the devotional uses of the whole West. And after Dr. Richey's paper, Dr. Pusey's letters and Canon Liddon's speeches, we should be less inclined than ever to surrender the whole *catena* of Latin and Anglican theologians, not to Greek Fathers indeed, but to Oriental scholasticism, which can not compare with them. Not but what we admit the *Filioque* to have been illegitimately added: but how can we give it up now and save the true theology of the subject according to all the standard theologians of the past, without a coördinate declaration by some synod that shall have the weight of Catholic authority? If such a body could be assembled, and should proceed to ratify and accept the conclusions of the Bonn Conference, then we should be willing to have it prescribe to all the churches represented the Nicene formula without the *Filioque*; but we hope no single Provincial Church will act by itself in this matter.

By the way, is it true that the Lambeth Conference in 1867 "affirmed the authority of the six Ecumenical Councils"? We should be glad to know that it was so.

We have read Mr. Gladstone's inventory of the different schools of *Religious Thought* in Christendom, as he has de-

scribed them in the *Contemporary Review*. The article has been reprinted in No. — of *Littell's Living Age*. He enumerates them under five divisions: 1. The Ultramontanes or Papists. 2. The Anglicans or Old Catholics and Easterns. 3. The Evangelical school and Nonconformists, whose religion is the Bible only. 4. The Theists who accept only what we would call Natural Religion. 5. The School of Scepticism, including Atheists, Agnostics, Positivists, Pantheists, &c.

There is too much of the air of *business* about the article, and too little of the *ethos* of one who has himself believed and has therefore spoken. There is now and then a jaunty ease of expression which betokens the air of a "competent critic" rather than the serious earnestness of one concerned about the result. It is natural to one whose very vocation has accustomed him to consider chiefly *what the world says*, and what is the ruling sentiment of the time.

He points out indeed that the school which takes "the Bible, and the Bible only," has been terribly demoralized by modern Biblical criticism, but he ought to have put his wide gap between the 2d and 3d divisions, instead of between the 3d and 4th. It would have been more consistent with what he said in the outset about the difference between people's *opinions*, (of which they are always conscious,) and their *principles*, (of which they are sometimes not conscious).

The *principle* of private judgment—the sufficiency of reason as a final arbiter—is the very boast of all the schools below the Evangelical, as well as of that school itself. Lady Hewley's principles, though not her opinions, went down to her Unitarian descendants, though we should like to see an American Congress overrule a decision of the Supreme Court, as Parliament overruled that of Justice Shadwell in regard to that lady's religious foundations. King's Chapel, in Boston, was stolen by Unitarians only on the pretense of retaining the Prayer Book. Mr. Gladstone treats the Evangelical principle too gingerly.

The Anglican idea is that of the Incarnation—Emmanuel—God with us—from a

Visible Advent to a Visible Advent; and if there is no Church, there is nothing else but Atheism or Pantheism, with little choice. The true line is between those who do, and those who do not, realize the Incarnation, and its consequence, a *Kingdom*—not an Anarchy—of Heaven upon Earth.

—*Blackwood's Magazine*, for July, just republished by the Leonard Scott Publishing Co., 41 Barclay Street, New York, presents a choice collection of varied reading. Much of the early fame of this popular magazine was earned by well written short tales and sketches similar to those which appear in the present number:

A Woman Hater, part 2; In a Studio—Conversation No. V; John's Hero; A Wanderer's Letter—No III; Lady Adelaide—a Study; The Eastern Question; The Autobiography of a Joint Stock Co.

Is it not strange that Christian Europe will stand by and see the Christian population of Turkey treated worse than that of India was treated by Sepoys, rather than have Russia become their protector? It makes one believe what the Pope says of European civilization: Christ is crucified between the thieves of territorial and commercial interests.

The last is an article every one ought to read, and shows that a really Christian business man is a much nobler production than even an able minister of the Gospel.

A History of the Councils of the Church, from the original documents. By the Right Reverend Charles Joseph Hefele, D. D., Bishop of Rottenburg, formerly Professor of Theology in the University of Tübingen. Vol. ii., A. D. 326 to A. D. 429. Translated from the German, with the Author's approbation, and edited by Henry Nutcombe Oxenham, M. A. Edinburgh: T. & T. Clark, 38 George street. 8vo., pp. 503. 1876.

The former volume carried the history to the close of the Council of Nicæa, and comprised the contents of Books I. and II. of the German edition. In the second volume we have Book III., relating to the time between this first Ecumenical Council and the Synod of Sardica; Book IV., containing a history of the Synods of Sardica and Philippopolis; Book V., dealing with the interval between the Synod of Sardica and the second General Council; Book VI., which gives the

Canons of the Synods of Laodicea and Gangra; Book VII., describing the convocation and commenting on the Canons of the second General Council at Constantinople; and Book VIII., describing the numerous local synods convened during the interval between the second and third General Councils, closes the volume.

In the previously issued portion of this work we had set forth the history of the Arian heresy in its earlier phase; in the present volume we trace its later development. With the help of Dr. Newman's great work on the Arians, and these volumes of Bishop Hefele's, the student has pretty much all that he needs for acquiring familiarity with the details of a controversy which has a special bearing upon the line taken by members of a certain school of thought amongst ourselves now. We are entirely at one with the editor when he remarks in his preface that:—

The Arian controversy, over and above its historical importance, has a special interest of a practical kind at the present day, when there is so strong a tendency amongst a class of religionists, not openly professing infidel opinions, to treat all doctrinal questions as "disputes about an iota." It would argue mere ignorance and incapacity to doubt now, with the reflex light of history cast upon it, that what Gibbon calls "the difference of a single diphthong," involved in the fourth century—like the modern assault on the Athanasian Creed—no less a question than the fundamental tenet of the entire Christian Revelation, the Divinity of the Son of God. And it is not unimportant to notice, as we follow Bishop Hefele through the successive phases of the long struggle, how the Arian and semi-Arian leaders are constantly betraying those characteristics of indifferentism, worldliness, Court intrigue, shuffling, profanity, and fierceness against definite belief, which still too often mark the prophets of that much-coveted, but impossible abstraction, an "undogmatic Christianity."

In the East this was a period of discussions, councils, and conferences, the details of which Bishop Hefele gives us in his second volume. Creed after Creed was drawn up, and every possible trick was resorted to by the Arians of various shades of opinion to escape the use of the test word "Homousion." Things were looking so serious that, as S. Jerome said, the whole world groaned and marvelled to find itself Arian.

At this critical moment, A. D. 361 (says Dr. Newman), Constantius died, when the cause of truth was only not in the lowest state of degradation, because a

party was in authority and in power who could reduce it lower still; the Latins committed to an anti-Catholic Creed, the Pope a renegade, Hosius fallen and dead, Arians in the sees of Christendom, and their doctrine growing in blasphemy, and their profession of it in boldness every day. The Emperor had come to the throne when almost a boy, and at this time was but forty-four years old. In the ordinary course of things, he might have reigned till orthodoxy, humanly speaking, was extinct.

From the slight sketch of the history of the fourth century above given, an idea of the importance of the synods of which Bishop Hefele treats in the volume now before us will be manifest.

—The *John Bull* says of Mr. Trevelyan's *Memoirs of Macaulay*:

For our own part, the great charm of these volumes lies in the insight they give us into the private life of the great author, whose brilliant Essays, whose "Lays of Ancient Rome," and whose "History of England," are enduring monuments of a genius which is on the decline, we fear, in our midst. The mention of his fondness for turkeys at Christmas and of geese at Michaelmas, of his sending to borrow audit ale to entertain a number of Fellows of Trinity, his passing remarks on the call of Bishop Monk, his kindly criticisms of a good sermon on the word "therefore" in the since famous church of Christ Church, Clifton, and many similar passages we might name, will be hailed by men as touches of nature which make us all "akin." The accounts of his journeys, specially of his Easter pilgrimages to Cathedrals (so strangely misinterpreted by Mrs. Beecher Stowe, for whom he seemed to have a godly aversion), are especially attractive. So, too, is the vivid description of his love for his sister and her children. We have praised the book warmly; but our readers will not fall into the error of supposing that we endorse the views, political or ecclesiastical, of the great author. Criticism, however, of a great contemporary, much less of one called from our midst, to be candid need not be abusive; nor because Lord Macaulay did not see everything through our spectacles do we consider the occasion of a review of his life a proper one to assert our political creed. Rather do we confidently recommend our readers to what they will find a real literary treat, without any fear that Mr. Trevelyan will convert them to any heretical opinions. We have religiously abjured extracts, but cannot refrain from quoting the following:

"Your aunt asks me to shirk the Chelsea Board. I am staying in England

chiefly to attend it. When Parliament is not sitting, my duty there is all that I do for two thousand four hundred pounds a year. We must have some conscience. Michaelmas will, I hope, find us all at Clapham over a noble goose. Do you remember the beautiful Puseyite hymn on Michaelmas Day? It is a great favourite with all the Tractarians. You and Alice should learn it. It begins—

Though Quakers scowl, though Baptists howl,

Though Plymouth Brethren rage,
We Churchmen gay will wallow to-day
In apple-sauce, onions, and sage.

Ply knife and fork, and draw the cork,
And have the bottle handy,
For each slice of goose will introduce
A thimbleful of brandy.

Is it not good? I wonder who the author can be! Not Newman, I think. It is above him. Perhaps it is Bishop Wilberforce.

—The Rev. F. O. Morris, rector of Nunbarnholm, well-known as an accomplished zoologist, and especially by his "History of British Birds," has put out a telling squib against some of the *new opinions in zoology*, which he calls *All the Articles of the Darwin Faith* (Moffat, Page & Co.), in which he states, incisively enough, the theories of Messrs. Darwin and Huxley, as separate propositions, bringing in his own reasons for disputing them, often in the very words of his opponents, in the form of dependent clauses, after this fashion: "I believe that the drooping of the ears in domestic animals is due to the disuse of the muscles of the ear, from the animals not being much alarmed by danger; although I see the horse with erect ears, and the hare and the rabbit with strikingly drooping ears." When he has gone through with the principal features of Darwinism thus, he adopts a graver tone throughout the latter half of his fifty pages, and gives many reasons why the clever hypothesis which has been put forward by a small knot of naturalists cannot be accepted as proven, nor yet as altogether probable.

—The late Dr. Monsell's latest volume of poems *Nearer Home at East* has just been published by Geo. Bell; also *Simon the Cyrenian, and other Poems*.

—Some *Chief Truths in Religion*, by E. L. Cutts (S. P. C. K.) is excellent for Parish use.

—The authorized Report of the Stoke Congress is out (Wells Gardner) and makes a book of over 600 pages.

—Messrs. E. P. Dutton & Co., 713 Broadway, New York, have republished in this country, Canon Norris' *Rudiments of Theology*. The following is the notice which the *Literary Churchman* gives it :

Rudiments of Theology. A First Book for Students. By J. B. Norris, B. D., Canon of Bristol, and Examining Chaplain to the Bishop of Manchester. London: Rivingtons. 1876. Pp. 366.

Such a book as this has been long wanted, and it is with great satisfaction that we can speak well of the way in which Canon Norris supplies the want. His "Rudiments" are the greatest possible contrast to those most objectionable little books that are got up for the benefit (?) of those candidates for Holy Orders who want to "cram" just as much as will enable them to "pass" with the smallest possible amount of knowledge of what they are supposed to have learnt. For its size it is remarkably thorough. It begins with a hundred and fifty pages or so on Fundamental Doctrines, the Being of a God, the Doctrines of the Second and Third Persons of the Trinity, of Atonement, of the Church, and of the Sacraments. After this it discusses the Scripture doctrine of Salvation, tracing it all through the Bible, the Old Testament, the Gospels, the Epistles of S. Paul, and the Epistle to the Hebrews. Then, finally, Canon Norris gives a most valuable series of Patristic extracts, exhibiting in full the mind of the greatest Fathers of the Church upon each of the special subjects of his First Part.

It is altogether a remarkable book. We have seldom seen clear, incisive reasoning, orthodox teaching, and wide-mindedness in such happy combination. To our thinking, the most valuable portions of the book are its treatment of the doctrine of Atonement, and its Patristic extracts. The chapter on the doctrine of the sacraments pleases us least (see, for example, pp. 138-155). And we do not think that he sufficiently realizes the promise of Christ to be with His Church to the end of time, or the full results of the indwelling of the Holy Ghost in the Church as a Body, or he could hardly have written as upon page 104. But the book as a whole is most valuable, and its clearness, its method, its thoughtfulness, and its very considerable reading will make it valuable for educational purposes.

—“H. K.” the initials attached to the Latin verses in the *Guardian* on the Saints' Days, stand for Rev. Herbert Kynaston, Principal of Cheltenham Training College.

—A second edition of the Bishop of Lincoln's two sermons on the *Church of England and the Maccabees* is issued by the Rivingtons.

—The 5th and 6th vols. of Keble's *Sermons for the Christian Year* have appeared (J. Parker.)

—A. K. H. B. has issued a third series of his *Graver Thoughts of a Country Parson* (Longman's.)

—A second edition of Canon Trevor's book on *The Holy Eucharist* is published (J. Parker.) It is a sort of *transition* book and will lead its readers higher. We call attention to the *Literary Churchman's* notice of it in our Miscellany. Our Connecticut friends who praise it up so, will not remain satisfied with its *locus standi*, which is a sort of artificial or arbitrary *via media*.

—*Why Am I a Christian?* (Skeffington) is an able series of lectures by W. E. Heygate to strengthen faith.

—Mozley & Smith have just published Miss Yonge's "*Eighteen Centuries of Church History*."

—Among the "Answers to Correspondents" in the *Church Times* we find the following :

Erastianism is derived from Erastus, the Greek form of the name of Thomas Lieber, a writer of the seventeenth century who taught that the State should have the control of religion ; and that the Church should not be permitted to sever any person from Communion on doctrinal grounds.

Unia, whence *Uniat* or *United*, is the name applied to a *union* or hybrid Church founded in 1595 by some Russian Bishops in the Kingdom of Poland, in subjection to the See of Rome, but retaining Oriental rites, language and customs. It is almost extinct now.

The black gown has been pronounced illegal by an *obiter dictum* of the Court of Arches. It has not, however, been made the subject of litigation or of any formal decision.

—The Florentine correspondent of the *Athenæum* writes :—"Professor Domenico Berti, of the University of Rome, has published, for the first time complete, the two trials of Galileo, after the original and authentic text, and has added a splendid historical commentary.

THE DOCTRINE OF RETRIBUTION; Being the BAMPTON LECTURES for 1875. By WILLIAM JACKSON" M. A., formerly Fellow of Worcester College, Oxford. London: Hodder and Stoughton. 1875. Octavo. Pp. 355.

Whether the elaborate and thorough discussion which these lectures give to their most important subject has attracted the attention it deserves we do not know. A reviewer's business is with the deserts, and his anxiety must be to describe them fairly and to make them known. Mr. Jackson's theorem is that the facts of our moral nature taken along with the circumstances in which we are placed point so unmistakably to a Retribution to come, that no reasonable man can do other than regard Retributive Justice as dominating our whole Future, so that Natural Religion is a necessary consequent upon Natural Theology. This is Mr. Jackson's one theme, and he views it in various aspects and pursues it through many stages.

He begins by insisting with great force on the fundamental distinction between Right and Wrong as being the one most certain fact in the whole range of human knowledge: that whatever else may be explained away or resolved into some more ultimate fact, *this* distinction cannot be so treated:—in one word, that it is primary and eternal.

This point settled, he deals next with Scepticism;—putting it aside, with all its objections, by showing that it virtually amounts to a kind of intellectual suicide;—showing that it is really a revolt against reason, employing the methods and the weapons of reason against the first principles of reason itself.

After this he proceeds to argue that the axiom above-mentioned, namely, the fundamental moral distinction between Right and Wrong, does of itself postulate both Immortality and Retribution, so that the mere principles of reason necessitate of themselves a Religion. Then in some very striking pages he shows that the moral life which is at the very foundation of our consciousness is essentially progressive in its nature,—progressive and self-developing,—and thus bears witness of itself to there being a sphere for its due and ultimate expansion. In the present life this development is by way of trial and growth, but that this development is an undeniable witness to a fruition in a world to come.

This is, of course, but a meagre and a stunted outline of Mr. Jackson's course; but, so far as it goes, it gives the ground-idea on which he proceeds. The lectures show an enormous amount of philosophical reading and study, and might almost

be described as an eloquent and able series of deductions from the main positions of Kant's philosophy. They abound in acute remarks and striking passages, and will richly repay careful and repeated study.

—The *Literary Churchman* favourably notices a book from Bagster and Sons: *Hidden Lessons* from the Verbal Repetitions and Varieties of the New Testament, by J. F. B. Tinling, B. A. It notes the variety of English words to render the same Greek word in the New Testament, and marks verbal resemblances and differences.

—The *Globe* gives for the use of readers of the war news a few Turkish, Slav, and English synonyms:

Slav.	Turkish.	English.
Gora, budo, planina	Dagh, tepe	Mountain
Selo	Koi	Village
Voda	Su	Water, river
Grad	Hissar	Castle
Varosh,	Bazar, chelibe	Market town
Jesero	Gol	Lake
Cerna	Kava	Black
Bel, bielo	Ak	White
Duga,	Dere	Valley
Novo	Jeni	New
Stari	Eski	Old
Velika	Yoyuk	Great
Mala	Kutjuk	Little
Most	Tchekmedjeh	Bridge

Thus Cerna voda, Kara su, means Black Water; Mostar Old-Bridge; Mala Kapella, or Kutjuk Kapella the Little Kapella, &c. Some towns have two very different names. Thus Lipnik is the same as Gatchko; Busud Turkish for Brod; Berbiar for Gradisca; Bebkell for Bikatch; Jenibazar for Novi Bazar; Nisch for Nissa; Bosna Serai for Serajewa; Edirne for Adrianople; Ak-hissar for Belgrade. These are the chief towns that have two official names.

—The *July Contemporary* has a criticism by Spedding on Macaulay's Bacon: also an able paper by R. H. Hutton on Christian Evidences, Popular and Critical: Mr. Fairbairn closes his papers on Strauss, with the opinion that he did some good in destroying false principles inherited from Luther and Calvin. Mr. Gladstone deals with Athene in Homer: and Mr. Jukes vindicates his book on Restitution from Mr. Oxenham's strictures.

—The New Testament Revision Company has reached 2 Thess. 3.

—The income of the new Bishopric of Truro (in Cornwall) is to be £3,000.

—Canon Carter delivered one of the "S. James' Lectures" in Piccadilly the last Sunday in June. His subject was "Fenelon." The Bishop of Ely was to give the next on "Bishop Andrewes."

—Anthony Trollope has commenced a new story in *Temple Bar*—"The American Senator."

—In the hymn book of the United Presbyterian Church, in Montgomery's "Hail to the Lord's Anointed," the phrase, "the mountain dew" is changed to "the heavenly dew," "mountain dew" in Scotland signifying something that might turn a Scotchman's thoughts into an opposite and unwished for direction.

—The *Monthly Packet* for July gives the third of Canon Ashwell's lectures on the Catholic Church, showing the Church of England a true *via media* between Protestant and Roman errors. As a novelty this number begins a series on Pre-historic Man.

—A critique in the *Christian Apologist* (a new magazine under Roman influence) charges the remarkable article in the *Church Quarterly* (part of which we give in this issue) with "overstating the case against the evidential value of miracles." It is the only way however to meet the objection from the "lying wonders," i. e. wonders done in the interest of a lie.

—Mr. Spurgeon says he does not know why Bishop Oxenden's books sell. He calls them "Milk for babes watered beyond measure." The Bishop has recently fulminated an "admonition" against a processional cross.

—A good deal is said about certain English papers being "abusive" toward Bishops. Too many among us seem to think a Bishop is altogether above criticism, and that a clergyman who differs from his Bishop is *ipso facto* a suspicious character and to be put under the ban. A certain Judge in a speech at a breakfast once said, "we must sustain our Bishop, especially when he is wrong." This is not a very respectable

view to present to outsiders—the advocates of parity—when they ask, "*Quis custodiet custodes?*" In England they answer that question with, "The Press and public opinion." The *Church Times* quotes the following from a Pastoral issued by the son of Bishop Hervey, whom the Bishop had presented to two livings and issued from the Bishop's own residence, to a class of people who neglected to go to Church:

With regard to going to a place of worship. Is it a thing necessary in itself? *Certainly not.* A scoundrel may go, and yet be none the less a scoundrel. An honest man may stop away, and yet be none the less an honest man. It is one of those things which are right to those who think them right, *useless to those who think them useless.* There may be some who think they can do just as well without it: who think they will differ from what will be said there, and so had best stop away. I can quite understand some thinking so. God has made so many of us that He cannot expect us all to think alike: If any of you think so really and honestly, *well and good. I have no wish, no business to interfere.*

The *Times'* abusive comment on this is:—

This has at any rate the merit of being a novel gloss on that text, "Constrain them to come in, that My house may be full."

—Old Dr. Samuel Johnson used to say of the sermons on "The Evidences of Christianity," so common in his day, that "*the Apostles were tried regularly once a week on the charge of committing forgery.*" And now we have a book from an Australian lawyer in which all sorts of wicked arts are charged upon S. Paul and other New Testament writers. The following comments on the volume are very suggestive and just:

We are all of us more or less jurymen in this cause; and we do not think that Sir R. D. Hanson will get a verdict of "guilty" from many of us by his Old Bailey tactics in prosecution.

The book shows great ability, it is true. But it is ability disqualified, in great measure, for an inquiry of this nature by a too great familiarity with the lower side and baser impulses of human nature. A life spent in a court of justice must perforce predispose a lawyer to a low estimate of men. He must grow accustomed to believe that people act

habitually on personal and selfish motives, and to look for those motives in every action. *All men, in his eyes, are possible prisoners at the bar.* A gradual disbelief in nobleness and disinterestedness must creep like a palsy over the soul. But men are not selfish in all things, whatever the records of courts, which deal exclusively with the worst side of human life, and the worst examples of the human species, may seem to teach. There are saints, though (naturally enough) modern courts don't know much about them, and history does not recognise them as authorities. The courts knew a good deal about saints in times past, when it had the burning and beheading of them to do. But, unless their successors in modern times should take to the same line of conduct again, the fact of the existence of men holy and faithful, and ever tending to realise in action that ideal of human life which is unknown to Sir R. D. Hanson's pages, will probably not be absolutely forced upon the notice of their officers.

To conclude, this work is a signal example of misdirected cleverness, and of the narrowness of view born of the legal way of looking at questions of ethics. To come to the examination of great questions of religious history in the same spirit in which the writer would judge a burglar, is to ensure an inadequate and mistaken result from the very first.

—The following paragraphs from a volume of "*Four Essays, &c.*," by Rev. Dr. Irons, sound a warning much needed when so many old fashioned Evangelicals are becoming Broad Churchmen, and Broad Churchmen are going further down the slope into Rationalism :

We are threatened with a New Reformation, which shall destroy what the first left untouched. That earlier one in no way changed the fundamental standpoint of its followers as regards the *Revelation*. They accepted the Canon of Scripture as settled at Nicæa. They regarded their religion as supernaturally delivered. Speaking generally, they left certain fundamental facts untouched ; and however the course of events might divide them much against their will from the *historic* embodiment of the Faith, they stood, as they thought, firmly on the written Record, the *documentary* embodiment of the same.

But in the succeeding century their position was undermined by criticism. Like an acid solvent, the acute and powerful Biblical criticism of the next two hundred years has searched every line of every book of the Bible, and laid

bare to the eyes of every scholar the veins of human intellect and imagination that are interspersed among the massy gold of the Divine Message. Into what opinion respecting the written Word the collective consciousness of the Church, guided as we believe it to be, by the Divine Spirit, will at length settle down, it would be premature as yet to say. But it is clear that the temporary effect has been in many quarters to deprive the written word of some of its wonted weight. In other words, the tendency is towards a denial of the objective Revelation, *i.e.*, to Deism.

But Deism is only a point in an inclined plane, and below it there is a lower deep. Probably not even one generation can remain stationary at that particular point of opinion ; certainly not more than one. Below Deism is Atheism, and the tendency is from one to the other. It may be reached by the road of Science, and then it is Materialism ; or by that of Philosophy, and then it leads logically to the denial of all inferences tending to absolute truth ; *i.e.*, to Nihilism. Or it may mix itself up with politics, and then it becomes what we call Communism. Anyhow it is Atheism ; and as such it is an alternative to Christian Faith. In those matters, which are parts of the Church's life, tradition is unchanging. The ages leave their mark upon it indeed. It may be more ignorant or more learned ; purer or more tinged with superstition ; riches may corrupt, or State policy may fetter the energies of a particular generation of churchmen. But yet the deposit is handed on. The succession of Apostolic grace goes on from one generation to the next. The Sacraments are unchanging in their effect. The old standards of doctrine remain un mutilated. And therefore the Church, so constituted, has "her seed within herself." The energies that in one age seem to grow weaker, and almost to expire in another, are only accumulating their force for a new outburst in the next. Zeal may languish, love may wax cold. But what then ? The reaction is as sure and as inevitable, as that of the tides ; and like them a spring tide follows the lowest neap.

This, then, appears to be the ground principle of Dr. Iron's able Essays. One section of Christians has taken the Bible alone for their religion. Criticism has shown them that the Bible is not what they thought it ; and the consequence has been *either* a shallow Pietism, powerless to control the actions, *or* a barren Atheism.

Then another section professes to adhere to historical Christianity *only*, and their view issues in an infallibility essen-

tially immoral (because regardless of conscience).

Following the wisdom of the Church, we declare Tradition to consist not of the Church only, nor of the Bible only, but of *both* combined; the one guaranteeing the other and guarding it; whilst it is itself steadied in return, and safely anchored by it to certain and well-known principles; the *Biblia glossata* of ecclesiastical interpretation.

In a firm grasp of these two principles Dr. Irons places the secret of strength and continuity; and we must say we thoroughly agree with him.

—Canon Ashwell is the editor of the *Church Quarterly Review*. Mr. Gladstone writes on Norman McLeod, and Mr. Cazenove on Matthew Arnold in the July number.

THE HINDOO SCEPTIC.

[From the *London Spectator*.]

I think till I weary with thinking.

Said the sad-eyed Hindoo king,
And I see but shadows around me—
Illusion in everything.

How knowest thou aught of God,
Of His favor or His wrath?
Can the little fish tell what the lion thinks,
Or map out the eagle's path?

Can the finite the infinite search,
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of the brain in its bars?

For aught that my eye can discern,
Your God is what you think good,
Yourself flashed back from the glass,
When the light pours on it in flood.

You preach to me to be just;
And this is His realm you say,
And the good are dying of hunger,
And the bad gorge every day.

You say that He loveth mercy,
And the famine is not yet gone;
That He hateth the shedder of blood,
And He slayeth us every one.

You say that my soul shall live,
That the spirit can never die—
If He were content when I was not,
Why not when I have passed by?

You say I must have a meaning;
So must dung, and its meaning is flowers.
What if our souls are but nurture
For lives that are greater than ours?

When the fish swims out of the water,
When the bird soars out of the blue,
Man's thought may transcend man's knowledge,
And your God be no reflex of you.

Summaries.

FOREIGN.

—The wife of Earl Beauchamp, daughter of Earl Stanhope or Lord Mahon, is dead. She was with her husband at the opening of Keble College Chapel on St. Mark's Day.

—The election of Herzog as Bishop of the Swiss Old Catholics was a triumph of the conservatives over the radicals, who said he would only be a tool of the "Curia at Bonn." He is on the best terms with Bishop Reinkens and will not let reform slide into revolution. The Synod at Olten which elected him consisted of 54 clerical and 104 lay delegates; and passed a set of resolutions, approving the Bonn Conference, acknowledging Christ only as Head of the Church, the threefold Ministry, the first seven general councils, the Catholic discipline, worship and morals of the undivided Church, public services in the vernacular, the voluntary or optional nature of Confession, Penance, and Celibacy.

—Pere Hyacinthe has visited London and made a speech at St. James Hall, introduced by Mr. Gladstone. He eloquently showed the difference between Ultramontane and Catholic theology. He vindicated Confession from abuses, and said he believed in Celibacy, and owed much to it himself, and the long years he had passed in seminaries in prayer and study, but he thought it should be free.

It is certain that among Protestants it has disappeared along with lay discipline. There are more celibates among the laity in proportion: and the Bishops find it hard to keep young men in the diaconate unmarried for a few years.

—The Circassians and Kurds imported by the Turkish Government from Asia to balance the increase of Christian population, have committed fearful atrocities. The Bashi-Bazouks also appear to be recognized by "the Government." Awful stories are abroad of their savagery in Bulgaria, which put our In-

dians in the shade. Over 100 villages burned, 30,000 people massacred—50 girls burned alive in a stable—1,500 women and children slain in one town. The policy is adopted of making Christians give up their arms, thus leaving them an easy prey. The "Powers" will have a heavy account to give, that thus keep up the "Koran and the sword" in Europe, which is all Turkish Government means.

—The *John Bull* gives an elaborate description of the complete restoration of the Exeter Cathedral, carried out under Gilbert Scott—including the famous *veredoss* of alabaster.

—The Nonconformists in Parliament got only 99 votes out of 416 for Mr. Richard's motion to the effect that compulsion cannot be applied unless all schools are brought under the School Board system. It is generally admitted that the Birmingham secular system has proved a failure.

—Mr. Newman Hall collected £3,300 in America for a *tower* to his Tabernacle in London to be called the "Abraham Lincoln tower." The papers make merry over his "Gothic architecture" and pronounce it a failure.

—Lord Oranmore proposes to introduce a *bill* into Parliament to prohibit *confession*!

—Bishop Claughton of Rochester is to be the Bishop of the new see of S. Albans, and will have the patronage of about 50 livings in Hertfordshire and Essex, amounting to £16,000.

—At Turvey, in Bedfordshire, there has been a Church festival of the choirs of 37 neighboring parishes, with 740 choristers.

—The dissenting preachers in Peterborough have had to seek some other mode of living: two nonconformist schools have been closed and two Church schools opened.

—Bishop Powys has not visited his diocese of Sodor and Man for two years, nor been on the island.

—At a meeting of the Free and Open Church Association, July 5, the Bishop

of Maritzburg was made a patron, and by letter stated that every Church in his diocese was free. It was voted to send £5 to the Free Church Association at Philadelphia.

—There is delay in filling the See of Calcutta, from a project on foot to make a new See of Lahore as a memorial of Bishop Milman. The Bishop of Winchester is raising a large fund for this, and also for a new Bishopric at Rangoon.

—Meetings of Laymen, as such, are beginning to be held to agitate for the repeal of the Public Worship Regulation Act, and to induce Bishops to refrain from taking part in its execution.

—The Rev. John Chandler, vicar of Witley, author of "*Horae Sacrae*," and of twenty Hymns in "*Ancient and Modern*," died at Putney July 1, aged 70.

—Bishop Wordsworth has issued another *Eirienicum Wesleyanum* to conciliate the Methodists (Rivingtons). The Wesleyan papers say of it, "The Bishop is out hunting again." It is doing good wherever it is read, but the *organisation* as such will give it no hearing.

—Lord Nelson's son, 20 years of age, was received into the Roman Church without his father's knowledge: had read and used Roman books for three years unknown to his father and friends, and had all along assured his own pastor that he had no doubts on the Roman question, but was "entirely satisfied with his position in the Church of England." He had begun his studies with a view to Holy Orders.

—Mr. Newman Hall's new "Gothic Church" in London has been opened as an "undenominational church," with a liturgy and ministers in surplices.

—Lord Penzance's new court is said to have a disastrous effect upon "the increase of the ministry." There is a steady falling off in the numbers of the ordinations.

—The *Rock* has succeeded in getting a *spy* into a meeting of the C. B. S. He learned only what is already known to the public, that there are 123 wards, and 10,050 members, 850 of them priests.

—S. Peter's at Rome will hold 54,000 persons; Milan Cathedral, 37,000; S. Paul's, London, 35,600; S. Paul's at Rome, 32,000; S. Petronio, Bologna, 24,000; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000; S. Sophia's, Constantinople, 23,000; S. John, Lateran, 22,900; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; S. Stephen's, Vienna, 12,400; S. Dominic's Bologna, 12,000; S. Peter's, Bologna, 11,500; Cathedral of Vienna, 11,000; S. Mark's, Venice, 7,000. Mr. Spurgeon's "Tabernacle" is said to hold 7,000, but in this building the galleries, we imagine, seat more than half the congregation. In America very few churches will accommodate more than 1,500. The largest building for public worship is said to be that in the Fifth Avenue, New York, served by Dr. Hall, which seats 2,000 persons.

—Dr. Hannah, of Brighton, is appointed Archdeacon of Lewes.

—At the Trinity ordinations were made 166 deacons and 178 priests.

—The Bishop of Lichfield was recently thrown out of a carriage and severely bruised, but went on with his services.

—The free and open Church principle has put the Church ahead of the sects in the "non-conformist city" of Leicester, with their pew system, and "religious equality."

—The *Church Times*, of July 7, has an interesting account of the memorial service held in S. Paul's, Baltimore, on Trinity Sunday, for Dr. Dykes, the composer of Church music.

—The Bishop of Manchester made a remarkable statement the other day in a speech reviewing the sad state of society as to morals and religion:

The Bishop advised the use, without scruple, of all means which people found really helped them to lead a Christian life; and after a reference to *Punch's* cartoon of the housemaid in a High Church family, mentioned that although no one had a greater dread than he had of the introduction of the Confessional, yet he had felt unable to forbid it, when one of his most earnest and gifted clergymen represented it to him as the chief instrument he could use to keep the young men pure. Under these circumstances he dared not forbid it, but he warned the clergyman not to deceive himself and others.

—We are glad to see the *Guardian* remark as follows upon England's support of Turkey, and Mr. Disraeli's ridiculous *insouciance* on the subject:

We cannot but agree with Mr. Forster, that it will be humiliating to the honour of the country and revolting to the consciences of Englishmen, if they find that their moral support is given to a people that has perpetrated such atrocities.

—The *Guardian* also puts in a nutshell the matter of Lord Nelson's son:

If the Roman tactics which have been used in the perversion of the son of Lord Nelson are to be general,—if Mr. Bowden can write, "I agree to receive him without his father's knowledge," and within half a dozen lines of the same letter assert, "I never advised, still less encouraged, any "deception on the part of Mr. Nelson towards his father,"—then we think it is very evident that honour and honesty are not to be expected in unlimited intercourse of the young with Roman Catholics.

—Dr. Sydow, at Berlin, who was once deposed for preaching Unitarian doctrines in the "Evangelical Church" of Prussia, but had his sentence remitted, is now pensioned off on the retired list at the age of 76.

—Prince Milan's war horse was given him by Bishop Strossmayer of Croatia, the Ciceronian orator of the Vatican Council, and opponent of infallibility.

—Newman Hall's chapel was opened on the Fourth of July. The old name of "Surrey Chapel" has been given up for that of "Christ Church." After service, the ministers present went in their surplices to the room under the "Lincoln tower," where three times three cheers were given for the President and people of the United States. Both the Prayer-Book and "extemporaneous services" are to be used, except that the "Liturgy of Song" will be the same in both.

—Pere Hyacinthe's three Lectures in London drew immense audiences of all orders, and were useful as giving the "insular people" something like cosmopolitan views of religious questions. They must have been very distasteful to evangelicals and sectaries: for he pronounced unequivocally the necessity of Episcopal succession, and urged the ad-

vantages of Confession and celibacy, while he would have them free. He evidently loves his Latin mother—will not allow that she has “apostatized”—that he says would be “blasphemy” to assert—but she is corrupted by Ultramontaniam now, and he looks and labors to see her reformed and become again the centre of unity.

HOME

—The address at S. Stephen's, Annandale, having been delivered from a few rough notes, we were requested to write it out and print it in the *ECLECTIC*, which we have done in this number. The quotation from Virgil, according to the best editions, should be “*Deos memores*,” but, quoting from memory, we were very positive we had read it so in the copy used in our boyhood.

—We have complied with the suggestion of the *Standard of the Cross* in giving the substance of the article from the *Church Quarterly* on the “Rationale of Miracles.” There remains yet the question of the Order of Nature.

—Many readers have expressed their obligations for Bishop McLaren's article on Montanus.

—The Rev. E. W. Hager, U. S. N., received the degree of D. D. from the College of William and Mary.

—We call attention to the *Literary Churchman's* notice of Canon Trevor's book on the Eucharist, which has been made much of in this country.

—The *Church Times'* article on “Eire-nica” puts the case unanswerably as regards the denominations around us. What is there we can concede without giving up our *raison d'être*?

—The degree of LL. D. has been conferred by the College of William and Mary in Virginia, upon the Rev. Dr. Craik, of Louisville, and Dr. Perry, Bishop-elect of Iowa.

—Hobart College has conferred the degree of S. T. D. upon Rev. W. J. Seabury, of the General Theological Seminary; Rev. Charles R. Hale, of Baltimore, and Rev. George Worthington, of Detroit.

—The whole number of Alumni of the General Theological Seminary is 825, of whom are deceased 154. The total number of students since its foundation is 1,183. The number of students on the Catalogue for the past year is 71, of whom not one was from the dioceses of Western or Central New York, and only two graduates of Hobart. This was not so in Bishop DeLancey's time.

—It is expected Dr. Perry will be consecrated September 10. Sermon by the Bishop of Central New York: Presentation by Bishops of Western New York and Pittsburgh: Consecrator, Bishop of Pennsylvania.

—We have received a number of pamphlets which we have no room to review at present:

The Cathedral System, adapted to our wants in America: being a Review of the Bishop of Lincoln's plea for Cathedral Reform, by the Rev. Francis Granger of Western New York.

This has also appended to it one of Bishop Wordsworth's Addresses on the History and Condition of English Cathedrals. Price 25 cents. Mr. Granger may be addressed at Forestville, Chautauqua county. Well worth the study of the clergy.

—*Saturday Evening*, or Thoughts on the Plan of Redemption, by Rt. Rev. B. B. Smith, D. D., LL. D. New York: T. Whittaker.

The Bishop believes that Saturday evening, or the “Seventh Period,” closes with the year 2100 A. D.

—*Sermon* preached in Christ Church, New York, December 12, 1875, for the “Church German Society, by the Rev. O. Sievers Barten, D. D., Rector of Christ Church, Norfolk, Va.

Nothing could show better what Lutheranism has done for Germany, than the average belief and practice of our German population. Dr. Barten's discourse is excellent.

—The Church the Salvation of the Republic: A Sermon by Rev. Ed. C. Bill, at Faribault Cathedral, July 2. A centennial discourse.

THE CHURCH ECLECTIC.

VOL. IV.

SEPTEMBER, 1876.

No. 6.

EDUCATION WITHOUT FAITH AN ACQUIRED IGNORANCE.

A Discourse in Trinity Church, Geneva, July 23, 1876, by the Rev. W. Ayrault, D. D.,
Chaplain of Hobart College.

"All thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isaiah 54: 13.

This chapter describes in prophetic vision the glory and perpetuity of the Church of Christ,—deriving her birth and life from Christ's death, which the prophet had described in the previous chapter with almost the minuteness of history,—and stretching forth from Jerusalem as the mother of us all to enfold the whole world in her arms. Yes! Christ's death was that falling of the "corn of wheat" into the earth which is destined to produce a Harvest in all the world. He was lifted up upon the Cross that he might draw all men unto Him. It was expedient that He should go away and leave His Church seemingly a widow, and His children seemingly orphans, in order that He might come again by the Holy Ghost, poured forth into His mystical body, and extend His Church from Jerusalem to the ends of the earth. The most glowing promises of God's presence with His Church and her future triumph are given in this chapter. "Thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles. All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Now one great work of God's Church *is*, and ever has been, to teach men that Truth which is spiritual and divine, and to lead them to the exercise of that Faith which alone gives peace to the soul—to guide them in the exercise of it and to inculcate those virtues and duties which spring naturally out of its exercise, and to warn them against the sins and evils which flow from unbelief and worldliness. As all things spring out of a life *above* themselves, so do all things end and issue in a condition *beyond* themselves—and it is God alone who *can* tell us anything about either; *i. e.* either about the Life and Power *above* us, or about the life *beyond*—about "the *whence*," and "the *whither*," of our existence, and He *has told* us about them in His Revelation. To maintain this living truth is the Church's special vocation in the world. For this was she incorporated—for this she is "the city set upon the hill"—to be the "witness and keeper" of that truth—its "pillar and ground," expressed as it is in her Scriptures

and Creeds and Liturgies, framed after long contests with error, and sealed with the blood of many a martyr. This Faith must she keep whole and undefiled—"whole" lest the gnawing tooth of heresy on the one hand destroy any part of it—and "undefiled" lest on the other, human additions and corruptions overlay and obscure it, for additions and subtractions are alike fatal to its purity. The fundamental distinction between earthly science and the Divine science, is that the one is discovered *by* man and the other is revealed *to* man. In the earthly sciences there may be, or ought to be, a perpetual progress, for man is set in the midst of this vast labyrinth of nature to search out its mysteries and laws and subdue them to his purposes, so far as he can. And so the theories and discoveries of one generation are only the ground-work from which the next goes forward, and are looked back upon as the mature man of to-day regards the puerile fancies of his childhood. Novelty, discovery, uncertainty, are therefore for the most part the very life-blood of the sciences of earth—and what is ancient in earthly science is only of value if it agree with what is most recently discovered; whereas in the Divine science whatever is most recent in speculation or theory is of truth and value only as it harmonizes with what is most ancient and original. In the one we are "taught of God," and so gain that perpetual "peace which passeth all understanding"—in the other we are taught of man, by theories and experiments and by long and wearisome research.

We see then here the scope and order of man's knowledge, the means of his education, and what should be the end or purpose of his study—viz., for what will bring a man "*Peace at the last.*" Peace with himself, in his passions, fears, hopes and powers, and that peace with God, which gives him calmness in presence of danger, enabling him to stand firm in the midst of trials, and the clamors of foes, "four square to every wind that blows"—and that peace which comes of a conscious knowledge of the first cause, and the final cause of all things. In the circle of knowledge, therefore, there must be order and a *centre*, and unless the revealed *Faith* be made supreme and central, men will make their own little favorite science or pursuit supreme and central, and will draw all else to be tributary and subordinate to it. *Then* though they may speak truth, they will not speak universal truth. They will take narrow, one-sided views, and perhaps think them broad and full because they neglect what completes and corrects their narrowness and one-sidedness. Knowledge viewed simply as knowledge and leading to nothing beyond, exerts a subtle influence in throwing us back on ourselves and making us our own centre and our minds the measure of all things. A College, or University in the proper sense of the word, must teach all kinds of knowledge, for it cannot teach universal knowledge unless it teach revealed truth and accept it as central and supreme. All knowledge which leaves out God, leaves us not knowing anything as we ought to know it, and is only a kind of acquired ignorance.

Living as we do, then, in a collegiate town, with an institution of the higher education at our doors, I make no apology for calling your attention this morning to the *objects*, the *benefits*, and the *necessity* of such an institution and the *duty* we owe to it, as Churchmen. A College is, according to the usual phrase, an Alma Mater—a fostering mother—knowing her children one by one, and taking pride in them and their successes and delighting to honor them: not like a foundry, or a mint, or a tread-mill, a place for mere mechanical moulding and stamping and drilling. It aims to infuse into them a certain lofty spirit of philosophy, a taste for intellectual culture and study for its own sake instead of for the sake of worldly profit and gain. It does not aim to load the memory with a mass of undigested knowledge, to impart in a few months familiarity with every science under the sun, to distract or enfeeble the mind with a shallow smattering of many things—a smattering so shallow that it does not even know its own shallowness—but it aims to furnish principles of thought and action to all who go forth from its walls—to give them tone and character and teach them how to think and reason and acquire knowledge—to impart mental breadth and power and illumination.

Our idea, then, of the *object* of education, is not of something *apart* from Divine science, ignoring it or making it secondary or merely incidental. The question is how and where and by whom ought our youth to be educated. They are Christians, made such, brought up such, how then ought they (as Christians) to be educated? It is true that in the early days believers were compelled to send their youth to heathen schools, but when persecutions and oppressions ceased they covered the land at once with their own institutions of learning. The Christian faith, what we are "*taught of God*" is not something to be added on, or not added on, to other acquirements, according to one's natural taste or predilection—as a lawyer may or may not be a musician—or a merchant may or may not be a botanist, or an editor a poet, or a farmer a chemist, and so on; but a Christian youth and a Churchman is to be educated *as such*, where Christianity, as he has been taught it, is the very principle and foundation of everything. If you wished him fitted for the practical work of life you would not send him where arithmetic was ridiculed—where alchemy and astrology were taught as the exact sciences, or where the maunderings of spiritualism were regarded as infallible truth. Why then should you send him where his Faith will be ridiculed and undermined, if possible, by those who will be placed over him? Why place the youth of a Church which honestly and firmly appeals to history for its claim to be the lawful teacher of the English-speaking race, either under the malign influence of Rome, whose leading Cardinal has lately denounced this appeal to history, for the evidence of truth, as "a treason and a heresy?" Or why any more place him under the seductive influence of modern sects which *have no history* and which ridicule the idea of a historic Church, and any legitimate authority whatever in matters of faith? Why expose him to Romanism on one

hand or Rationalism on the other? A young man begins his College life generally by leaving home at an early period, when his mind is most impressionable and liable to be led away by specious arguments and influences. He looks up to his teachers with reverence, or ought to do so, and soon comes to think them wiser than his parents or pastors. Human nature, at that time, is touched to its finest issues more by direct contact with the lives and learning and example it reverences than by any amount of arguments or windy discourses. Is that a time, then, to expose him to the danger of an unsettled state of mind—to leave him in the hands of unbelieving or misbelieving men, without any protection or guidance for his faith? Is he qualified to enter upon a system of free inquiry, or does a churchman think it right or desirable that youth should be free from any religious instruction until they can judge for themselves on matters of all others the most difficult and important? Parents are the natural educators of their children and are responsible to God for the influences under which that education is conducted. Those who feel this most deeply will secure it under influences which they believe to be right. We who advocate the claims of Church colleges on churchmen, are not peculiar in this, or unreasonable or bigoted. It is what is done by all men—except those who have no reason or conscience, or common sense in the matter—they provide for the education of their youth on their own principles.

There are nearly 500 colleges, and so called universities in these United States, with nearly 57,000 students in them, and all of these are under some positive religious control or some equally positive non-religious influences. We must recognize the existing facts of our day as they are. There are Baptist colleges, and Congregationalist colleges, and Methodist, Presbyterian, Roman Catholic, and Unitarian colleges. And mark! the nice shades of distinction between them. The Baptists, Congregationalists, Methodists and Presbyterians, who frequently work together for other things, think it necessary to separate their students in order to educate them according to their own belief, and they find one chief source of their strength and increase in this. But many churchmen in their so called liberality and worldliness, which cares for none of these things—I grieve to say it—will send their youth wherever the crowd or fashion or a reputation for mere heathenish culture attracts them. But far better is it to throw a Christian youth on his own resources, and trust to his own powers of self-education in private, than place him in one of these great Babels of conflicting opinions with no security and guidance whatever for his faith and morals.

Moreover, there is a *necessity* that we should have a strong college here as a fortress from which we may resist and hurl back the attacks which are now making upon the Faith, the Family, and the State, for we alone can do this who have in our keeping and knowledge the everlasting *principles* on which these bases of society rest. History teaches us that when *words* have come to supplant *ideas*, and men act mechanically on laws and principles without any *intelligent reason* for their acceptance, taking for granted what they do not understand, then the air is full of danger and decay is near. And such a state of things seems to be well nigh upon us. The old conquests made by Truth and the Church seem to be slipping out of our hands, and the ground has to be conquered over again. But the same liberty and activity of thought which has stimulated unbelief anew will be as powerful on the side of faith and the truth as they possibly can be on the side of error and unbelief; and we must throw ourselves into the movement and make it turn on the side of truth and faith. It is our great privilege that we live in an age of intellectual freedom, and it is one

duty of a Christian college to lay hold of these modern sciences and impress them into the service of truth—to guide and satisfy this spirit of inquiry which boldly challenges all that we hold most sacred and demands the reason *why* it is good and necessary to have any religion, and any government, and any law of property, and any institution of marriage at all, and on what foundation in the nature of things they rest. Of this we may be quite sure, that only good can come from a frank and full answer and that the *Truth is one*, and that no part of the truth can ever be contradictory to any other part. Christ has made His Church the teacher of the world—giving it the *principles* of all true knowledge by imparting the knowledge of principles. But how absurd to talk of acquiring or imparting any real knowledge while ignoring the eternal truths on which all real knowledge is based—of trying to fathom the laws of God in nature or society while ignoring or denying the very existence of God himself! The highest aim of education is the science of Principles and not merely of material facts—for principles precede facts, originate them and govern and explain them. Indeed, we cannot really *know* facts, that is understand their meaning, until we refer them to their principles and see them *in the light* of their principles. Without intending to disparage the physical sciences which have so ministered to the mechanical progress of our age and its social comforts, we must say that they are infinitely below philosophy, properly so called. They may be called science only in a secondary sense, for they do not give us that Divine wisdom “taught of God”—that science of principles or supernatural philosophy, which comes from Revelation only. Let learning of every kind, then, with breadth and liberality flourish in our seats of Christian education, and then the fulness of Truth will be more and more revealed to us, and we shall see it as it must ever appear to finite minds as “the harmony of opposites.” There will be found always veins and lines in truth as Bacon says—but no sections or separations—nothing is isolated or alone—for to the inner vision of Christian philosophy the whole of nature and matter will seem bound up in a solidarity with man, in the creative act of God, and all will be plastic and fluent, since “by a law Divine, all things in one another’s being mingle”—the essence of matter itself being immaterial. Seeing this clearly we can then exclaim with the devout poet (Boethius),

*From Thee, Great God, we spring—To Thee, we tend—
“Path, Motive, Guide, Original, and END.”*

But after all, the unbelief of our day is less formidable than some imagine—and we should remember that its only force is *destructive*. It has nothing constructive in it—nothing therefore to satisfy the deepest needs and wants of the human soul. This lack of any moral certainty or unity in modern unbelief is its radical weakness, and must ensure its ultimate failure and overthrow. It can no more satisfy the hunger of earnest truth-loving souls, than a snowball painted to look like fruit can satisfy the hunger of a famishing body. Strange it is that men do not see that without a Revelation *their private opinions* and speculations in regard to God’s nature and man’s nature, and our duty and destiny, can have no greater value than the individual imaginations which produce them, and can pretend to nothing more than guess-work—a kind of subjective validity. Such a method of finding truth in other things would destroy all *science* and certainty in everything. It is like the “toil of dropping buckets into empty wells, and growing old in drawing nothing up.” We may well say of all their bubble and babble

Man’s “little systems have their day,—
They have their day and cease to be—
They are but broken lights of Thee—
And Thou, O Lord, art more than they.”

One of the most efficient means then of extending and building up the Church of God in this land—the one element of stability and strength which we most need is the development of a Church college, where the Divine philosophy will be taught and everything subordinated to that fear of the Lord which is the beginning, as it is the end of all true wisdom. The two Universities of England are so to speak the *bi-valved heart* of her Church, and their every throb is felt in the courses of higher thought wherever our English tongue is spoken. And some such relation might our college bear to the work given us to do in this State and in this land. It does not exist for itself alone, but to furnish toilers and leaders in all the higher departments of literature and thought in order to leaven other circles by minds which it has moulded. There is an ever-increasing demand for thoroughly educated professional men. The scholar in politics, in the arts, and in trade is needed more and more, and since, on account of our religious dissensions, Christian truth as such seems destined to be excluded from our common schools and academies altogether, the only way to compensate for the loss, and save education from an utterly *irreligious* spirit is to send forth Christian leaders who shall carry with them, and diffuse in our schools the influence of their personal faith.

We see then a few of the reasons for the existence of a college of the Church here, and what it represents and what it can do. But we are met with the objection that our people want only “*great*” colleges like some at the East, or “*big*” ones like some nearer home. And the dim unreasoning prejudice of an unthinking multitude is quoted by churchmen who should know better, to justify their partialities for and patronage of foreign institutions hostile to faith of any kind, and for their neglect of what needs their encouragement, and *deserves* it too, at home. There are many and serious objections to the great colleges where hundreds of young men are herded together in a city without that personal supervision which they need, with little personal contact with each other or with the higher officers, and therefore with comparatively little of that *esprit du corps* or public spirit of the college which is so delightful and helpful, and where there is a continual tendency to and contagion of expensive habits, of extravagance and luxury, and an absence of those social surroundings which refine and restrain the buoyancy of youth.

On the contrary very much can be said in favor of the smaller colleges aside from their comparative freedom from the objections just alleged against larger ones. The great University of Oxford where better training is given in all which goes to make up the highest culture than in any other University of Christendom, is made up of some twenty-five small colleges and halls, each college having an average attendance of only seventy-five or eighty students; and within these small bodies the real work is done, the University itself being in fact almost absorbed into these small colleges, and the motto on her coat of arms, and acknowledged in her splendid chapels, and her monuments and muniments everywhere, is the first verse of the 27th Psalm, “*Dominus mea Illuminatio*,”—“The Lord is my Light.” Moreover, much may be said in favor of the diffusion and multiplication of small institutions rather than their centralization, as more in accordance with the spirit of our American society, to which centralization is abhorrent in any form. These smaller colleges have certainly exerted a most powerful and wholesome influence in our country—one which it would be difficult to overestimate—in stimulating the love of learning and in raising up a large class of educated men in *every part* of the land. How many, for example, in *this* community have been thus educated, who would not have been but for the presence of our own institution amongst us!

Let us then rally heartily to the development and strengthening in every way of the School of Letters which Hobart founded here for the whole State, and which bears his great name. Let it not fall into the hands of those sophists of our day *who believe there is nothing to believe*—that Christianity is a thing of the Past. Let us maintain its traditions and memories,—not aping those of strangers—cherishing that breadth of thought and thoroughness of culture which have ever marked it. Let us revive once more that *genius loci*—that Divinity of the Place which haunts the Home where it was born, and which influences more or less all who have been brought under its shadow. It is not the college of any party or faction, or sect. It supports a *principle* much more important than any party or faction *could* advocate. With enemies in front of us we cannot afford to rake up domestic quarrels of the past, or fall out with our own kinsfolk or neighbours by the way. * * * * *

—For the Church Eclectic.

REGENERATION, OR THE NEW BIRTH.

Fully to explain the sense in which the Church uses the word Regeneration, I shall state, first, what regeneration is not; and, in the second place, what it is. This course is rendered necessary by the fact that the popular religious language of our time, the language of the Protestant denominations that dissent from the Church, uses the word Regeneration in the same sense as the word conversion; while the Church's Prayer Book, following Scripture and Primitive Antiquity, uses the two words in senses thoroughly distinct from each other. First, I say, then, that regeneration does not mean conversion, or change of heart.

All Christians are agreed on the necessity of conversion for the wicked. As far back as Christianity has reached, as far as Revelation has extended, the rule has been, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." This turning to God is conversion. It implies a change of heart; an alteration of will and temper; a change of affections, desires, dispositions; a reversal of the motive powers of the soul. "Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well." It is the summons to conversion. A call to repentance and amendment, with the promise of pardon. The doctrine of the necessity of conversion for the ungodly is without doubt one of the most fundamental points of true religion, and one that may never be slighted or left out of sight by the ministers of God. *The* conversion of the Christian system; repentance toward God, and faith toward our Lord Jesus Christ; must ever be chief topics of him who proclaims Christ's Gospel in the midst of an ungodly and sin-polluted world. Still, conversion, as I shall endeavour to show, is not regeneration; is not what the Saviour meant when He said to Nicodemus, "ye must be born again."

First, the theory, that conversion is the new birth fails to account for our Lord's mention of water in His words to Nicodemus. In His second and fuller statement of the necessity of the New Birth, He says, "Except any one be born of water and the spirit," (this is the strict literal translation of the original,) "except any one be born of water and the spirit, he cannot enter into the Kingdom of God." Now it might be argued, with

some show of sense, that conversion is a birth "of the spirit," but there is no sense in which it can be reasonably maintained that it is a birth "of water and the spirit."

Again, the theory I am considering fails to satisfy the figure of birth, when that figure is thoroughly understood. Birth is a process in which the subject is passive and unconscious. Conversion, rightly understood, is one in which the subject is conscious and active. If conversion were wrought by irresistible grace, as the Calvinists suppose, conversion would not so often be required of *men* under the severest penalties. "Turn ye, turn ye; why will ye die?" Men would not be held so strictly responsible for turning to God. "Make you a new heart and a new spirit; for why will ye die, O house of Israel?" It is one of the worst results of the Calvinistic system, that it teaches men to wait for converting grace, instead of turning at once with the grace they have, turning to God with their whole heart.

Birth is something external to its subject. Conversion is something internal. Birth takes place outside the child. When people talk of the experiences, the feelings, that attend conversion, as the throes of the new birth, they forget that the throes of birth take place in the mother, not in the child. The true doctrine of regeneration must present it in a more exact parallel to the physical process by the analogy of which it is set forth.

Regeneration can occur but once to a person, and is necessary to the full Christian life. As a man can be born but once, so he can be born again but once. And without being "born of water and the spirit," he cannot be a member of "the Kingdom of God." Now conversion may occur more than once in a soul's history. A man may be converted before his reception into the Church, and afterward grow careless and fall away. Then, at a subsequent period, he may hear the Gospel, be converted, and turn to God, again. And this second conversion may be as sincere and genuine as the first. Again, there are instances, both in Scripture and in the records of the modern Church, of individuals who have led religious lives from their infancy, without ever going through the experiences which are popularly held to constitute conversion. Samuel, John the Baptist, Timothy, were holy from their earliest childhood. And there are numerous like instances in the religious biographies of modern times. The Church doctrine is that it is Baptism, without which no one can be a member of the Christian Church. Suppose a person, baptized in infancy, who has been consciously a Christian and child of God from his earliest recollections, and has never needed, at one time more than at another, to turn to God and take up His service; how is his case to be reconciled with the theory that "experiencing religion" is the only way of entering God's Kingdom?

Conversion is not peculiar to Christianity, while the new birth is. Conversion is commanded, as we have seen and described in the Old Testament Scriptures. It would have been no news to Nicodemus to be told that a sinner must be converted to God; but it was something new and strange to be told that even a "Master in Israel" must be born again.

Finally, conversion is a moral, regeneration a spiritual change. By a moral change I mean one that takes place in the active and conscious elements of human nature. Conversion is something the man does himself, something he is conscious of at the time. Undoubtedly he is acting under influences and motives. He has listened to the voice of the Gospel, and been moved by the pleadings of Divine grace. God's threatenings and His promises have had their influence upon him; and he has listened, not only to Satan, but to the Holy Ghost. Yet he knows that, in the last

instance, it was his own heart that turned to God; his own will that took the decisive action. All the emotions he has experienced, all the changes that have taken place in his desires, affections, feelings, in the whole attitude and disposition of his soul, all this may be called moral to distinguish it from another class of occurrences equally important in any soul's entire history. We know that the body performs voluntary actions, known to its consciousness, such as eating and drinking, taking exercise, and the like. But the involuntary and unconscious working of the body is just as important to the physical health of the man. The circulation of the blood, the digestion of the food, the repair of waste in the different parts of our frame are processes for the most part unknown to our consciousness. It is disease, not health, when we become conscious and inwardly observant of them. Analogous to this is the case of the soul. That the Father sustains the soul by His power, that the Son enlightens it with His wisdom, that the Holy Ghost speaks to it through the conscience; these are facts which we are not conscious of in themselves, but only in their results. And these facts belong not to our own moral action, but to the spiritual realities which underlie moral action. Our soul's action is moral. Its resulting character is moral. Moral etymologically means relating to (mores) actions and character. But the soul's nature is spiritual. And Divine actions, performed on the soul itself, on its nature, are not moral, but spiritual. They belong to the sphere of mysteries. Things that concern human action are, or ought to be, plain and simple. Things that concern the Divine action have a right to be mysterious. Thus the Church's doctrines of Divine grace involve mysteries. But the Church's doctrines of human action are clear and plain. A man has to believe in Christ. He has to turn to God. He has to be baptized into God's Church. He has to lead a Christian and a blameless life. All this is simple and straightforward. That he is moved by the Holy Ghost to turn to God, that he is made a member of Christ in holy Baptism, that he receives the Holy Ghost in Confirmation, that he is fed with the spiritual life of Christ in the holy Communion; these are, undoubtedly, mysteries. But they are mysteries that do not affect human action. They relate to the spiritual action which God exerts upon our souls, not to the moral action for which we are called on, of which (if performed) we are conscious ourselves.

But the natural understanding is impatient of mysteries. Men have denied the Trinity, the Atonement, the Incarnation of our Lord, because they are mysterious. Pelagianism denied supernatural grace altogether, and taught that man's own powers were sufficient to enable him to keep the law of God. And the modern popular religion shuns mystery by denying sacramental grace, and leading men to dwell mainly on the operation of their own faculties, known to them by the consciousness of their own minds. To know a spiritual action of God upon the soul, we must depend on faith. But a moral act of our own will is brought almost to the test of sight. If God declares that He pardons us and adopts us when we are baptized, we accept it in faith on His declaration. But if men teach that no person is forgiven unless he is conscious of it at the time, that leads every man to wait for a direct revelation of pardon to his consciousness, before he will believe himself pardoned and a child of God. The result is to mystify human action. For they tell a man that he is capable of no good work till he is a child of God. They tell him he can not be a child of God till he has passed through a mysterious experience. They tell him this experience must come to him in some mysterious way. There is no course of action by which he has the certainty of attaining it.

What is technically called "seeking" may result in obtaining it, or it may come in some chance way, or may not come at all. And this uncertain, indefinite, mystified teaching, which gives no plain answer to the question, "What must I do to be saved?" is one cause that thousands of wandering sheep, in our own land, have never found their way into the profession of Christ's religion, and the membership of His Church. If men would leave mysteries where Christ left them, in truths that relate to Divine realities and processes, the path of human action might be left, as Christ left it, direct and clear. "The wayfaring men, though fools, need not err therein." Moral changes in us, then, we are conscious of ourselves; but to learn of spiritual acts of God, granting us pardon, or bestowing upon us life and grace, we must look mainly to outward revelation from God. "We walk by faith, not by sight."

I shall now endeavor to state the Scriptural sense of the word Regeneration, or its equivalent phrase, "the New Birth." The Church doctrine and the popular doctrine are agreed in this, that men are born sinful. They are agreed also in this, that Christ came into the world to establish a pardon and a cure for sin. But when we inquire how men are to get the benefit of Christ's atoning work, there commences the divergence of two systems. The popular belief is that men are joined to Christ and enter His Kingdom by conversion, by experiencing religion. The doctrine of the Church is different. The Church holds that the Son of God became incarnate and came into this world, not only to make atonement for sin, and to set an example of perfect holiness, but also to introduce into the world a new and sinless manhood. Human nature had fallen in Adam, its first head; in whose loins, when he fell, the whole human race was contained; and all men born into the world, being members of fallen Adam, inherit his depravity, and inability for holiness. But in Christ human nature is created over again, free from spot or stain; and the cure for the sinful nature of every child of the first Adam is, that he shall be joined to the new humanity of the second Adam, Christ Jesus. Being joined with Christ, we are united also with the Father, for Christ is one with the Father, and we are one with Christ. And this union is effected by the operation of the Holy Ghost. And those thus joined with Christ, and partakers of the Divine nature, make up Christ's earthly, which is hereafter to become His Heavenly Kingdom; which even now, on earth, is called the Kingdom of God, and Kingdom of Heaven. And, as this Kingdom is visible, men are admitted into it, and are joined to its mystical head, Christ in Heaven, by a visible rite of His own appointment. After His resurrection He said to His apostles, "All power is given to me in heaven and on earth. Go ye, therefore, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Baptism is the Rite of which the Lord's words to Nicodemus were the Prophecy "except any one be born of water and the spirit, he cannot enter into the Kingdom of God." Our Lord's nature is twofold, human and divine. His kingdom is twofold in its nature. It is visible; it is also spiritual. It is visible, as being composed of men. It is spiritual, as being the body, vitalized by the Holy Ghost, of which Christ glorified is the head. The Rite which admits men to the membership of the Church, also makes them members of Christ. It is called by the Church a sacrament, and said to have two parts; an outward visible sign, and an inward spiritual grace. This agrees with the words of Christ, who speaks of a birth, and of two parents; one visible, the other invisible. "Born," He says, "of water and the spirit." Christ's own humanity had a

double parentage, recognized in the Creed. He was born of the Holy Ghost and the Virgin Mary; the one parent Divine, the other human; and this was the commencement of that new humanity which in Him came into being. In like manner, our new character, as Christians, dates from our new birth, of water and the spirit. It is the beginning in us of the new and spiritual life. Our first birth made us members of Adam. Our new birth makes us members of Christ. Our first birth introduced us into the family of man. Our second makes us members of the Church, which is the household of God. The first was a birth of nature, this of grace. First, "that which is natural: and afterward that which is spiritual."

There are other spiritual analogies in the sacrament of Baptism. Water is the element of cleansing. And the soul, as well as the body, needs to be cleansed. So, when the water of baptism washes the body, it is the blood of Christ, symbolized by the water, that removes the defilements of the soul. So Ananias said to Saul, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord." And there are numerous texts in which Christians are said to be washed, pardoned, justified, with reference at once to the poured-out blood of Christ, and to their baptism in His name.

Another analogy is to the death and resurrection of Christ. These are the acts of Christ which specially availed to make us conquerors of sin and inheritors of God's heavenly kingdom. He "died for our sins, and rose again for our justification." Now we are said in Scripture to be "baptized into Christ," "into His death," into His Resurrection. We are said to be "buried with Him by baptism into death:" and the modes of baptism practised in the Church, dipping and pouring, have distinct reference to the casting of dust which is so usual a ceremony of burial, and to the enclosure of the body in the grave, while the rising from the water is analogous, not only to birth from the womb, but also to resurrection from the grave. The resurrection-day is spoken of by Christ as *the* regeneration. Regeneration in baptism is believed to be the "first resurrection" of the Apocalypse, and the final resurrection is part of the regeneration of the universe. Christians are born, once from the womb, once from the font, and once from the grave.

Another Scriptural figure, which illustrates the effects of baptism, is that of grafting. By nature we are branches of Adam, the wild or degenerate olive tree. By Baptism the Holy Ghost grafts us into Christ, the good olive tree. We are made branches of Him, the living vine, and enabled to bear the fruit of His holy nature instead of the sour and wild fruits of our depraved nature. Now, in the Church's view, nothing is accomplished for the adult in baptism which is not also accomplished in it for the infant. Children inherit the loss which our race has sustained by Adam's fall. It is only just that they should be made partakers of the reparation of that loss by the work of Christ. When children are grafted into Christ in holy baptism, it makes up to them for having been born inheritors of a fallen, depraved, and imperfect nature. The evil inflicted upon them in Adam receives its spiritual cure and antidote in the union unto Christ.

But it is in the case of infants that the doctrine of new birth in baptism meets the strongest opposition. "What?" say the spectators of an infant's baptism, "do you mean to say that child is regenerate? Do you say that his character is transformed; that his will is changed; that, whereas, before his desires, affections, tempers, would have been evil, now they will be good?" Well, after the outcry is over, "now listen a little," we say. "We *do* say the child is regenerate. But we *don't* say any of the

other things. Regenerate, with us, don't mean converted. We don't assert any change, at present, inside that child's soul. It is not a moral work that has been performed, but a spiritual one. The action has been on the child's nature, not on its character, not on its will. These it must change itself, by the help of God's grace. If you will allow us, we will illustrate our doctrine by the figure of a graft. Suppose the scion of a fruitless tree, or of a tree incapable of bearing good fruit, to be grafted into a good fruit-bearing tree. Now does any change take place inside the scion, at the moment of this grafting? The present change is altogether an external one, and yet in result it changes the whole state, relations, and condition of the grafted branch. The sap of the good tree will pass into it, and, whereas before it never could have borne good fruit, now we may naturally expect fruit "after the kind" of the tree to which the scion has been joined."

This is the parallel of the first sentence of our baptismal office. the same in substance for infants and for adults—"Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, none can enter into the kingdom of God except he be regenerate and born anew of water and the Holy Ghost;" therefore let us pray (as God to our faith has promised) that the outward ceremony of this baptism may be attended with a spiritual grafting of its subject into Christ and His Church. The results of regeneration, like those of grafting, take place after the operation has been performed. Birth is but the commencement of full life. Birth transfers the embryo to an element, a condition, which stimulates its vital organs, and prepares it for growth, strength and activity. But useful action is not the immediate result of birth, nor fruit of grafting, nor holiness of baptismal union with Christ. These are not the immediate results, nor are they invariable and necessary results. The graft may wither, the child that is born may not live, the baptized Christian may never reach holiness. or, even if he begin well, may afterwards fall from grace. But if the Christian does bear good fruit, it will not be altogether through his own efforts, but also through the imparted life of Christ strengthening him. Conversion may make a man willing to serve God. But conversion alone, without that strength of Christ which it is the office of the sacraments to bestow, will not enable a man perfectly to lead the life of holiness. There are two things needed, a good will in man, *and* the covenanted grace of God, given us in Christ's Divine manhood, and the help of the Holy Ghost. Ordinarily, the adult is first converted by turning to God, and then in baptism grafted into Christ. The infant is grafted into Christ in infancy, and in maturer years turns his heart to God, under the gracious influences of His Providence and Holy Spirit. Both alike must have the willing heart which conversion gives, and with it that life and power of Christ which conversion alone cannot give, in order to bring forth the fruits of holiness. And both alike must add to both conversion and regeneration, the daily renewal of Divine Grace working in an honest and good heart, opposing the daily assaults of our spiritual foes; the victory over outward temptation and indwelling sinfulness; the constant progress of a soul that desires sanctification, that hungers after holiness, that recognizes the duty of our commanded growth in grace.

JOSEPH M. CLARKE.

MIRACLES NOT AGAINST THE ORDER OF NATURE.—
“PURPOSE” THE EXPLANATION OF BOTH.

We now come to a far more difficult question in regard to miracles. We mean the relation in which miracles stand to the order of nature. It is to be observed that the real problem to be solved in this question is to find the essential and distinguishing mark of the miracle—that which severs it off from all other events and stamps it with the character of a miracle. Unhappily, divines have blundered over this problem. The mark which they have usually assigned as characteristic of the miracle has been that of being “contrary to the order or course of nature,” “a violation or suspension of the laws of nature.” Now, not to mention that this definition, theologically speaking, is faulty, as not really hitting the crucial point which distinguishes the miracle, it has had the effect of involving the defence of miracles in a host of artificial difficulties. It is at best but a rough and unskillful mark of distinction, and, however well it might answer its purpose in an unscientific age, its persistent retention at the present day, by very high authorities, is deeply to be deplored.

As this matter is of great importance, it will be necessary to remark upon it before going on to consider the reasonings of our author.

It is easy to see that the terms “order of nature,” “laws of nature,” are in the highest degree slippery and ambiguous. For what is it that we exactly mean by “nature?” Do we include in the term everything which exists, or only a part of that which exists? The universe of things is, plainly, a vast hierarchy, embracing very different orders of existence. We may note, first of all, the inorganic world, which is ruled by physical laws. Above this there is the sphere of organic nature, which, though subject to the laws of the inorganic world, is yet characterized by a new set of laws—the laws of life, which profoundly modify the physical and chemical laws. Higher still, there is the sphere of mind in its first beginnings, in which another and still higher set of laws rules, modifying the laws which precede so as to produce still new and different results. Above this we have the domain of mind in its full development—the domain of the human spirit, constituting the intellectual and moral worlds, and ruled by a set of laws which are not only dissimilar to all the preceding, but bear no analogy whatever to them. All these orders of existence constitute what we call the visible world of sense. But higher still, there is the invisible world—the world of created spirits, which must have laws peculiarly its own: and, last of all, there is God Himself, who, since everything must be governed by law, we must suppose, acts in accordance with the laws of His own Being.

Now, in using the phrase “order of nature,” how many of these orders of existence do we include, how many do we exclude? It is very clear that the phrase will vary in meaning according to the exact place at which we draw the line of demarcation. Suppose, for instance, we were to draw the line at the introduction of life, confining the term “nature” to the inorganic world, then, in that case, all the phenomena of the organic world would be supernatural, preternatural, or contrary to the order of nature. Or suppose, again, that we drew the line at the point where the moral world begins; in that case, while both inorganic and organic phenomena would be natural, the moral acts of mankind would be supernatural. In point of fact, this is the point at which the Kantian school of philosophy does draw the line, Fichte maintaining stoutly, that the moral world is a

supernatural world, and that the law of freedom, which rules in it, is quite contrary to the necessary laws, which rule in what he regards as "nature."

It is plain, however, that in defining the miracle to be contrary to nature, divines meant to include in "nature" both the moral and intellectual worlds. Clearly, the point, at which they drew the line, was at the meeting of the visible and invisible worlds. All the phenomena, which belong to the visible world, or are explicable by the laws of the visible world, they meant to include in the term "nature;" all above this they held to be supernatural. In fact, what they meant by defining the miracle to be "contrary to nature" was simply, that its explanation was not to be found in the laws of the visible world, but in those of the invisible. But now, suppose the sceptic will not accept this line of demarcation—suppose that he understands by "nature" everything which exists, including God Himself, if there is a God, we easily see the lamentable confusion in which the whole question is involved. In fact, a whole host of misunderstandings and false issues are introduced. When, for instance, the divine affirms the miracle to be contrary to the laws of nature, he does not mean that God in working the miracle acts contrary to the laws of His own Being, or, in other words, that the miracle is an absolutely lawless, abnormal, and unnatural act. But the sceptic, who includes under "nature" everything which exists, insists that the phrase must mean this and nothing else; and consequently he exhausts the treasury of his rhetoric in affirming, what no sensible person will deny, that everything is governed by law; that law is universal; and that it is quite incredible that a thing should occur, which is contrary to law.

But perhaps still greater confusion has been introduced into the discussion by the introduction of the singularly unhappy expression "suspension of a law of nature." It is to be observed that this expression has a perfectly allowable *popular* meaning. When, for instance, any natural force or law is overborne by the presence of a more powerful antagonistic force, it may be allowable, in a popular way, to say, that it is for the moment suspended. But scientifically speaking, the expression is quite inaccurate. In such a contingency the inferior force or law is not really suspended in the sense of ceasing to act. On the contrary, it acts just as powerfully when neutralized by a higher force as it would have done had it acted alone. When, for instance, a piece of iron, contrary to gravitation, is held suspended by a magnet, the pull of gravitation is as strong upon it as if there had been no magnet to counteract it. In fact, whether suspended by the magnet or not, whether lying on the ground, or launched in the air, wherever the piece of iron is, so long as it exists as a separate body, the force of gravitation must act upon it; nor can the scientific mind conceive even the possibility of the force of gravitation being suspended, or ceasing to act, so long as the piece of iron exists.

It is needless to say that the sceptic has availed himself of this popular error. He insists that the phrase "suspension of a law of nature" used by divines must mean suspension in the scientific sense; and consequently he strives hard to hurl against miracles all the weight and authority of science.

But it is evident that divines, in using the phrase "suspension of a law of nature," did not use the phrase in the scientific or absolute sense. At all events, it is certain that the popular sense is all that is really needed for their argument. For in the miracle it is not necessary to suppose the suspension or absence of any force or law that would naturally have acted in the circumstances. All that is necessary to suppose, is the presence of other conditions, that would bring about the desired result by overcoming the resistance or action of the law in question.

Nay, we go further and maintain, that, in the miracle, not only is it not necessary to suppose the suspension of inferior natural laws, but that it is impossible to do so. For such a supposition, *when followed up into its consequences*, would throw the whole miracle into confusion. If, for instance, we explain our Lord's walking on the water by saying that, in that case, the law of gravitation was for the time suspended, how, we ask, are we to account for the fact that he *walked*? Is not gravity an essential condition to the possibility of walking? The truth is, that it is very easy to imagine a new and superior condition, added on to inferior conditions, in the order of nature, and profoundly modifying their nature; it is quite impossible to reverse the process. We can imagine, for instance, a new condition, such as the law of life, added on to physical and chemical conditions and leading to entirely new results; but we cannot imagine the law of life acting at all, without presupposing the presence of physical and chemical conditions. Or, to take another example: we can imagine the free action of man added on to and directing the inferior necessary laws of nature, and thus bringing about the most surprising results. It is perfectly impossible to imagine human action at all, without presupposing the necessary and invariable laws of inferior nature. Try, in fact, to do so, try to imagine the suspension or absence of a single natural force, such as gravity, and the utter impossibility of any human act, however simple, will be clearly seen. The truth is, that the invariable laws of inferior nature are the necessary basis, presupposition, and support of the free action of man. And it is precisely the same with the miracle. If the invariable laws of inferior nature are supposed to be reversed or suspended, the miracle has no basis to rest upon. It is thrown into a state of absolute confusion, and becomes quite contradictory and impossible to human thought.

These considerations would seem to be decisive against the policy of retaining as the definition of the miracle the mark of "contrary to the order or laws of nature." But the same result will be arrived at if we look at the matter from a slightly different point of view. In the preceding observations we have spoken of a *popular* sense in which we may speak of the suspension of a law of nature, and of a strictly *scientific* sense in which it is impossible to do so. Now it so happens that these two senses correspond to two doctrines regarding the laws of nature which are held by two opposing schools of philosophy. There are, in fact, two senses in which the phrase "law of nature" is understood by these two schools, which are not only not the same, but are the exact opposite of each other.

In the first place, in the *à priori* philosophy, represented in this country by the late Dr. Whewell, by the term "laws of nature" are meant those ultimate principles of human reason, to which all the phenomena of outer nature are in the end reducible. Instances of laws of nature in this sense are such as these: that every event must have a cause; that effects are proportioned to their causes; that action and reaction are equal and contrary. According to this sense of the term, a law of nature is both *universal* and *necessary*. Now taking "law of nature" in this sense, we can easily see the solidity of the wall against which divines knock their heads in defining the miracle to be a reversal or suspension of the laws of nature. In the sense of the *à priori* philosophy, the suspension of a law of nature would be equivalent to the suspension of human intelligence; and by consequence the external event, which was the supposed scene of such a suspension, would be in respect of human intelligence a nonentity, an impossibility.* Nay, more, in this sense of the term *law*, we clearly see, that

* For instance, it is a mathematical law of nature that every cube must have six sides. Now the suspension of this law would be equivalent to a demand upon us to imagine a cube with, say, five or seven sides, which is clearly impossible.

everything, even the thinking of a thought, or the realization of an act of will, happens, and must happen, in accordance with law. To say so, is simply to state a truism; for everything which happens must happen in definite way; and the way in which it happens is just the law which it obeys in happening.

On the other hand, in the Sense philosophy, represented by the late Mr. Mill, the term law of nature is used in a meaning which is the exact opposite of this. According to the Sense philosophy a law of nature is neither *universal* nor *necessary*. To the Sense philosopher a law of nature is merely a classification of an observed order of external occurrences or facts. In this sense of the term it is a law of nature that rose-trees blossom, that gunpowder explodes, and that unsupported bodies fall to the ground. But clearly these laws are neither universal nor necessary. All rose-trees do not blossom, all gunpowder does not explode, nor do all unsupported bodies fall to the ground. There is no necessity that they should do so. In fact, if it is a law of nature that rose-trees blossom, it is likewise a law of nature that occasionally they do not. In truth, nothing is easier than to alter or suspend these laws of the Sense philosophy. We have only to alter the circumstances and the thing is done. Inflate, for instance, a balloon, and though unsupported, instead of falling to the ground, it will rise in the air. But all these laws of the Sense philosophy are excluded by the *à priori* philosophers as unworthy of the title of "law of nature," for the simple reason that they belong to contingent matter.

Now if it were so that you could pin a man down to the use of the term "law of nature" in the meaning of the Sense philosophy, there might be no harm in defining a miracle to be the "suspension of a law of nature." In an unscientific age the miraculous character of the resurrection of Lazarus might be sufficiently expressed by saying that it was a suspension of the particular law, that dead men continue dead. But in the present age it is simply impossible to limit the meaning of the term in this way. We have only to glance at our author's reasoning (and it presents a fair specimen of what is common) to see that the two meanings are interchanged just as suits the exigencies of the moment. In fact, nothing is easier than to win the battle of miracles, viewed as suspensions of the laws of nature, on the field of the Sense philosophy. But, unfortunately, the moment you have triumphed, your adversary glides imperceptibly into the conception of the *à priori* philosophy, where the defender of miracles is sure to have the worst of it.*

A further reason why the definition of miracles, as contrary to the laws of nature, should be abandoned, is found in the fact that all the laws or generalizations of science have a tendency to pass over to laws in the sense of the *à priori* philosophy. They begin, no doubt, as an observed order of facts—*i.e.* as laws in the meaning of the Sense philosophy; but gradually as these facts are manipulated, experimented on, and intellectually decomposed by successive minds, they recede more and more from the contingent classifications of the Sense philosophy, and are reduced to strictly necessary and demonstrated principles—*i.e.* to laws in the sense of the *à priori* philosophy. In this way, all the laws of mathematical science, fully

* There is a case in point. Some years ago Professor Tyndall, in certain letters to the *Pall Mall Gazette*, attacked the doctrine of Prayer, from the standpoint of the Sense philosophy. Dr. Mozley, in the second chapter of his *Bampton Lectures*, reasoning from the same standpoint, simply shattered the argument in pieces. Dr. Tyndall replied in the *Contemporary Review*, and the curious thing is that, apparently without being aware of it, he passed completely over to the ground of the *à priori* philosophy.

one-half the physical laws, and a fair sprinkling of chemical and physiological laws, are already demonstrated principles; and men of science look forward to the time when all the laws of nature will assume the same shape.

Now, as demonstrated principles, it is impossible to represent to the mind the suspension of these necessary laws. And hence for divines to adhere to the definition "suspension of a law of nature," is nothing else than to bring theology into direct conflict with science. It is a conflict, too, which is perfectly unnecessary; for, as we have shown, so far from the miracle postulating a suspension of any of the laws of science, it does just the contrary, it being quite impossible to represent it to the mind, as a real event, without presupposing the presence of all these laws in their integrity.

But it may be said, if we reject the mark of "contrary to the laws of nature," what other mark are we to put in its place? Our author holds that there is no other. "The order of nature," he says, "is at once necessary and fatal to miracles. If there be no order of nature, miracles cannot be considered as supernatural occurrences, and have no evidential value; if there be an order of nature, the evidence for its immutability must consequently exceed the evidence for these isolated deviations from it."* But is this assumption really correct? Is there no other mark but "contrary to nature?"

In order to answer this question, let us consider what it was that divines really meant by "contrary to nature." If we can find out the idea in their minds, it may be possible to express it by a different phrase, which is not liable to the same objections.

Now it is plain that by the phrase, "contrary to the laws of nature," they could not have meant contrary to certain specific laws of nature; for this would not mark the miracle off from ordinary events. Every event which occurs in nature is, and must be, contrary to certain specific laws of nature; for on no other condition can it assert its own individuality or existence. The waves of the sea, for instance, can only assert their existence by running counter to gravitation; a house can only remain a house, by setting at defiance the attacks of the weather; and animal and vegetable organisms can only preserve their life by overcoming innumerable laws or tendencies to death and dissolution. In fact, the resurrection of Lazarus is not more opposed to the law or tendency of dead organisms to continue dead than is the life of a living organism to the innumerable laws which tend to produce death. By "contrary to the laws of nature," therefore, could not have been meant "contrary to certain specific laws." But neither could the phrase mean "contrary to all the laws of nature;" for plainly this would be equivalent to shutting the miracle out altogether from nature. In the miracle, in fact, as in the ordinary event, there must be some laws verified and some nullified.

It is sometimes said that the miracle is contrary to nature in the sense of manifesting superhuman power. But neither would this distinguish it from ordinary events. In fact, most of the forces of nature are daily and hourly accomplishing effects which far transcend the powers of man; and it is plain that in comparison with natural events the miracles of Scripture are quite puny in their dimensions. Or, if it be said that they exhibit superhuman power, in reference to the agent or ministrator of the miracle, *i.e.* greater power than he as a man possesses, neither would this serve as a mark of distinction, for there are undoubted miracles, such as the rolling away of the stone, or the handwriting on the wall, which a man could easily accomplish.

* p. 60.

But if none of these could be the meaning of the phrase, what was the meaning? What was it in the miracle which filled the spectator with awe and made him exclaim that it was preternatural?

The answer to this question may be got by considering what is the peculiarity of all events which are the product of purely natural forces. Plainly it is that they possess the mark of being necessary, or unbending. A cannon-ball will not turn aside to spare the general, neither will it turn aside to kill him. It follows its course with blind, unbending, brutal obstinacy, utterly regardless of consequences; it will not diverge a single point, unless it is knocked or kicked out of the way. In a word, the action of the inferior forces is blind, irrational; and in this respect it differs strikingly from the rational actions of mankind, which are illuminated with the impress of mind, purpose, intelligence. Now suppose that outside the sphere of man's activity we see the forces of nature no longer acting blindly and unbendingly, but bent in the direction of a visible aim or purpose; suppose we meet in the region of pure nature with an event impressed with a visible purpose, would not such an event be exactly what we mean by a miracle? If this is really the case, miracles would take their place in the same category with the rational acts of mankind; and their definition would be, "events impressed with a visible purpose lying outside the sphere of man's activity."

To make this clear, let us first consider *purpose*, in reference to human action. Indeed, the analogy of human action is so completely mixed up with the discussion of miracles, and has been so persistently misrepresented, that it cannot be passed by.

"Purpose," we have said, is that which distinguishes human acts or products from acts or products of inferior nature. Now, what is the genesis of purpose? The analysis of Kant is allowed to be the best; and it may be stated as follows. We must first of all presuppose an intelligent will; then, secondly, this will must be in possession of principles, maxims or rules of conduct; and, in the third place, before the will can act, there must be a special aim, end, or purpose towards which the whole action converges. We thus see that purpose is indissolubly associated with a personal or intelligent will, and consequently cannot be looked for in connection with the blind and impersonal forces of nature.

Next, it is to be observed that purpose is not merely an idea or aim subsisting in the human mind when it acts, and confined solely to the mind. On the contrary, the human mind can impress its purpose upon outer nature. We have only to look at any of the products of human industry or art to see that man's purpose is written upon them in perfectly legible characters. While we are writing, there is lying before us a flint picked up in the gravel-pits of S. Acheul, on which is visible and perfectly legible the mark of purpose. This character it has preserved for thousands of years—so completely and permanently can man impress his purpose upon outer nature.

And wherein, it may be asked, lies the peculiarity of purpose thus impressed? There is no difficulty in answering this question. It consists in a special direction or disposition given to the parts of an object, such as they could not have had, had the object been the product of purely natural forces. The parts, for instance, of a house—the rooms, the doors, the windows—have all received a special disposition suited to the end for which the house was built. And further, we see how this disposition of parts, which constitutes impressed purpose, clearly and sharply distinguishes all human products from those of purely natural forces. To see how effectually it does this, we need not look at the more elaborate products of man; the simplest are quite sufficient for the purpose. No one, for instance, while

walking in the desert, would have any hesitation in pronouncing a nail, or even a cut stick, which he might happen to pick up, to be a product of man.

And here it is that a most important question arises—a question which bears very closely on the discussion of miracles. How is it that man is thus enabled to impress his purpose upon outer nature? Does he do it by reversing the laws of nature? Certainly not. If we consider the whole process of building a house, we perceive that, so far from reversing the laws of nature, man in every case avails himself of those laws. Throughout the whole process of construction, from the action of machinery to the lifting of the carpenter's arm for the purpose of striking a blow, there is not a single detail which does not presuppose the integrity and irreversibility of the laws of nature. Even the lifting of the carpenter's arm necessarily presupposes these laws. For it cannot be conceived at all, except as a manifestation of energy—energy, which men of science tell us was previously stored up in the tissues, and which is now converted into visible motion. Nor can this conversion be conceived as taking place otherwise than in obedience to the invariable laws which regulate the conversion of energy. It cannot, therefore, be by interfering with, reversing, or suspending the laws of nature that man is enabled to impress his purpose upon nature. But, if not, how is it?

Purpose, as we have explained, is a peculiar disposition given to the materials of nature. Now, if we bear this in mind, we shall see that man can only impress his purpose upon nature upon condition that at some point he has a direct control over the energy of nature. A special arrangement of the materials of nature can only be effected by energy, and if that arrangement is determined by the will, it follows that the will must at some point have control over the energy which is to effect it. Where then is that point? Obviously it can be nowhere else than at the point of union between soul and body. Formerly it was supposed that the will had a power of efficiency, that is, that it really could create the force which is expended in the bodily actions; but modern science rejects this supposition. It tells us that energy can neither be created nor destroyed by us; and that the energy which constitutes the substance of our bodily actions must previously exist in the tissues of the body. But if the will cannot create energy, it is clear that it must have control over it, for, in no other way, can we account for the undoubted fact that man is able to impress his purpose upon nature.

Even the most extreme advocates of exclusive physical agency in human action have been compelled to admit this to a limited extent. Dr. Tyndall, for instance, admits that the will "pulls the trigger." But plainly this is a most inadequate statement of the fact. If the will does no more than pull the trigger, what, it may be asked, is it that determines the difference between the delicate touch of the sculptor and the blow of the blacksmith's hammer? If we consider what takes place in long-sustained action, we shall see that the will does a great deal more than this. It measures out the quantity of energy necessary for the action, and prescribes the direction; and this it does, not only at the commencement of the action, but all through to the end. It has, in fact, an absolute control over the energy in respect of these two points. At any moment it can increase or diminish the quantity, or arrest the supply altogether; at any moment it can alter the direction. In a word, within our organism, or rather within that sphere of it which is subject to the will, we have this undoubted fact, that the energy of nature is under the control of the will; that the will measures out the quantity and prescribes the direction.

Let us now leave human action and turn to miracles. There are two points which need to be determined. First, do miracles, like human actions, possess the impress of purpose? and, secondly, does this peculiarity constitute their essential and distinguishing mark—that which severs them off from all the events of nature, and stamps them with the character of a miracle?

Now that the miracles of the Bible do really, like human actions, contain the impress of purpose, is very evident. Take, for instance, the miracle of the resurrection of Lazarus, and we see how purpose constitutes its very essence, so to speak. The body had been some time dead, and consequently was in a state far removed from that in which organic life was possible. It was under the dominion of physical and chemical laws, and if left in their power would only have receded further and further from a state of possible life. Now, in imagining the resurrection a real event, we have to imagine that a process took place (the details of which are of course unknown to us) by which the decaying body was brought back into a state of possible life. In other words, the energies or forces which constituted this process were all bent or arranged in the direction of a definite end. Thus, the whole event is instinct with purpose. Purpose, and nothing else, is the key and explanation of the whole.

But not only do the miracles of the Bible exhibit purpose in their inner mechanism, so to speak, the purpose is also expressed. If we take the miracles of our blessed Lord, we see that the purpose to work them was always either expressed or implied. When he stretched forth His hands to heal the sick, or gave command, "Be thou whole," that was a clear expression of His purpose, and that which constitutes the miracle was the completion of the action in conformity with His purpose. That this expression of purpose really constitutes the essence of the miracle, is clear from the fact that if it had been absent there would be no miracle. For instance, we clearly see that the stilling of the storm on the Sea of Tiberias would have been no miracle, but an ordinary event, had the expression of our Saviour's purpose been absent. The crucial point, which constituted it a miracle, was the command to the winds and waves to be still, and their immediate obedience to His will.

That this explanation of the distinguishing mark of the miracle is the right one, is evident from the fact that it really explains the portent, the prodigy of the miracle, and the consequent feelings of wonder and awe with which it is regarded. The portent of a miracle consists in this, that in it the brute and irrational forces of nature are seen to act rationally, or, in other words, converge towards an end. In the miracle it is not the suspension or overpowering of laws of nature that cause the wonder; for, as we have remarked, in every event which occurs, innumerable laws are suspended or overborne. Neither is it the strangeness, or grandeur, or superhuman power of the miracle; for innumerable events are daily occurring which possess these marks. The wonder is caused by seeing forces, which in their nature are blind, brute, irrational, acting rationally, or towards an end. We maintain that this was really the idea in the mind of divines, which they expressed badly by the phrase, "contrary to the laws of nature." What they really meant was, that in the miracle there was this visible impress of purpose, evidencing the presence of the Divine Mind; that in it the forces of nature were bent or directed as in human actions towards an end.

It may be said: But such a bending or direction of the forces of nature towards an end is quite incredible. We ask why? Is there anything incredible in the supposition that forces or energy should obey a rational

will? Certainly not: for that such a thing does take place is a plain fact of experience. Within the human organism it is an undoubted fact (let science explain the details as it pleases) that the human will measures out the quantity of energy necessary for the action, and prescribes the direction or end. Surely, if this takes place within the human organism, there is nothing incredible in the supposition that energy outside the human organism may likewise obey a rational will. In fact, are we not obliged to suppose so if we believe at all in Divine Providence? Those who talk so glibly against miracles seem to overlook the great revolution in our conception of Divine Providence that has been brought about by the adoption, in speculative science, of the theory of evolution. They parade arguments which belonged to a previous state of opinion, the premiss for which is now irretrievably gone. The theory of evolution has completely destroyed the old mechanical theory of nature on which their arguments repose. It has made it quite impossible for us to believe that the world was constructed originally like a huge machine, and that it now goes on without the presence or intervention of the Mind that made it. If we accept the theory of evolution, we are compelled to believe that the Divine Mind is never absent from nature; that every event, even the smallest, is individuated by it; that, in the words of our Saviour—"Not a sparrow falleth to the ground without your heavenly Father, and even the very hairs of your head are all numbered." In a word, if we accept the theory of evolution, we must believe, that in every event the forces of nature *are bent and directed* by the Supreme Mind; and the only difference between ordinary events and miracles is, that in the latter they are a little more bent, so as to make the end or purpose *visible*. In the striking words of Archbishop Trench—"the unresting activity of God, which at other times hides and conceals itself behind the veil of what we term natural laws [? events] does in the miracle unveil itself; it steps out from its concealment, and the hand which works is laid bare."

THE CATHEDRAL SYSTEM.

BY A. LENDRUM.

In tracing the history of the Church from its foundation under the Apostles, we can hardly fail to perceive that the Cathedral System originated in the *Upper Room at Jerusalem*. It was there that those who first bore the Saviour's commission, were wont to meet for the celebration of the Divine Mysteries, for the settlement, by mutual conference of doubtful questions, and generally, for consultation about the propagation of the faith. It was there that corporate life was first manifested in the Church; and thence they went forth to propagate the Gospel and to win souls to Christ.

In like manner we learn from ecclesiastical history that the Apostles, and those who were ordained to succeed them, selected in each case the leading city of a province as the great centre of their operations. There they established their head quarters; there they lived as a community, the Bishop at their head; there they had their central place of meeting for common worship; and thence the Missionary Priests went forth, as directed by the Bishop, to preach the Gospel in the surrounding towns and villages. From time to time they returned to report to the Bishop the result of their labours, to rest, and to be strengthened, by communion with their spiritual father and brethren, for renewed exertions. The Bishop was here the head and director of the work, the clergy under him acting as his curates, and form-

ing his Council whenever counsel was required. This formed the basis of that Cathedral System which we find as universal throughout Christendom as Episcopacy itself; and without it the Gospel does not seem to exercise its all potent influence, as it has always done wherever that organization has been efficiently carried out. Accordingly, as the Gospel spread, a Bishop with his staff of Missionary Priests was, from the Chief City, sent out to take up his abode in every important town of the province,—one after another, as it could be accomplished, and these were looked upon as Suffragans of the Original See, which in due time was recognized as possessing Metropolitan privileges over the subordinate Dioceses, or Parishes, as they were then most commonly called. But these new Sees possessed precisely the same organisation as the Mother See. Each had its central Church, such as the troublous times permitted; each its Staff of Clergy, making their head-quarters with the Bishop, working under his directions, and forming his Council.

Indeed we need not go out of our own country for an illustration of the way in which the Gospel was everywhere propagated in early times. S. Augustin, who came to England to convert our Saxon ancestors, brought with him forty Monks in holy orders, able to sing the Divine Service or Liturgy. They all lived with him, going out into the surrounding country to proclaim their message and convert the heathen. He brought with him also a good library, and his Missionaries returned from time to time to rest after their arduous labours, to study, and to be strengthened for renewed efforts, by association with their brethren in the Common Room. So again, at S. Paul's in London, thirty Priests were associated with the Bishop and worked under his directions in proclaiming the good news of salvation to the surrounding people. Everywhere, indeed, the same system was pursued; and the wisdom of the plan was evidenced by its success.*

The Cathedral System, thus originated, and thus become universal, was, when persecution ceased and Christianity prevailed, gradually consolidated. When the Church, under the guidance of the Life-giving Spirit, was able fully to develop her system, statutes were enacted to ensure order and discipline. In the eleventh Century these statutes were revised and altered to adapt them to the wants and growth of the Church; and, throughout its Western division, they were everywhere in substance the same. In some of our Cathedrals these statutes, so far as they have not been marred by secular legislation, are, without material alteration, still in force; and they are usually known as the Cathedrals of the "Old Foundation."

Some of the Cathedrals were, at the period of the Reformation, in the hands of the Secular Clergy; and some in the hands of the Regular or Monastic orders. The former were S. Paul's London, York Minster, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, S. David's Llandaff, Bangor and S. Asaph; and being in secular hands, they

* It would be well for the Church of England to take a lesson from the Missionary labours of primitive times. It is often asked—How is it that so little success attends our Missionary efforts? Are we wrong in concluding that it is because we have failed to gather wisdom from the experience of the past? If we had sent out, in each case, a Bishop with a sufficient staff of Clergy to live with him a Collegiate life, to carry on efficient schools for the training of native youths in secular and theological learning, and to go forth as preachers of the Gospel as directed by their Chief, how very different would have been the result from what we find it under the present isolated mode of conducting missions. In two generations, if zealously and wisely conducted, the mission would have made great way, and many natives would have been admitted to the Priesthood, and would have proved the most successful of its missionaries, if themselves trained in Catholic principles.

were happily preserved from the avaricious touch of the Arch-spoiler of God's inheritance. The other Cathedrals, which were in the hands of the Regular Clergy, fell into the hands of Henry VIII. when the religious orders were suppressed. They suffered greatly from his touch, but were nevertheless all restored to their original status, except Bath and Coventry, under a new rule, devised by Cranmer and the King. And hence they are known as the Cathedrals of the "New Foundation."

The Bishop was originally the source and centre of life in all Cathedrals, whether in "Secular" or "Regular" hands; and was looked up to as the Head, under whom all worked on a footing of equality. In course of time it became customary to elect one of the Canons to act as an officer under the Bishop, who became known by the designation of Provost or Dean. It was his duty to co-operate with the Bishop and to carry out the discipline of the institution in his absence. The authority of this officer increased from time to time, till at last he claimed to be the head of a corporation almost independent of the Bishop.

This independence was fostered by the Papacy for its own aggrandisement; its object being to weaken the authority of the Diocesan Episcopate, and to concentrate all power in its own hands. Its aim was to reduce the Bishops to the position of mere officials under itself, to isolate them, and to withdraw them from all relations to their proper Council, and from all who were capable of supporting their independence. But this evil did not, in England, attain its climax till the last and the present century. The Bishop's authority first dwindled down to that of a mere visitor; and for more than a century and a half he never exercised even that shadow of his power, nor, in many instances, was he probably aware that he possessed it. No attempt at least was ever made to revive or exercise it till within the last few years.

The corruption began in the middle ages, and *none of the real practical evils* under which the Church then groaned *were cured by the Reformation*; but things rather grew worse and worse, till the revival in our own times opened the eyes of the faithful to the deadening influences which had well nigh brought the Church to ruin. This revival has been gradually, steadily, and surely preparing the way for a return to better things.

So little notion had the Cathedral officials of their own true position, of their own real use, and of their relation to the Bishop, that, in return to the inquiries of the Ecclesiastical Commissioners in 1854, some of the Chapters state that their relation to the Bishop is that of a body having certain duties to perform to the *authority appointed by the Crown* to secure the observance of rules, and the performance of duties! Others said the Bishop had no relation to them but that of a visitor, having also a seat in the Cathedral. Not the slightest conception had they of *his statutable powers*, nor of *his true relation to them* as the chief or supreme head of their Body. They knew not that they stood to him in the relation of a Council, nor that he and they together had power to make, modify, or annul statutes. They regarded him merely as an officer of the Crown, whose only duty was to see that they did not violate their statutes;—antiquated things about which they knew nothing, and he as little, and about which neither gave themselves any trouble.

Such was the estimate of the Episcopal office, and of their own relation to it, entertained by Capitular Bodies throughout the eighteenth, and the first sixty years of the nineteenth century! No wonder that the State thought itself competent to remedy such a state of things by applying the pruning hook with no sparing hand, or by bringing down upon them the angel of destruction!

The crying evil of the English Church during the last three centuries has been the *absorption by the Crown, and of late years by the Ministers of the Crown, of all the leading Ecclesiastical appointments*. The natural and necessary result of such an encroachment upon the Church's privileges and right, has been that her chief offices have been filled with the creatures of the successful politician of the day; and that, in consequence, her life and independence have been on the brink of being extinguished. Dean Law, in his Return to the House of Lords (printed May 22nd, 1871), says: "In the case of this Church" (Gloucester), "there is scarcely an instance of a Lord Chancellor making an appointment except in favour of some relative, personal friend, or at the request of some influential personage." And it is much to be feared that throughout the Georgian era,—that era so disastrous to the English Church,—the same might be said of nine-tenths of the appointments made either by the Crown or its Ministers.

The Cathedral was originally constituted to be the *centre of Diocesan life and activity*; and offices were therefore attached to it, intended to be filled by men possessing the requisite qualifications, and willing to devote themselves to the discharge of the appointed duties. These wise arrangements, were defeated by the system of pluralities and non-residence, — evils which we inherit from the middle ages and which resulted from the Feudal ideas then prevalent. Church preferment was regarded, like temporal property, in the light of a Fief or Benefice, which superseded the idea of an office with its corresponding duties to be fulfilled by the holder. Hence the practice of devolving the duties upon a hired *vicar*. All Canons were originally intended to be resident, having each their special duties, but as the Feudal notions prevailed, the system of pluralities grew apace, and the distinction between Residentiary and Non-residentiary Canons gradually came to be systematically adopted. The latter were supported by Prebends, and hence in time came to be known as Prebendaries. Archbishop Laud unhappily found the system so established, that he was led to confirm and magnify its evils, by rendering imperative a residence of nine months on the benefice, and only three at the Cathedral. In the Cathedrals of the "New Foundation" there is no such distinction as Residentiary and Non-residentiary Canons—the duties being shared by all alike, or neglected by all alike, as the case may be. In the other class of Cathedrals, the Residentiaries have absorbed the whole powers of the Chapter to the exclusion of their absentee brethren.

Previous to the usurpations of Henry VIII., which robbed the Church of her freedom and independence, the Dean of the Cathedral was elected by the Chapter and confirmed by the Bishop's Vicar-General. Then the Dean took the oath of Canonical obedience to the Bishop, and the latter issued his mandate to the Chapter and his Vicar-General, authorizing the institution of the former. The eminent Dean Colet, and his successor Richard Pace, were both elected to S. Paul's London, in the manner now described, without any nomination or interference on the part of the King. Dr. Carew, on the other hand, whose election took place after the "Submission of the Clergy," was said to be chosen by the unanimous votes of the President and Chapter, but with "the license, consent, and assent of the King's majesty," as it is stated in the instrument certifying the election. But even in this case the President and Chapter applied to the Bishop to confirm the election, and a day was fixed upon which the Bishop, or his Vicar-General, should proceed either to confirm or nullify it as he should see cause."*

By Edward VI. the very forms of an election were put an end to, as regards Bishops and Deans alike, he, by his ministers, claiming and assum-

* Collier, vol. iv. p. 30.

ing an absolute right of nomination. Under Elizabeth the semblance of an election was restored in the case of Bishops, and in that of Deans of Cathedrals of the "Old Foundation;" while in those of the "New Foundation" the very memorial of pre reformation and ancient freedom was lost. The Statutes of "Old Foundation" Cathedrals provided that none but a Prebendary could be called to become a Residentiary, and by a recent Act of Parliament Chapters were prohibited from making any more Canons. These adverse laws threw the Chapter of Exeter into a grave dilemma some years ago. They were unable to elect the Nominee of the Crown, because they were prohibited from first making him a Canon, and unless this were done their statutes forbade his election. And how were they to get out of their difficulty? Well, they did the only thing open to them. They exercised their statutable right and elected their Subdean, or Precentor, to the office of Dean, thereby setting aside the Crown's Nominee. This, though the only course legally open to them, was considered by the ministry of the day an unpardonable offence, and in the following session of Parliament they succeeded in getting an Act passed making all Deaneries *donatives of the Crown*, and depriving the *Chapters of their electoral rights*!! "This," says the late Chancellor Massingberd, "is perhaps the most high handed act of Parliamentary Supremacy that Cathedral bodies have as yet experienced!"* That Act, though passed without any grave protest, yet, let it be observed, had no sanction from the Church; and it can therefore be regarded in no other light than as a tyrannical exercise of power—wholly *ultra vires*, except by setting at naught the constitutional liberties of the Church—a deliberate violation of *Magna Charta* and of the Reservation in the "Act of Submission" by which those liberties are guarded.

Such a state of things can not continue. *The Church must demand the restoration of her constitutional right of free election to all her offices of dignity; to the Decanal Chair no less than to the Episcopal Throne.*

Nor, in making this demand, must we shut our eyes to the fact that the constitution of our Cathedral Chapters has been so tampered with and altered, by hands utterly unqualified to grapple with such an undertaking, that the actual wants of the Church have been entirely lost sight of: and that therefore, without being re-adapted for the purpose, those bodies are not now in a condition to exercise their special and canonical functions. It was judged, and rightly so, that ecclesiastical endowments were not disposed of to the best advantage, that is, that they were not, as now apportioned, promoting the highest interests of the Church. Some Bishops were found to have much larger incomes than were needful, while others were most inadequately provided for. Ecclesiastical Commissioners were accordingly appointed by the Crown, with the sanction of Parliament, and the approval of the Bishops;—*but without any action on the part of Convocation,—the legitimate voice of the Church.* This body began at once to deal with certain Ecclesiastical properties, on terms arranged, not by Ecclesiastical Authority, but by Act of Parliament. The Cathedral Chapters were, by this commission, considered to be far too richly endowed, and provision was made, under Parliamentary sanction, not merely to denude them of what was considered superfluous wealth, but at the same time to cut down their staff to the very lowest degree, consistent with the world's estimate of them, as *mere ornamental appendages of a State Church*! They thus did what lay in their power to perpetuate the inefficiency of Cathedral Chapters, and to defeat the object of their institution. The bill 3 and 4 Victoria, Cap CXIII. is now before me, and a more extraordinary bill—such a mere attempt to

* "Essays on Cathedrals," edited by Dean of Chester, p. 178.

utilise money without a conception of the use or value of the great Institutions with which they were dealing,—it would be impossible to find among Parliamentary records. Canonries, very many, are suspended; Prebendaries are deprived of their incomes; twenty-four “honorary” Canonries are “founded” in each Cathedral, without emolument, and *without any place in the Chapter*, the only use of them being to give the Bishop an opportunity of “conferring distinction;” Deans are to be appointed by the Crown absolutely; patronage is to be exercised by Chapters no one knows how, except that they are absolutely prohibited from appointing the best man they can find. In short, it is hardly possible to conceive a more mischievous attempt to mar the Church’s work, or a more ignorant display of utilitarian conceit. Those who framed and passed the Act had not a conception of the true relations of the Cathedral to the diocese, and to its clergy and laity; nor did they have any conception of its officials being the Bishop’s legitimate counsellors, without whose aid it is simply impossible for him efficiently to discharge the Episcopal duties. People now, for the most part, have no conception of the value and importance of a fully constituted and well organized Cathedral Staff, in the working out of the Church’s plans for the regeneration of the country; and if she were restored to full freedom of action, and thereby put into a position to fulfil efficiently her Divine mission, her very first efforts would be given to remould and adapt the Cathedral Chapters so as to make them once more the great centres of organic life in each diocese.

As we have already seen, the Bishop’s Council or Chapter consisted of all the Clergy of his diocese, who resided with him in his Cathedral city, as the central point from which, previous to the formation of parishes, they went out into the surrounding districts, to exercise their spiritual functions. In the course of time, as country parishes multiplied, they became a distinct body, and when the right to elect the Bishop was restricted to the Canons constituting the Cathedral Chapter, they formed a body so numerous that confidence could be reposed in their choice. Thus when the privilege of electing the Archbishop was restricted to the Monks of Christ’s Church, Canterbury, their number was increased to one hundred and fifty. Even since the reformation, and until the before named “Act of Spoliation” was passed, the Canons of the “New Foundation” ranged from four to twelve and those of the “Old Foundation” from twelve to fifty. By the Act of 1840 only six Canons are allowed to Canterbury—a great reduction from the one hundred and fifty of ancient times—and the same number to Dunham, Ely, and Westminster; five to Winchester and Exeter; and to all the rest four, except S. David’s and Llandaff, which are only allowed *two* each! Lincoln used to have fifty six,—what a diminution!

Bad, however, as this Act is, it has happily provided for the restoration of the suspended Canonries, as soon as a reendowment of £200 a year can be provided in each case. Here, then, we have a foundation to work upon; a foundation upon which I shall venture to suggest a mode of building up a satisfactory and valuable superstructure. But it will be well first to note a few of the leading uses and duties of a Cathedral Chapter.

(To be continued.)

Miscellanea.

HOME.

BY MISS YONGE.

The Altar and the hearth! Well may they be coupled together, and well does Wordsworth in his *Lark* describe the faithful heart as—

“ True to the kindred points of Heaven and Home ! ”

Home-making is perhaps the most essential of all the duties of woman-kind. Above all it belongs to the wife and mother, but it often falls to the lot of daughter, sister, or aunt, and woe to the family that has not a home-maker in its housewife! Men can seldom, if ever, make a home by themselves, and though they can live their lives without a present one, sometimes rising above the need, sometimes falling below, it is seldom that there is not either in memory or in hope, some precious spot that has been—nay, that still is the home of their affections, or to which they hope yet to attain.

Home need not be a fixed spot. Wandering families of officers, &c., who spend their lives in a succession of furnished houses, yet contrive to carry about with them a perfect sense of home that is wanting in some houses whose owners might almost look down on Domesday Book.

And yet there are palaces with a core of home, and single back rooms in lodging-houses which have that in them that holds fast the heart of the inhabitant.

What is this element of home? Is it not above all that of being the place where one is always welcome, and above all sure of sympathy and ease? A place to gravitate to, not merely as one to eat and sleep in and serve as a shelter in case of illness, but the place where, in spite of all love of change or society, one always comes back as the dearest and pleasantest to us, whatever may be its disadvantages.

It is woman's work to make such homes, as the safeguard and earthly anchor of the men she is connected with. While the family abode is merely an uncomfortable place of running in and out for meals, without any common centre or general united family life, they will bestow themselves and their time elsewhere, and too often not innocently.

The forlorn places are generally where there is no mother, and the eldest daughter is unequal to the position or careless of her duty; but, even where the mother is living, there is dreariness where she is too gay, too querulous, or too indolent to make home pleasant enough to keep her children from flying off in all directions, dreading nothing so much as domestic dreariness, or still worse, domestic wrangling.

To make a really happy home the father must co-operate with her. If he is thought of with terror for his temper, or if he cannot or will not tolerate his children's interruptions, there will be less peace and gladness, but still the mother can keep up the home element if she gather the children round her, keeping him and his requirements foremost in her own estimation and the children's with the dutifulness of love.

The hardest task is, however, that which falls to a widower's daughter, who has been left too young, or too much imprisoned in the schoolroom to begin at once on her mother's death to take her place, and who has to reconstruct after her father has learnt to despair of finding happiness in the family, and her brothers have acquired rough, careless fashions of treating their meeting-place. In fact it should be the great endeavour of any per-

son who is put in charge of a newly motherless household to help the eldest girl to take up her position as centre from the first, and to infuse into her the sense of responsibility as companion to her father and sympathizer with the boys, so as never to let the continuity of home be lost. There was a story a few years ago in the *Churchman's Companion* called "Regent Rosaland" which showed, much better than any discourse, how a sensible and motherly girl can line again the shattered nest of her home.

The wife has the great advantage of beginning from the first. Her husband has married her to make a home for him, and looks to her as the brightness and joy of his house, and her children are one by one born into it, and look to her with a natural loving instinct which can only be thrown away by her own fault, in either neglecting or overdoing her duties.

To her, home-making is from the time of her marriage, her paramount earthly duty, and as long as husband, sons, and daughters need her, all other good works and even extra indulgences in devotional habits must be kept subordinate thereto. It is not so essential that she should sit on ladies' committees, preside at mothers' meetings, hear lectures, or even attend week-day services, as that she should prevent her husband and sons from being alienated from a fireside with no one to greet them, or her girls from being formed by stranger hands.

If she have really free time, or can make it, by all means let her so use it, and this is often the case, but always as an object secondary to the welfare and comfort of home. What has been undertaken when there were no children, or they were smaller, may have to be dropped when they require more attention. Of course good works are not to be dropped entirely; no one can be in a wholesome state who does not live in the constant exercise of deeds of love to the poor, and the children have to be trained to them, but the charity of a wife and mother is truly bound to begin at home.

If charity has to be made secondary to home, how much less there is to be said for gaiety and love of society. Moderate variety, pleasant intercourse with friends, and interchange of visits there should be in most cases; but when there is a shrinking from the dullness or disputatiousness of an unbroken evening, and when the girls are often left all the evening to schoolroom undress, and the boys to find what sport they can among the servants, and engagements are so frequent that no one knows how to spend a day without company, the previous homeseed has been thrown away. A lady who makes her drawing-room so gorgeous as to be only fit for receptions, drives off her husband as effectually as the poor woman who receives hers with her one chamber all over half-dried linen and soap-suds.

If the poor woman is wise and energetic she will have her work done, herself and her room tidy, and her husband's supper and chair ready for him, and if the rich woman be equally rational, she will leave her reception-rooms for the days when she must fill them, and keep a cheery family apartment for common life and ease—where a shooting-coat is not out of place, and where children can play in a civilized manner.

From the palace to the lodging-house, the great essential of home which the true woman will create, as surely as bird will build a nest, is a living room that gives a sense of comfort, cheerfulness, and pleasantness. The cottage kitchen, tidied up before "the master" comes home from work, often fulfills this office to perfection, but among the womankind principally addressed here, it is the drawing-room that generally answers the purpose, or, in some large houses, either the library or the morning room.

The having too many rooms is, however, a disadvantage in home feeling. No room has a thorough atmosphere of comfort that is not lived in and worked in, as well as used for visitors and for the evening place of

assembly. There is sure to be a stiffness and formality about it, and nothing that is wanted can be found. It is certainly convenient to have a room "to make a mess in," or to carry on an occupation such as will not brook interruption; but if everybody is away in boudoirs and morning-rooms from breakfast to luncheon, when there are visitors, and the drawing-room is left blinded and tenantless, it will never be comfortable, and when guests tie down the denizens into sitting there, they are all stiff and dreary together.

When the wife takes possession she will make herself and everyone else more at home if she sits in it for her morning avocations, not deserting it except for anything unusually untidy, which makes a litter beyond bounds. Her furniture has, I hope, been chosen by herself, unless it be inherited, and even then she will give it a character and individuality. Architectural furniture, professionally adapted and chosen, seems to me simply fitted for puppets, not for living and breathing men and women who connect themselves and their histories with their surroundings.

If the lady of the house is sitting there with her book, work or letters, she will get on much more comfortably with the callers than if they have been shown in to a flapping blind or a dull fire, to glance at the prim circle of wedding presents on the table till she is fetched down to them. If her furniture does lose its first gloss a little sooner, it is more comfortable for all parties. Everything brand new together is trying. Freshness is a different thing from newness. The husband will be sure to like better to find his wife ever ready for him in her drawing-room than to have to hunt her from upstairs whenever he wants her. And when the children come, the drawing-room should be a place of honour and enjoyment to them, but of self-restraint enough to make them "behave themselves distinctly." The furniture need not be sacrificed to them nor they to the furniture. A child can learn often before it can walk what may be touched and what may not; and there can be always extra toys and books produced in the drawing-room alone which render the time spent there a pleasure as well as a privilege, which should be ended on any misbehaviour. Self-restraint and domestic courtesy are two great elements in home joy, and these, to be consistent with ease and freedom, must be acquired from the first. Therefore, rudeness, boisterousness, quarrelling, and ill-temper should be met by instant expulsion, and so should all ill-manners, whether shyness or forwardness. Children should be warned that if they will not behave properly to visitors they must not stay in the room, and the personal remarks of the *enfant terrible* should be demolished as improper, and never so repeated or laughed at that he can learn to take a pride in them.

Of course it is better that young children should be only for a short time every day under the constraint of drawing-room life. The garden and nursery are the place where their limbs and their voices should have free play and full enjoyment, but an increasing length of time of quiet civilized life and superior society is needed as they grow older.

No time for this is better than that of meals. The most homelike families are those where the meals are taken together, and the children, after learning to comport themselves properly, share in the conversation merrily, but like reasonable creatures, and can listen as well as talk. Most mothers do have their children to make their early dinner at luncheon time, and bring the lesser ones down for the subsequent hour to play in the drawing room. The other meals are too late for them, and since dinners have come to be so very late, they have destroyed the family evening. The mother can have the children with her till the bedtime of the very

little ones, but the elder ones have to return to the school-room while she goes down to dinner, and have very little chance of seeing their father.

The families certainly seem the most thoroughly homelike and comfortable where the family breakfast is early enough for the children to join in it, where the dinner is early, and the evening meal "high tea." It is not always practicable, when the master of the house is out all day, though some busy fathers prefer calling their evening meal tea, that they may not be entirely cut off from all social life with their children.

Most men have, however, such a rooted dislike to the system, that, as the comfort of the husband must be the wife's first object, she cannot introduce it. Some ladies, too, and a great many schoolboys, are absurd enough to imagine early dinners unaristocratic. Where the custom is established, the mother will indeed hardly be able to carry it on, unless she can make her gentlemen confess that the eatables are quite as good and agreeable as if they had come in regular courses.

When "late" dinners were at what we now view as the barbarous hour of five or six, they did not break up home half so much, as they left an hour or two for the children to come down and amuse themselves quietly under their parents' eyes, be played with by their father, show him their performances, or perhaps be read to by him.

Nothing so binds a party together as some employment and interest in common, with which memories get associated, and round which hang family sayings and family jokes remembered long after. Thus, readings, music, and games are excellent means of gathering and keeping together the whole set in a way that is much safer and better for growing young people than when they retreat in parties of twos and threes to chatter in nooks in the school-room or smoking-room. Except on those long summer evenings when the twilight garden is full of charms, all the young people should be considered as "due" in the evening; but not for dulness or vacancy. There should always be something pleasing in hand for them, in which each has some place, so that they would miss each other, and feel unwilling to make a gap.

Of course there are interruptions and breaks, from calls without and duties to friends and society. The best friends are those who amalgamate with the home life, and love it, and indeed it is a great mistake to treat guests as "company," and give up all occupations for the sake of entertaining them. But the home is a happy one where, though there may be plenty of fresh taste for society and amusement, they are enjoyed as variety, not as a relief, and the great delight is in the eager rehearsal of all that has been seen or done. Indeed such homes are rather apt to breed a spirit of family exclusiveness, which has not much toleration for outsiders, and is slow to admit them; growls at interruptions, and contemns all that is unlike the circle at home.

There is not much of this narrowness left now. Perhaps it was a better extreme than that which at present makes young ladies be found anywhere but at home, and prompts them to pour into any ear they suppose confidential, the wrongs and errors of their disobedient parents, and all that they have to tolerate and endure—till they can almost think themselves persecuted! They would not after all be like this if home had been home to them, and if their father and mother had not let them get out of their hands for want of cherishing, fostering, and training in their own mould.

The sons, who only come home periodically, need the influence even more. But the way to make their home a true anchor for their hearts is not to let the holidays be an orgie of indulgence, riot, and discourtesy; but to accept the boys as reasonable creatures, returning to their old places in a loving home, and give as well as receive affection and sympathy.

Toleration of bad or selfish habits, or the sacrifice of one part of a family to another does not tend to make a home enjoyable. Willing *self*-sacrifice does, but not the immolation of other people. There must be justice, and everyone must have his or her due place and security of rights; each ought to be a part of the machine with a sense of usefulness, and thus it is well very early to assign little offices to growing girls, which become charges and duties, such as giving out stores, arranging flowers, feeding pets, or even stamping letters, or finding and posting newspapers sent on to friend, hospital, or missionary.* Anything that takes them out of being mere schoolroom machines, and makes them members of the household is valuable.

But after all these are only external details. Nothing will really make a home but keeping the first and great commandment, and the second, which is like unto it. These alone can make happy homes of peace, and of innocent mirth, precious in thought to the very last breath.

The women who come from such homes make others; not only in the full perfection of a family, but true women will make a home of the rooms they live in—perhaps as a party of sisters, the remnants of a family, who gather round either the eldest or the strongest, and make their abode—albeit smaller and poorer—seem that of their childhood still, “a household nook, the haunt of all affections pure,” and often a haven to the young people who have no other sympathetic resting-place.

Where such a homelike nest is open to young men whose profession keeps them at a distance from their kindred, the effect is often to preserve them from many temptations, and save them from being hardened for want of some safe place where to spend leisure moments.

A bright fire, or cheery window with flowers at hand, easy chairs for the weary, and an air at once of calm and of the freshness of occupation, the pervading sense of kindness and refinement,—these constitute no small charm to those who are roughing it among men and to business men, and though the instant love sets in, they will follow it away from the old friend, still, as long as it does not come, they will often be thankful for a resort where no “intentions” can be suspected.

Even the solitary woman will make her sitting-room homelike and enjoyable; alone, she will people it with shadows like those in Longfellow's poem, and she will be ever ready to welcome those who come to rest and refresh themselves in the calm that her quiet dwelling makes, when their own are full of the cares and joys of life; or the lonely will seek to her for relief. And she will listen to each in turn, and open her stores of sympathy for those who rejoice and those who weep, and yet it is not change or variety she seeks or needs, for she is never happier than when alone.

With her the long absent brother or son, returning to find the old household broken up, and scarce a relic remaining, in a new room, and strange place will still cry—

“It's home, an' it's home, an' it's home,”

For the old aroma will be there! Yes, home is sweet home, and yet

“E'en here may lurk a snare.”

The exclusiveness mentioned above is of no great importance. It is only a form of loyalty, and though sometimes it makes young people *farouche*, sometimes conceited, for a time, it is quite certain to rub off in a

* A very great act of kindness, especially with weekly papers, such as the *Guardian* or *Illustrated London News*, only they must be sent within the week if to go abroad, or they are stopped.

few years, and those who have it are less likely than others to stray into such folly as silly love affairs.

Idolatry of home is more a temptation to the parents than the children, for in fact it is the parents' nest, and their reign in it is the choicest time in their lives. They have made it, and are ruling it, as nearly as they can, up to their ideal, and it costs them a pang whenever a nestling thinks of flying, or dares to think that any perch beyond has a more extended view.

That sons should go out into the world, and daughters marry, parents know is in the common course of things. They do not murmur at that—unless they are exceptionally foolish or selfish—though the matchmaking mother is far less common in real life than in books, but it is their nature to glory in seeing their daughters happy wives, and only a father here and there indulges an absolutely morbid and selfish dread of losing his daughter from his side.

But when it is not marriage, but something higher that claims the children, the solemn words of our Lord as to the renunciation of home delights have to be considered and duly weighed both by parents and children. False vocations and mere restless fancies should indeed be combated, and time and reflection should be insisted on, but fathers and mothers should bear in mind that it is an awful responsibility to insist on son or daughter serving the world and themselves instead of embracing the direct service of God. The young people may be sure that disobedience will never be blest and must submit; but the parents will find that after the repression (it has been selfish or ill-judged) the home they valued will never be the same again. Clerical duties and calls stand above other claims. It is home idolatry that would tie a clergyman down to the neighbourhood of his parents when he is summoned to harder or higher work elsewhere; it is home idolatry still more which insists on his conforming to hours and family traditions that interfere with his work.

Home is a treasure. Its training is precious. Its value is immense, both to the young and the busy harassed man, who can do battle with a full spirit, refreshed and supported, if he have a home to strengthen and enliven him, where his cares are laid aside as reposed on his wife; and yet it is but a step.

"Sweet is the smile of home, the mutual look,
When hearts are of each other sure,
Sweet all the joys that crown the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast,
Once gain the mountain top and thou art free;
Till then, who rest, presume,
Who turn to look are lost."

CONVOCATION.

The concluding meeting of Convocation for the present year has not been very interesting or important. The attendance was somewhat smaller than usual, and the fare provided for it was chiefly "night-old worts," or, perhaps one ought to say, worts warmed up for the third or fourth time. The principal thing done was the completion of the task of revising the rubrics, subject, however, as it would seem, to a final review to which it will be subjected next year.

As regards the new rubrics as now provisionally settled, it will suffice to say that the alterations are generally improvements, but that they are of so minute a character that they were hardly worth making. The opportunity

which offered of giving a real relief upon some two or three points was let slip, or handled in so gingerly a manner as to savour of the ludicrous. Take, for instance, the little preachments which are scattered up and down the Prayer Book. Considered *per se* they are one and all excellent, and their insertion in 1552, as well as their retention a hundred years later, was a great deal more than defensible. It must be remembered that the people of this country on the whole had no great liking for the book of 1552. We have heard a good deal about "histrionics," but as a matter of fact it was "our truly Protestant and Scriptural Liturgy" to which the word was first applied. It was said to belike a "Christmasplay." It was, therefore, an eminently wise step to insert here and there little addresses explaining the object of particular rites, and stirring up the hearer to devout participation in the common worship of the Church. So, too, in 1662, when, to quote another popular phrase of the present day, the Prayer Book was an absolute "innovation," it was most judicious to continue the use of the exhortations in question. But now, when there are daily service and weekly Celebrations in hundreds of churches, why should the clergy be compelled everywhere to read what is not only useless to their congregations, but positively harmful? for there is nothing so likely to send people's thoughts a-wandering as asking them to listen to exhortations which they know by heart. The sensible course, then, would have been to adopt a general direction in this form—"And Note. The addresses in this book may be used or left at the discretion of the minister." The same remark applies to the Ten Commandments and the Comfortable Words—they are simply addresses couched in Scriptural language, and eminently "histrionic." Nothing could be better if, like the Presbyterians, we had but two Celebrations in a year. As regards the Decalogue and its responses, they would serve as an admirable substitute for the Comminations of Ash Wednesday, which somehow seem to be more productive of scandal than of edification. Again, there is the Prayer for the Queen, which, besides being a vain repetition, has become a mere anachronism and unreality since the abolition of "personal government." Yet, after an elaborate discussion, all the relief that the Lower House would grant was that the Commandments and the Prayer for the Queen might, with the leave of the Bishop, be omitted when there were more Celebrations than one in the week; but they must always be read once on every Sunday and holyday! The following are the chief of the other alterations that are to be made. First, introits are to be allowed. The long Exhortation may be omitted, except on one Sunday in each month. The Offertory Sentences and the Prayer for the Church Militant may be left out when there is no collection; the necessary number of communicants is reduced to "three, or two at the least." There may be two godparents, who may be the parents of the child; the expediency of sponsors being communicants is recognised; and the people are to be admonished not to defer the Baptism of their children beyond the fourth or fifth Sunday after birth. In clinic Communion the number to receive with the sick man is reduced to "two, or one at the least."

There remains to be noticed only one more rubric. That relating to Non-communicating Attendance, as finally agreed upon, stands thus—

When there is a Communion a pause shall be made, during which those who desire may withdraw, and the communicants may be conveniently placed for receiving the Holy Communion.

To this we, of course, utterly object. Not because it censures Non-communicating attendance, which, in truth, it recognises in the fullest possible way; but because it makes a most uncomfortable break in the service. It

seems to have been quite overlooked that the Prayer for the Church Militant is part of the anaphora or canon, and that it would be a gross indecency to cut the service in two for any such purpose as hinted at. If the proposed rubric were placed before the Prayer for the Church Militant, instead of after it, we should be prepared without much demur to accept it as a compromise, but under no other circumstances should we regard it as anything but mischievous and unnecessary.

The great feature in last week's sitting was the conference between the two Houses on the Burials question. We are not going to trouble our readers with any further comment upon so trite a subject, but for the sake of clearness we may just repeat that the Lower House, as its contribution to a settling of the question, proposed to permit an absolutely silent service. This would, of course, meet every conceivable grievance, for the obsequies of Nonconformists would remain from beginning to end in their own hands. All that they would have to give up would be simply oral devotions in the churchyard—in other words, they would merely have to follow the Presbyterian form. But the bishops wanted to allow the singing of hymns at the grave; as to which we will only say that we lately received an infidel catechism of the most ribald and obscene character, at the end of which was a collection of "Hymns," including blasphemous parodies of "Tell me the old, old story," and other compositions in the Moody and Sankey book. And this is the sort of thing that our bishops would let into God's Acre! It was moreover, well observed that if hymns were allowed there must be some one to give them out; and by means of a little ingenuity the bishops' proposal could be twisted into a complete surrender. Indeed the Bishop of Oxford coolly proposed to let the Dissenters do just what they liked; but we were glad to see that the Lower House determined to stand fast to its own lines.

This brings us to the debate in the Upper House upon the Court of Final Appeal. It seems to have quite escaped the attention of their lordships how horribly inconsistent they are. Their great object is to put down *anomia*, but it does not seem to have struck them that though tolerated by Parliament, Dissent is, *quoad sacra*, lawlessness of the worst kind. So long as lawlessness is malignant and complete, even if it extends to the length of denying revelation altogether, their lordships are willing that it should come into consecrated churchyards and do what it pleases; but if "lawlessness" means holding a different opinion on the subject of rubrics from that entertained by the prelates who are members of the Queen's Privy Council, their lordships, or at least those of them who belong to the Judicial Committee, think it the most righteous thing in the world that the faithful, earnest, and devout pastors, who enjoy the confidence of large, devout, and earnest congregations, shall be molested and hindered, and heavily fined to please perhaps a handful of Dissenters—who, as we have said, are the really lawless members of the community—or persons who are only nominal Churchmen, or even men of straw who have sold their name to a Persecuting Society. It is with no small gratification that we have seen the resistance which the Bishops of Lincoln, Lichfield, and Oxford have at last offered to the shameful oppression of which the clergy have been made, and we fear are likely still more to be made, the victims. We trust that their lordships will not allow themselves to be put down, but will rather seek to raise up amongst their brethren a spirit to withstand the intolerable tyranny under which the Church groans. They may depend upon it that, unless they can do something, the days of the Establishment are numbered. It may be all very well for Archbishop Tait to lecture the right reverend bench upon the enormity of "giving encourage-

ment to a spirit of insubordination on the part of the clergy ;" but does he suppose that the fact has not been noted by Churchmen, that Mr. Mackonochie has twice stood side by side by clergymen charged with adultery, and that whilst they were treated with excessive lenity and courtesy, the principles of equitable construction were denied to that pious and faithful priest ?

The Archbishop sneers at the complaints of suitors who lose, and asks whether any tribunal could be devised that would give them satisfaction ? Probably not ; but then the idea of settling religious controversies by legal process in a free country is an absurdity that would not have occurred to the wildest maniac in Bedlam. On this point, it may be desirable to lay before their lordships a few elementary principles of common sense. The "majesty of the law"—so far as it is regarded as a human institution—rests upon the fact that law is an expression of the unanimous feeling of the community. The very prisoners themselves are no exception. Though they may be guilty of murder or theft, they never pretend to plead that murder or theft is justifiable. All that they ever attempt to say is that they did not commit the crime wherewith they are charged, or they allege passion or poverty by way of palliation. No doubt, there is one remarkable exception. There are a few persons who forget that there has been no wild land in England for centuries past, and think that because every man has a right in a state of nature to follow the chase, there is nothing intrinsically wrong in stealing pheasants. Of course the idea is as absurd as it would be to maintain that there was nothing wrong in stealing pigs, because pigs are beasts of chase in many countries of the world. Nevertheless, because this opinion is held by a few, we suppose that nobody eats game without experiencing now and then a twinge of conscience, and feeling that he is a party to the creation of artificial crime. If that be the case with regard to poaching, how utterly preposterous must it not be to suppose that questions of opinion can be decided by courts which give expression to the view of a bare majority ! Yet clearly the supposition would be more preposterous still, if what is sought to be carried by brute force is the opinion of the minority ; and most preposterous of all, when that opinion of the minority relates to matters of religion, and is based upon such premises as that the year 1603 came after 1662, and that the word "before" means "at the end of."

Archbishop Tait is quite right in saying that no court which pronounces such judgments as that in the *Purchas* case or the case which it decided the other day is likely to give satisfaction. We agree with him, too, in thinking that the proposal to convert the episcopal members of the Privy Council into mere assessors will not make much difference. Indeed, if there is one thing more to be deprecated than another it is that "lawless" prelates should, without the responsibility of deciding anything themselves, have the opportunity of ear-wiggling the judges, and persuading them to pronounce in their favour by condemning suitors whose practice is contrary to their own.

On the whole, we agree that the judges of Final Appeal should be laymen ; not only because their judgments are likely to be more fair than those of prelates who cannot help being partizans, but because their position as mere mouthpieces of an alien State power would be at once apparent. As we have said, however, the notion of attempting to decide religious questions by resort to legal tribunals of any kind must always be a mischievous farce.—*Church Times*.

Correspondence.

LETTERS FROM ABROAD.

BY DR. VAN RENSSELAER.

I.

LOGAN'S LOW WOOD HOTEL, Lake Windermere, July 18, '76.

My Dear Doctor:— We stayed a couple of days in Liverpool, to reorganize our train, and then went to the ancient city of Chester on the Dee. I am so glad that we began our travels by exploring the most ancient town in England. It indicates the claim to its name by being laid out exactly in the form of a Roman Castra—the shape a parallelogram, the two principal streets at right angles, the four gates in their proper places. The walls stand as they were founded by the “20th Legion, Valiant and Victorious” in A. D. 61. That legion held the station over 400 years, having been withdrawn in 476, exactly 1400 years ago. At Eaton Hall, the Duke of Westminster's seat near by, is an altar of red sand stone, of which all the buildings about there are built, inscribed NYMPIIS ET FONTEVS LEG XX VV on both sides, the letters as clear and sharp as when they were made. This was dug up by a spring on the estate, and is placed in a sort of capellum in the garden. Of course it must be over 14 centuries old. The walls are perfect, and kept with great care, the towers are mostly preserved, and the castle stands as it did when Henry of Bolingbroke shut up Richard II. in it. You can stand on the place where poor Charles Ist saw his army routed at Rowton Moor, and look on the house in which he slept next night. The venerable St. Olave's church stands directly opposite, as it did when he looked on it in his distress and forlornness. You see the house where Cromwell had his quarters at the siege, and the heights where he planted his batteries to bombard the walls, so near that you wonder what sort of artillery he could have had that it did no more damage. The breaches that it made in the Water gate tower are there to-day. H. M.'s 30th Foot were drilling on the Campus Martius of the Roman cohorts of 1800 years ago. The people were walking, buying and selling in the same “Rows” (covered side-walks) where their ancestors had done the same for centuries on centuries.

But best of all we spent our first Sunday there, where every church building testifies the antiquity of our Faith. Unfortunately I could not see the Cathedral, as the restoration, for many years in progress, is approaching completion, and no one is admitted except by the Dean in person, and he was out of town. But the Church of St. John Baptist is most interesting and impressive, standing (the nave) as it was built in 1067. It is in the unmistakable Norman style, going on to the early pointed, everywhere of solid freestone, the exterior, especially the tower, the latest part of the old church, worn and bearing marks of hoar antiquity. It consisted originally of a nave, choir and transepts, and was built for a cathedral, bu

was a collegiate church, surrendered to Henry VIII. The tower fell 300 years ago, and Queen Bess gave it to the parishioners, who repaired the nave for a parish church. There are numbers of interesting monuments in the church, one of a crusader killed in battle. The ruins are carefully preserved by the liberality of the Duke of Westminster, who is the lay-Rector, and show many beautiful specimens of carving. But oh that there should be any ruins of Christian buildings in a Christian land! St. Peter's, St. Olave's, St. Mary's, St. Michael's are all very old churches, which we saw. Daily service is held in St. John's, but the cathedral men are having a good time, resting from their labours, with no present works to follow them.

We were greatly pleased with the heartiness of the services. The singing was congregational, and done with a will. I wish you could have heard them ring out the psalms—it was glorious! It was wonderful to me to hear the congregations chant and sing. The hymn tunes were simple and familiar, and everybody joined in them. They are far ahead of us in this. And the chiming of the bells was heavenly; it was like angels' voices in the sky calling the people to worship, and the wonder was how any one could stay away. The congregations were large—at 6 p. m. St. John's was filled for evensong and a sermon. We had a delightful Sunday, and felt greatly strengthened for our future in England. We came to this place yesterday, on the shores of the Windermere. * * * *

 II.

GRASMERE, Westmoreland, July 23, '76.

My Dear W.—Here we are in the place where Wordsworth lived and wrote, and where he lies buried; two minutes' walk takes us to his humble resting place. My wildest dream and most earnest wish in coming to England have been gratified; we are planted in the most rural and primitive of places, where the scream of the locomotive is unheard, and where the original stage coach, driven by Tony Weller, travels as of yore. And we are in the region hallowed by the memory and writings of the best and purest of the modern poets. You will naturally ask how we got here.

We left the ancient city of Chester on Monday last, at noon, for Windermere. On our way we passed Lancaster, and saw the old castle where John O'Gaunt kept court, and ruled his vassals, and made others besides obey his high behests. Then we came to Kendal, where they made the "Kendal green" cloth, which Falstaff could see in the dark. Every mile of the road has its relic of antiquity, especially in the venerable churches, which have survived castles and halls. About 5 p. m. we arrived at Windermere station, where we took the omnibus for the Low Wood Hotel, near the head of Lake Windermere. The ride of about three miles was exceedingly beautiful. The road is perfect, winding between stone walls topped with hedges, with cottages, villas, and seats at every step, beautiful with lawns, groves and flowers. Copses and meadows, with delightful glimpses of the lake appeared at every turn, while the distant hills, conspicuous among which were the Langdale Pikes, made a magnificent framework for the picture. We found the Low Wood a very neat and well kept hotel, situated on the shore of the lake, with a modern castle on the opposite shore. The outline of the hills as seen from this place is very picturesque and striking, and gives a good foretaste of what may be seen beyond.

The next day we went to Lake Coniston, 10 miles off, by a curious conveyance called a "char á banc," with five seats, holding five each includ-

ing the driver and the guard. It was a good day for riding, as it was somewhat cloudy. We had a coachman who reminded us strongly of Tony Weller in size and looks. We passed through Ambleside, an ancient straggling village, with an old hotel covered with vines and flowers, where there is a beautiful church with a stately spire, consecrated in 1854. Pursuing our winding road, we soon found ourselves in the heart of the hills. The river Brathay, a mere brook to us, was brawling along by our side, and the rocky precipices were towering above us. As we ascended, the mountains in the distance came in view, and we had a very distinct view of Helvellyn. Every turn disclosed new scenes of beauty. We passed Elten Water Tarn, a little lake lying deep down in a valley; Yew Vale, where is an ancient yew tree, and an immense mass of rugged rock, called Yew Vale Cragg, just like the hills above and below West Point. The road was bordered with ferns, foxgloves, butter cups, heather with its pink flowers, and a variety of shrubs and trees, adding great beauty to the scene. A ride of two hours brought us to Conistone in Lancashire, where we found a delightful hotel at the head of the lake. The grounds about it were laid out in beds of the most lovely flowers, and filled with tastefully disposed shrubbery. There we lunched, and then embarked on a steam gondola, on which we took a most delightful trip down the lake, seven miles. We passed the home of Ruskin on the east shore of the lake. On the west side we saw the Old Man of Conistone, 2,633 feet high, with a cairn on the top, and copper mines in its sides, a cascade dashing down a ravine, and a hamlet at the foot. We took leave with regret of our pleasant hotel and the beautiful lake and picturesque hills, and started on our return at 4:15 P. M. The ride back was full of new interest, as it gave us fresh views of the rocks and hills we had passed in the morning. At the highest point of the road the whole panorama of the hills and mountains was presented to our view.

A fellow traveller, whom we met on our return, who was going to Grasmere, kindly offered to aid us in getting rooms there. Accordingly I went over the next day to see about them, while wife and children went down Windermere on a steamer. They had a delightful trip, and, in addition to my being successful in my search, I had a good time. Passing Ambleside you leave on the left Harriet Martineau's place, the Knoll, and Dr. Arnold's Fox How, now the property of his daughter. Then you reach Rydal on the right, with Rydal Mount, Wordsworth's last home, in full view from the road, over which towers the rugged promontory of Nab Scar. Next on the left comes the lovely sheet of Rydal Water, dominated by Loughrigg Fell. You pass close by the road on the right a cottage marked 1702, in which once lived Coleridge and DeQuincy. You next come to Butter Crag, at the foot of which nestles Grasmere, at the head of its lovely, peaceful lake. At the entrance of the hamlet you see the humble cottage which was Wordsworth's home for eight years or more. Before you Helm Crag, a mile off, at the head of the valley, closes the view, while Silver How, a veritable "sierra" with its jagged summit, bounds the west. The village begins a little above the border of the lake, and gradually straggles up to the high grounds which lie at the foot of the "Fells," "Craggs," and "Hows." The valley is interspersed with many beautiful and tasteful homes and grounds, and everything is under high cultivation, while the hillsides are devoted to the sheep.

We came here on Wednesday, and took "apartments," where we live in the most comfortable and independent style. We have a room which answers for a sitting and dining room, and three bed rooms. For this, with attendance and kitchen fire, we pay £3 a week. We provide food

which is cooked and served for us, and lights. Our landlady is a model of neatness and civility. The ladies have made one or two pleasant acquaintances, and seem to enjoy themselves. The weather is charming, neither too warm nor too cold, and we take delightful walks every day. The roads are absolutely perfect for smoothness, winding between the high stone fences in the most picturesque way, not a straight line to be seen on them. Every thing here is built of stone. The roofs are as solid as the walls, of slates laid in mortar. So when they tell you that a house is 1000 years old, you may well believe it, for there is nothing to destroy it.

Everything you look on here reminds you of Wordsworth and his writings. You see the scenes described by him so vividly, and the very people are the same. If you could see the children here you would not wonder at his love for them, they are so beautiful in their looks and attractive in their voices and manners. Their eyes are wonderful to look at, and as you pass them on the road the little girls stop and courtesy. Every ridge and dale, lake and stream in the neighborhood has been touched by his magic pen and made more glorious.

After our arrival on Wednesday Carrie and I went to his grave, which is in the most secluded corner of the little churchyard. I shall send by this post a picture: his resting place is under the clump of trees behind the church. All that marks it is a plain stone with "William Wordsworth, 1850. Mary Wordsworth, 1859" upon it. It was twilight when we went, and the sounds of the organ were coming from the church, and I instinctively uncovered my head in reverence for the good man's blessed memory and the holy place where we stood. I thought this was far better than the pomp of Westminster Abbey, which must be shared with so many whose greatness was of the "earth, earthy." The church contains a tablet placed by friends on which is an inscription by Keble, adapted from the dedication of his Oxford "Praelectiones," and a medallion bust of the poet. There is a favourite well and walk of his on the grounds of Lady Richardson, where he composed much of his poetry, which she has invited me to come and see. It is not far from here.

On Saturday we had the privilege of seeing one of the old festivals of this region—the Rushbearing, which is described on the enclosed card, to which I refer you. The whole population was out to see it. The children came in procession from the school house, bearing crosses and other devices trimmed with rushes and flowers, very gay and bright, and first placed them on the churchyard wall to be looked at. Then, preceded by a band, they marched round the village carrying them, and returned to the church, where they put up the rushes on the pews and walls. Then the people were admitted. I supposed that there would be an appropriate service, but there was only the "Rushbearer's hymn" and the benediction, given as we were standing. A more ridiculous conclusion to so much ceremony and parade can not be conceived. But the Church is "low and slow" here. The church building is one of the oldest in England, evidently built in Saxon times, and likely to stand another 1000 years; the congregation has many rich persons in it; but in looks, appointments and cleanliness it is like a barn. There is absolutely no adornment about it, except the altar cloth. Yet the "wave" has come even here. The parish clerk has given way to congregational responses led by the choir in a monotone, and the singing is congregational and hearty. All this is leading to the chanting of the psalter and the choral service, which will come in due time. The school is under the control of the Church, and the only sign of dissent is a little Methodist chapel, which, if the Church had been up to the mark, would probably never have been built. They have a free reading room and library.

It is light here till 9 and even 10 o'clock. What do you think of seeing a mowing machine at work at 9 P. M.? I never saw a more magnificent sky than we had on Wednesday at 8-9 P. M. The sky was covered with fleecy clouds the whole space between the hills, lit up by the setting sun, recalling forcibly the lines,

"Trailing clouds of glory do we come."

The tints were of the softest and most delicate pink and gold, and faded away gradually, till right over the western hill appeared the evening star.

* * * *

A MODEL BISHOP.

A member of the Episcopal bench, notable as well for his courtesy as for his steadfast adherence to principle, when solicited for his opinion regarding a candidate in a late election, sent the letter to a friend in the priesthood, and asked him to answer it, on the ground that it was not meet that one called upon to act in the capacity of a judge in the case, should be identified in any way with the preliminary caucus, or have his name used in connection with any candidate. It is such an admirable instance of true reserve, and shows such a delicate appreciation of the responsibilities of the Episcopal office, that we must be pardoned for pointing to it as an example worthy of imitation. One of the worst features of late Episcopal elections, to us, has been the reading of commendatory letters from Bishops setting forth the claims of rival candidates. There is a danger of the Upper House taking on the form of a Cabal; and we happen to know of more than one instance where the influence of the Episcopate has been brought to bear in a way, which would seem to indicate more than anxiety regarding the person to be elevated to the bench. Now this ought not to be. The less Bishops have to do in filling up their own ranks the better. Where they are called upon to act in the ultimate decision of the case, every principle of official character calls upon them to refrain from interfering with the election in any of its earlier stages. But we have referred to this special instance only with a view to note what appears to us a growing deterioration in Episcopal Chambers. We have *mobilized* the Episcopate, just as we have the Judiciary, and the result in both cases has been the same. There is a very marked absence of that high-toned dignity and reserve in the Bishop of to-day, which marked the Bishop of half a century ago. We do not think it adds to the dignity of the Episcopate to be at the call of every young sentimental *Miss* who cannot possibly be married without the "dear Bishop"; nor if a rich man dies do we think it at all necessary that the Bishop should take part in his funeral. We regarded it simply as an outrage on decency when a simple mother insisted upon winding up a consecration ceremony, not long ago, by having the newly enthroned Bishop baptize her baby. We greatly question too if Bishops gain much by appearing as frequently as they do on platforms, and in allowing themselves to be made the front figures on every public occasion. This is what we mean by mobilizing the Episcopate. Bishops are being made too cheap; they too are in danger of becoming hunters after popularity. There are many ways of accepting bribes, and among others is that of allowing the richest well-fed laymen to dispense their good things on the occasion of an

Episcopal visitation. We are of opinion that all this indicates a want of appreciation of their *judicial* character on the part of the Episcopate. The growing impression rightly or wrongfully among the priesthood is, that when a conflict comes between a vestry, or a rich layman, and the Rector of the parish, nothing in the way of fair judicial treatment is to be looked for from the Episcopal bench. This may to some appear a serious charge. But we speak of that we know, and we record simply a *growing impression*. It may be right or it may be wrong; but right or wrong the Bishops ought to know it: and more, they ought to respect it, and by greater reserve and a more scrupulous refusal to receive anything at the hands of rich men, they ought to avoid all occasion of evil.

Church Work.

GUILDS, &c.

NEW YORK, TRINITY PARISH. Chapel of St. Augustine 262 and 264 Bowery. The vast amount of work done of late years under the auspices of the corporation of this venerable and influential Parish is hard to realize—so quietly and effectively has it been accomplished.

The work in the Bowery has indeed been carried on for a number of years, but few persons outside of New York have understood its magnitude or importance until it was announced, above a year ago, that the corporation had determined on the erection of a large and costly chapel in the heart of that destitute quarter of the city. The edifice is said to be well advanced toward completion, and in a few months we may expect to hear of its consecration. Great, however, as this undertaking is in itself, it is chiefly important as being the outgrowth and indication of greater spiritual edification in a district at one time largely given over to vice and crime. Had not a holy temple been previously built there unto the Lord out of living stones, there would have been no need for the fine church building now in progress. One of the best evidences of the growth and activity of this work of Trinity Parish in the Bowery is the existence and successful operation of its three Guilds.

1. *The Guild of St. Augustine* "is instituted for the sole object of glorifying God, in performing the duties, and extending to them who need them the charities, which He has enjoined upon His Holy Church and its members generally." (Section I. of the *Constitutional Canons*.) The members consist only of "*males over the age of sixteen*," and belonging to the congregations of Trinity Parish. A proper safeguard against unworthy members is provided in an *Investigating Committee*, who consider the claims of all candidates for admission. Every Regular Member must have received a vote of three-fourths of all present at the election; and is required to sign a pledge to obey and uphold the Canons of the Guild. Besides Regular, there are also Associate and Honorary Members. Canon III. makes the Rector of the Parish *ex officio* Visitor of the Guild; and he presides over any meeting at which he may be present.

The official nomenclature of this and of the other two guilds is good. The officers consist of a Master, who must be the Clergyman in charge of the Chapel of St. Augustine; and a Warden, an Almoner and a *Clerk*, who shall be laymen, annually elected by ballot. By Canon IX. it is "the

duty of every regular member to solemnly devote not less than three hours time each week, if possible, to the mission work of the Guild, under the direction of the Master, and to report the work accomplished. Canon XII. wisely forbids the Guild to incur "any indebtedness beyond its means of immediate payment." The first of the *Canons of Order* requires all meetings to be *opened* and *closed* with Devotions.

2. *The Guild of St. Catharine* consists, (Can. I.) "with the exception of the Master, of *female* members of the congregation of the Chapel of St. Augustine, who are *over sixteen* years of age." It is organized "for the glory of God, and for carrying out practically the belief in the Holy Catholic Church and Communion of Saints, by exhorting each other by precept and example to purity and holiness of life, and by solemnly devoting a portion of our time and worldly substance to those who need." A Master, who shall be the incumbent of the Chapel, a Directress, Asst. Directress, Treasurer and Secretary, make up the list of officials. The Master has the appointment of the rest, annually. He also presides at the meetings when present, and has a general supervision of the work of the Guild. He, with the Directress, nominates new members, who must also sign the Canons. The meetings of the Society must open and close with Devotions.

3. *The Guild of St. Agnes* is precisely similar in its aims and organization to that of St. Catharine, except that it consists of female members of more youthful age. They must be over *twelve*, instead of over sixteen, as in the other case. These are among the best regulated Societies that we have passed under review. They are a fresh illustration of the thoroughness and intelligence which characterize the operations of Trinity Parish, N. Y., under her present able administration. Other Parishes may do well to follow her example. For much of our Parochial effort is spasmodic and wanting in system or patience. Another noteworthy feature of these Societies is the youthfulness of their members. One of the most trying problems with every working clergyman is, how to interest and retain the young people of his flock. The experience of most of us is, that they proceed from the Sunday School or the home instruction (where there is so rare a thing), into an inactivity which too often begets indifference first, and worldliness afterward. "Bible Classes" may hold them for a time; but at best are of doubtful efficacy, as they are usually conducted. But an *organization*, with direct aims, positive duties, and a work for each one to do, more than aught else tends to make them realize that they must *do something*, as well as believe and profess something, in order to be saved.

RECESSIONAL FOR EVENSONG.

Shades of night are falling round us,
Silence reigns upon the hill;
All the paths are lost in shadow,
All the ways of men are still:
In the street and o'er the homestead
Falls the hush of gathering night;
Thoughts of joy and grief are fading
With the fading of the light.

Saviour, ere our lips are silent,
Ere our weary eyelids sleep,
We beseech Thee, we implore Thee,
Both our souls and bodies keep:
We are thine, do Thou watch o'er us,
Thy belov'd no shadows fear;
We are Thine, do Thou defend us,
We are Thine, do Thou be near.

By Thy love for man benighted,
By Thy birth-night's solemn gloom,
By the shadows that slept round Thee,
In the silence of the tomb;
By that gloom and by that silence,
In our gloomy silent hour,
Saviour, be Thine arm spread o'er us
With the fulness of Thy power.

Now the voice of prayer is ended,
Silent is the voice of song,
Creed and anthem, Psalm and Gospel
Cease, these hallowed aisles along;
May their echoes aye surround us
Till the day of life is o'er,
Till they mingle with the chorus
Of the saints for evermore.

July 23, 1876.

G. M.

Literary Notes.

—The *Contemporary* for August continues Mr. Spedding's criticism of Macaulay on Bacon, and Prof. Lightfoot's papers in reply to "Supernatural Religion"—this one on the evidence of the Four Gospels; also Peter Bayne's Clarendon: Mr. Holyoake writes on the Co-operative Movement: Prof. Lewis Campbell writes on doctrinal corruptions of the text and translation of the New Testament—a subject which our Protestant superstition can disguise no longer, though this writer seems to have Arian partialities for a Scotch Presbyterian: Lord Blackford has an article on the "Reality of Duty" as against Stuart Mill's theories.

—*Blackwood's Magazine*, for August, has: A Woman Hater, part III: Domestic Yachting, an account of a family cruise among the islands of the English channel: Moliere—with extracts from his plays: A Run through Kathiawar—a peninsula north of Bombay: The Philosopher's Pendulum—a story: Calderon's Tragedies of Jealousy: Prospects in the East.

—The *Edinburgh*, for July, has: 1. Growth of the German Naval Power: 2. Haydon's Correspondence and Table Talk: 3. Ranke's History of England: 4. The Comte de Paris' Campaign on the Potomac: 5. Letters & Works of Michael Angelo: 6. Mr. Swinburne's Erectheus: 7. The Rajput States of India: 8. Two Chancellors, by Julius Klaczko (Gortchakoff & Bismarck): 9. Moresby's New Guinea and Polynesia: 10. Sir Denis Le Marchant's Memoir of Lord Althorp.

—The *British Quarterly*, for July, has: 1. The Illyrian Emperor and their Land: 2. The Unseen Universe: 3. The Revolution and Catholicism: 4. The Independence and Integrity of the Ottoman Empire: 5. Drunkenness and proposed Remedies: 6. Cycles in Trade: 7. Political Career of Mr. Disraeli: 8. Contemporary Literature.

—The *Quarterly* for July is a number of exceptional interest. There is scarcely an article that is not notable. The read-

er will, of course, first turn to the paper that Mr. Gladstone contributes on Mr. Trevelyan's "Life of Lord Macaulay." It is impossible that a keen curiosity should not be felt in observing what estimate the great orator forms of the great writer. The estimate, on the whole, is a very favourable, not to say a flattering one. Mr. Gladstone is full of admiration for all the characteristic excellences of Lord Macaulay, both in his public and private capacity. He is not sparing, however, in his condemnation of Lord Macaulay's characteristic faults. Mr. Gladstone comments at length upon some of the erroneous views and theories that Macaulay enounced in his essays and history. And we are glad to find that he refutes in considerable detail the famous description of the Anglican clergy of the Restoration period, pointing out that in almost every particular the sweeping generalisations are false, or founded upon an insufficient basis. Mr. Trevelyan's life of his uncle gives occasion for another article in the *Quarterly*, in which John Wilson Croker is ably and successfully defended against the attacks that Lord Macaulay made on him, and incidentally against the caricature that Mr. Disraeli gave of him in "Coningsby," under the name of Rigby. It is satisfactory to find that the *Quarterly* is not unmindful of the fair fame of one of its old contributors, and that it is able to give so complete a vindication of him against such formidable assailants.

The periodicals reprinted by The Leonard Scott Publishing Co. (41 Barclay St., New York), are: *The London Quarterly*, *Edinburgh*, *Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or \$15 for all.

—The *Church Quarterly Review*, under its new editorship, has every prospect of taking a leading literary position. The opportunity of recovering for the Church an organ of influence and importance is not likely to be lost or allowed to pass away by those to whom the conduct of the enterprise has now been entrusted. The present number is one of varied interest. The first place is given to "Scepticism of the Day and Matthew Arnold;" but the articles on "Bishop Gray" and "Classical and Byzantine Architecture" will, perhaps, afford most gratification to Churchmen. In the latter article the difficulties attending the decorations of the interior of St. Paul's Cathedral are brought out in strong contrast to the magnificent results that have attended the great work that has been accomplished in the chapel of Keble College. A vigorous article on Lord Sandon's Education Bill should be perused with atten-

tion, especially by the parochial clergy. The other subjects are "Lord Clarendon and the Restoration Settlement," "Memoir of Norman Macleod," and "The Vatican Council."

—Recent numbers of *Littell's Living Age* have given Macmillan's article on "Quakers and Quakerism," the *British Quarterly* on "Swift," the *Westminster* on "Physics and Physiology of Harmony," *Temple Bar* on "Leigh Hunt and Lord Brougham," the *Contemporary* on "Turkey," the *Quarterly* on "Ticknor's Memoirs," the *Church Quarterly* on "Norman McLeod," the *Fortnightly* on "Adam Smith," besides the best stories from *Blackwood* and other magazines. \$8 a year, weekly.

—The *Guardian* of August 9th has a splendid sermon of Canon Liddon's on the "Vanity of Earthly Things."

EIGHTEEN CENTURIES OF BEGINNINGS OF CHURCH HISTORY. By C. M. YONGE. London: Mozley & Smith. 1876. Pp. 336.

In spite of all the alarming growth of indifference and scepticism, of worldliness and dissipation, there *must* be also a great widening & deepening of the good that there is in England, or else how could it answer to publish all the books that come before us? We say nothing as to the influence they may have in moulding character and forming opinion. Great as it must be, let that alone for the moment and consider only the previous fact that publishers don't throw away their money over books that don't get sold. Here is a book which contrives to give a popular survey of Church history from the beginning to the present time in two hundred and fifty four neat, small chapters, each one seizing upon some one leading person, period, fact, or transaction, and making it live before you with great vigour, and which is at once both an encouraging sign of the times, and must also be a power for good. The idea is a good one and it is capitally worked out, though it must have been no easy task. And the last couple of centuries are treated with much skill. Whenever Miss Yonge has to prepare a second edition, may we ask her to add a chapter or two here? It may be our mistake, but we do not see any mention of the Church as now existing in the United States of America, or of the way in which the Government of the day prevented the English Church planting bishops in its North American colonies while they were yet ours. Neither is there anything about Germany.

The sketches which Miss Yonge gives of the last century and of the present are excellent. May we make her a present of a fact?—namely, that when in 1759 the Bishop of London, of that day, published a charge in which he proposed to require his clergy to reside upon their cures, it raised quite a storm of indignation, and was denounced as "Popery."

—*Literary Churchman.*

Summaries.

FOREIGN.

It seems the bishopric of Calcutta was offered successively to Dr. Farrar, Dr. Moorhouse, and Rev. A. Blomfield and declined. That of Lahore is likely to be given to Rev. F. Baring, son of the Bishop of Durham, now missionary in the Punjab.

—In the recent debate on the Final Court of Appeal the Bishop of Lincoln spoke with strong disapproval of its latest decision forbidding the use of a cross in the chancel or near the altar. Archbishop Tait rebuked him as encouraging insubordination in the clergy. Bishop Wordsworth in reply asked, "Are we slaves or are we free men? Can we not express our regret at certain decisions of which we disapprove? The Privy Council has done many things which will prevent many tears being shed at its funeral." The Bishop of Oxford followed up this matter in the same strain, and claimed that the clergy were justified in regarding Privy Council Law as contradictory and partial. Adulterers were let off without costs—ritualists always held in them. Bishop Blomfield openly protested against the Gorham decision, though he was a member of the court.

The Bishops of Lincoln and Lichfield succeeded against Dr. Tait in having the Upper House go into a committee to consider the Bill before Parliament.

—Bishop Field died June 8th in Bermuda—was consecrated Bishop of Newfoundland in 1844, and was also rector of S. Johns, after the death of Archdeacon Bridge. His ship was given him by the present Bishop of Moray. He has secured the endowment of his Episco-

pate, a Cathedral and Theological College at S. John's, schools and orphanages, and he reported 94 churches in his in his last visitation voyage in seven deaneries of his diocese, besides six new ones on the coast of Labrador. He also first established a diocesan synod. His death was caused by the hardships of the fearful winter of 1874-5.

—The course taken by Lord Derby and Disraeli in regard to the Turkish atrocities in Bulgaria is turning many conservatives into radicals. Lord John Russell is out with a ringing letter. Everybody admits nothing can be done with Turks. It is only the old story of Scio, of Crete, and of Syria in 1859, when of 4,000 orthodox and 200 Protestants in one city, only 33 of the former and two of the latter were left alive.

—The Working Men's Movement in England has reached such a height that the S. Alban's Working Men's Committee has been expanded into the "Church of England Working Men's Society," a sort of lay complement to the E. C. U. It numbers 65 effective branches, and 36 more organizing. It may develop into a Guild that will do in the Church what Odd Fellows and Masons try to do independently of the Church, while it will strictly follow Archbishop Tait's ironical advice, "if they do not like the law (Privy Council and Archbishop's law) agitate to get it reversed."

—Lord Sandon's Bill modifying the Education Act has passed. A School-board that is not wanted may now be dissolved by a vote of three-fourths of rate payers. The 25th clause of the Act of 1870 is repealed, and poor law guardians must in all cases provide for school fees of indigent children.

—In a recent case the Privy Council has decided against the use of any cross at all upon the altar. Previous decisions were only against a cross as a *fixture*. This "judgment" is as likely to be as generally ignored as the Purchas judgment is.

—Mr. Anderson, the Presbyterian minister at Whitehaven, has applied for orders in the Church of England.

—Rev. Orby Shipley denies that he has joined the Church of Rome. Mr. Jobson, the Essex Dissenting minister *has* joined the Church of England.

—August 8th-16th Chester Cathedral was reopened, with series of services and sermons by the Bishops of Chester, Manchester, Rochester, Salisbury and many others. The choir has been finely restored.

—Meetings of laymen (excluding clergymen and women) have been held to form a society to agitate for a repeal of the Public Worship Act, as an invasion of the rights of the laity. The *Church Times* suggests that what is wanted is not so much repeal, as modification limiting the right of complaint to a majority of the communicants in any congregation. The speeches of Mr. H. C. Richards, Captain Fortescue, Mr. Layman, Mr. Stafford C. Northcote, Mr. Fifoot and other distinguished laymen at these meetings were very forcible and practical, and "mean business." The Archbishop of Canterbury told the working men if they did not like the law they must "agitate for its repeal." The Bishop of Carlisle had said he would give consent to no prosecution if the parish minister was doing his work, and the congregation were satisfied. The resolutions adopted were in favor of repeal, and also asking the Bishops not to concur in prosecutions.

—Lord Derby concludes that England only undertook to guarantee the "Sick Man" against *murder*: but not against suicide or sudden death. The Turkish problem has its ludicrous side, as well as its portentous horrors.

—The Bishop of Lichfield has had a grand meeting at his Cathedral in commemoration of Bishop Gray and his work in South Africa. Among those present were the Bishop of Maritzburg, Dr. Macrorie, Mr. Glover (son-in-law of Bishop Gray), formerly Archdeacon at the Cape, and Archdeacons Badnall and Fogg. The Rev. C. N. Gray, a son of the late Bishop, was also present.

—Mortimer Collins, the brilliant Tory writer and novelist, died July 28, aged fifty.

—At least five School Boards in England have adopted the rule that the Apostles' Creed, the Lord's Prayer and the Ten Commandments are *not* sectarian and should be taught in the public schools. Cowper Temple has been trying to get this interpretation of his own famous clause about "catechisms" recognized. This is the educational basis of the Baptismal service.

—The S. P. G. has granted £2,000 to the Lahore Bishopric as memorial to the late Bishop Milman, and £2,000 to ward a bishopric for Burmah, the rest being provided by the diocese of Winchester and the S. P. C. K.

—An infidel paper, the *English Laborer*, thus speaks of the Church and the clergy:

"There never was a time when the clergy could be less trusted than now. When the mass of them were cold, careless, and indifferent, their apathy was the people's safety. But now they are for the most part terribly in earnest, working with the utmost zeal and diligence, and let us add, mistaken piety, to bring the common people once more under the vile yoke of priestly domination which our fathers threw off 300 years ago."

This really sounds not like Balaam's ass, but like Balaam himself, who had good enough will to curse, but ended in blessing.

—The Bishop of Meath, Dr. Butcher, who cut his throat in a temporary fit, recovered his reason and consciousness before he died, so as to write a word which explained all: "Mad." A spectator says there was a look of wonderful relief after he had written the word. This account is vouched for by Archbishop Trench. The consciousness was restored by the letting of blood.

—The diocese of Truro will consist of the Archdeaconry of Cornwall, and S. Mary's Truro will be the Cathedral.

—The Bishop of Exeter is to marry Miss Lascelles, niece of the Earl of Carlisle.

—There is no foundation whatever for the report which has been circulated that the Rev. A. Tooth intends resigning the vicarage of S. James', Hatcham. Neither will he obey the judgment pronounced by Lord Penzance.

—The *Church Times* has the following take-off of a set of extravagants in the Church:

The noble race of penny-a-lining Ritualists who suspend thurifers from the ceiling, and array everybody, organists, choristers, and all, in "white chasubles," is not yet extinct. We have before us a delicious contribution from an Indian brother of the craft, who after making a voluntary "fade into a hymn" talks about "the choristers in black cope or rochette, over which was the usual alb, or short surplice;" about the archdeacon "similarly clad, but wearing also hood and stole, or scarf;" and about the Cowley Fathers wearing "white rochettes and over them the usual alb." The Bishop was "in full canonicles (*sic*) with all the brilliancy of their newness upon them." "His purple silk rochette reached to the ground, and a portion of it could therefore be seen beneath the rich scarlet satin chimere, as the upper sacerdotal garment of a Bishop is called." "Over the chimere the Bishop wore in front a very broad stole of black, and behind the red hood of a D. D., but with a lining of black so wide as to make it look like a black hood. It is strange that one robed so strictly according to the letter of the law should have omitted the ring, the *annulus sponsalitiis* which was usually worn by a Bishop on the middle finger of his right hand as a pledge of his being betrothed to the Church, or, as the hymn expressed it, "come and sought her to be his holy bride."

The same paper says:

It is understood that the object of the Wesleyans in holding their Conference at Nottingham, was to make, as it were, an act of reprisal upon the Bishop of Lincoln. If so, the step was hardly a wise one, for Dr. Wordsworth's Pastoral has by no means been wanting in effect. At the present moment some sixteen ministers of the various sections of Methodism are in treaty for reception into the Church's ministry. It will be remembered that at the Conference of 1874 two preachers were told off for special service in country places. One of them was the author of the famous saying that "Methodists were to see to it that the services of the Church did not become acceptable or efficient," but within a year afterwards he had to make his exit from the ministry, and the other has applied to the Bishop of Lincoln for Ordination. On the whole, then, it would have been more prudent to give as little prominence as possible to Dr. Wordsworth's call to Wesleyans to act as such, for it is evidently a call that is listened to. We

have received, for example, an "Appeal to all True Wesleyans," which has just been issued by a Lincoln publisher, and which absolutely demolishes the plea of modern Methodism for disregarding the wishes of its founder, namely, that the Church of England is not what she was in the days of John Wesley. We should think not!

Besides those mentioned above, some six or seven Methodist preachers are now candidates at Lincoln, and about as many more at Lichfield. The Methodist papers are calling on them to refund the money spent on their education!

HOME.

—From the *Orbit*, of Western New York, we learn that the Guild of S. Clements, Rochester, has erected a new building for the purpose of the Guild on the church lot, corner of Munger and Ashland streets, which has been formally opened by the Bishop of the Diocese. The work on the building was done chiefly by *members of the Guild*. The Bishop "congratulated the company upon the fact that, while we hear of Dorcas and her followers who have made and given, this was the first time in his diocese where men had in their place and handicrafts fulfilled the same office. And here were a body of young men, who by working after hours and giving of time and labor, had made for themselves and their church a place from which (though small and unassuming, as only the beginning) should go out in activities of blessed work, benefits to the community in which it is placed. Self-help was the result of love impelling to good works. After the address the national hymn, written long ago by Bishop Cox, 'Now Pray we for Our Country,' was sung. The building is very plain, of wood, ceiled inside, eighteen by thirty feet, capable of holding comfortably eighty people, the whole cost in money being about \$230."

The rector of S. Clements is the Rev. D. A. Bonnar, who is also the chaplain of the "Church Home."

—The sermon of Bishop Neely before the Free Church Association in S. Marks, Philadelphia, last May, now issued as No. 6 of the Publications of that Society, is a clear and characteristically outspoken declaration of Free Church principles, which he was never content to preach merely, but which he always car-

ried out in his ministry, in Calvary Church in this city, and at Christ Church, Rochester, and in New York. It is really the only course consistent with Scripture, antiquity, and the Law of Public Worship itself.

—Bishop Welles' Address before the Thirtieth Annual Council of Wisconsin, is a plain, practical discourse of Church work and Church needs to be met and carried on upon Church principles. He is willing and glad to be "foremost missionary" in the Diocese, and it is no holiday recreation to get round to some of his missions and stations at any time of year. Two of the interests the Bishop dwells upon are of far more than mere diocesan concern, Nashotah and Racine. They are doing a work for the whole Church, and the Bishop throws himself fully into the work of enlisting general effort in behalf of both. It is matter of pride to his diocese, that the neighboring Bishops have agreed on Racine as the proper place to try the great experiment of a University of the Northwest. The Cathedral at Milwaukee has a surpliced choir, and the custom of rising at the presentation of the alms upon the altar is made the "use" both in Wisconsin and Western Michigan.

—The Catalogue of "Wolfe Hall," a School for Girls, at Denver, under the Episcopal care of the Bishop of Colorado, shows good work and progress. The buildings (the last one built in 1873, by the daughter of the late John D. Wolfe), appears to be substantial and well arranged, and there is a full and excellent corps of teachers. No doubt this educational work entered into so largely by our Missionary Bishops, is what tells most surely upon the future progress of the Church in those regions. Bishop Spaulding should have far more aid from the Church at the East than he gets, by his quiet devotion to his own work.

—We call attention to the clear and masterly exposition of the doctrine of Regeneration in Baptism by the Rev. Dr. Clarke. It is the best corrective we have as yet had to the articles put forth a year ago by a distinguished Boston clergyman of "liberal views."

—The Address at the Commencement of William and Mary College of Virginia in June last, was delivered by the Rev. Dr. Barten, of Norfolk.

—The Second Convention Journal of Western Michigan is admirably gotten up. The improvements made in any one form of these publications are apt to be followed by all others. This Journal shows clergy, 33; parishes 33 (with Church edifices 26), non-parochial stations 17; Baptisms (adult 359) 732; confirmed in 38 parishes and missions 540; communicants (added 695—lost 343) 3,022; Sunday scholars 2,473; contributions \$65,040.25. The diocese covers 33 counties, and is organized under a Bishop who is in hearty accord with all his clergy and their earnest and efficient leader in all good work.

We observe that the Bishop, Secretary, Registrar, Standing Committee, Board of Missions, Treasurer, and Trustees of Episcopal Fund are associated as a corporation under a general law, to hold the property of the diocese. The lay delegates to convention have to be communicants. There are two Conventions—of Kalamazoo and Grand Rapids.

—Bishop Doane's Address to the Fifth Class of S. Agnes' School is a wonderfully beautiful and eloquent expansion of the class motto for the year, "*Non ministrari sed ministrare.*" Five such mottoes have been painted on the walls by the successive graduating classes of the past five years.

We propose to give a portion of Bishop Doane's last Convention address in connection with the series on Cathedrals.

—The Holy Spirit, His Sanctifying Graces and His Official or Functional Gifts. A charge, by Bishop Vail of Kansas, in Whitsun Week, 1876.

The Bishop aims to set forth the distinction between the official or *instrumental* agencies of the Holy Ghost, as instituted in the Church of Christ, and His sanctifying work in the hearts of believers, the former being *media* to the latter; which, as we take it, does not differ essentially from the principle of Sacramental Theology.

—Our very specialty is to counteract infidelity and unbelief: but we earnestly deprecate the language applied to Prof. Huxley on his recent visit to Buffalo by the *Orbit*, which complains of the "attentions paid by Christians to the 'molecule philosopher'" (!)

Such a sentence as the following (characteristic for its concentrated bitterness), injures the church and religion a thousand times more than the scientist:

An intellectual suicide who talks of laws and systems while he recognizes no law-giver and rejects an intelligent creator, demands our pity; for if it is only the fool that says in his heart "there is no God," it is the dictate of propriety to leave consummate folly to find society with itself.

—We have observed several complimentary notices of the CHURCH ECLECTIC in English Church papers: but really we do not want to make capital out of any opposition we may have experienced in past years. We simply aim to promote true theological study, without fear or favor, and to prevent true theological subjects from being *tabooed*: or earnest inquiry into the principles of the Catholic faith from being regarded as "unsafe." We therefore reproduce the best thoughts of men who are laboring to meet the wants of the age by a full and fair presentation of *historical Christianity*. Our periodical has no relations with any ecclesiastical or diocesan authorities, and neither commits nor represents any. Our ministerial relations are precisely on a footing with those of all other clergy, and we do not construe any lack of sympathy or encouragement for our literary work, as at all invidious, much less as an "attempted persecution." We can ask for no more liberty and toleration than we are now enjoying in a work, which, while it has its warmest friends and supporters, must be looked upon with an unfriendly eye by many who just as conscientiously find themselves unable to approve some of its principles.

We have never authorized any one to speak for us as to our ecclesiastical relations.

THE CHURCH ECLECTIC.

VOL. IV.

OCTOBER, 1876.

No. 7.

THE BISHOP OF PITTSBURGH'S CHARGE.

It is with pain, not unmixed with a feeling of mortification for ourselves and for our Episcopate, that we have read the Bishop of Pittsburgh's charge on the two Sacraments. Incontinently we asked ourselves after its perusal, whether it can be the result of accident, or must it be ascribed to a positive lack of clearness of thought, that so many of those who have of late attempted to deal with the mystery of Sacramental Grace, would appear incapable of expressing themselves in anything like intelligible language. Here there is sentence after sentence out of which it is impossible to extract any meaning; there are passages which baffle every attempt at reduction to any known principles of grammar. What could be more barbarous in the way of expression than to say that "this God of nature never inscribed a delusion into every human spirit?" And what could be more absurd than after affirming the impossibility of such a delusion to tell us "nor ever, as the God of Revelation, met such an innate delusion with a pretence instead of a reality?" We have puzzled over the following sentence, and at length had to give up in despair: "In due time written records of His words and deeds, the Holy Gospels, and like authorized Scriptures of history and lessons, put these ordinances, then already established in the church's solemn use, also into her archives for perpetual memory and verification." What can it mean? The Holy Gospels and like authorized scriptures of history and lessons have put the two Sacraments into the archives of the Church for perpetual memory and verification! Then to what known tongue shall we relegate such a mode of expression as "Scriptures of history," "Scriptures of lessons," "for perpetual memory?" Is there any member of the Convention privileged to hear the charge who will undertake to parse the sentence: "The visible society from the first, her (*sic*) authentic annals everywhere and always hold and demonstrate these two Sacraments;" or this, "the attestations and the text of the Holy Scriptures; the Creed which perpetuated the earliest faith, and which ever knew that faith and read it compared in the inspired word written; the liturgical services and acts of worship as these can be seen and recovered from false accretions, come down to us together, side by side, warranted by like testimony; and they all bring down to us the very truths of Christ, the Saviour and Revealer." As an example of

a remarkable use of words and epithets, what can be compared with the following? "The birth unto life, and the perpetual nourishment in life are both his equal ordinances, and our equal needs. The first is once for all and has its own vast meaning; the second is for always, and thence its equal other power." "Equal ordinances" for "equal needs!" and "equal other power!"

The language of the Charge, we repeat it, is simply barbarous, but the liturgiology and the theology, bad as the language is, are very much worse. The Bishop professes to have made the subject of liturgies for "now many years," a matter of much "study and thought;" he would have us understand he speaks with authority. Speaking very definitely then on the subject of the Eucharist, he tells us that the "*very ordinance itself*" begins with the "Prayer of Consecration," and ends with the "act of participation." Will the Bishop tell us of any liturgy where this is the case? There is a well known distribution of the sacred office into the *proanaphoral* and the *anaphoral* portions: this or something like it, we take it, the Bishop has in mind. Now there is no liturgy extant where the *anaphora* begins with the "Prayer of Consecration;" there is none in which it closes with the "act of participation." The *Missa Fidelium*, or *very ordinance itself*," as the Bishop of Pittsburgh would say, is invariably introduced by the "Prayer of the Triumphal Hymn," or *Oratio pro Omnibus*, or prayer for the whole state of Christ's Church Militant, as in our own office. This, as every one at all acquainted with the subject knows, is one of the most striking features of the sacred office. In it, as Cyril of Jerusalem tells us, "mention is made of the Heaven and earth and sea, the sun, moon and stars, and all the creatures, rational and irrational, visible and invisible, archangels, hosts and dominions, principalities and powers, thrones, and cherubims, covering their faces and saying with David, "magnify the Lord with me." If the Bishop had consulted with care even Bingham, he would have been saved from the mistake he has here fallen into, both as regards the beginning and the close of the "*very ordinance itself*." Bingham declares it to be "indisputably evident that the consecration of the Sacrament was ushered in with a solemn thanksgiving or glorification of God for all His gifts and benefits, whence the whole action had the name *eucharistia*, the eucharist or Thanksgiving, because this was always premised as a *necessary* part of the sacred mystery; and the whole action and ceremony was concluded with another thanksgiving after communicating." "The very ordinance itself," then, with all due respect to the Bishop of Pittsburgh, does not begin with the "Prayer of Consecration," nor does it end with the "act of participation." Indeed, the Bishop himself, in the very next sentence, flatly contradicts his own statement; for he there tells us that "the oblation of a pure loaf of our ordinary bread," etc., must precede the prayer of consecration. Had it been said that the prayer for the whole state of Christ's Church Militant holds the same relative place in our office which the prayer of the Triumphal Hymn or the *Oratio pro Omnibus* does in the more ancient offices, the statement would have been correct; here it is then, that we are to place the entrance upon the "*very ordinance itself*."

We have asked ourselves what the Right Rev. Prelate had to gain by thus ignoring the existence of the great Eucharistic Prayer and liturgical acts connected with it? Our conclusion is, that he desired thereby to get out of everything like the sacrificial offering of the gifts themselves, and the consequent sanctification of all creaturehood in and through them, to the service and glory of God. If the reader will consult Renault and Neale, he will

learn there how this offering and sanctification of the gifts, prior to their consecration, formed an essential feature of the eucharistic rite; the gifts thus hallowed were adored; they were regarded as having felt the quickening power of the Holy Ghost. The Greeks, it is true, have been reproached for this adoration of the gifts prior to their consecration, and they have been charged with anticipating the descent of the Holy Ghost in the prayer of Invocation. But the objection is founded on a misconception of the true rationale of the sacred function. The eucharistic action is a thing of degrees; and the sanctification of the elements is treated as a thing of degrees likewise. The gifts, as gifts, have their value; they are the offering of the redeemed and are given to God in sacrifice. The "*second oblation*," which takes place at this stage of the sacred rite is the hallowing of the gifts, as the creatures of Divine Providence, and the sanctification of all creaturehood in and by them unto God. The recognition of God, in other words as Creator and Maker of all, and Bestower of all good has precedence in the ritual, even as it has in the order of things themselves, of the act of redemption: it is to be regarded, moreover, as complete in itself, though never to be separated from that one act which embraces all others in its comprehension. Both in the Roman and Anglican rites, this very significant part of the Divine liturgy, holds a far superior place to that which is given to it in the Greek liturgies: but nowhere is it, nor can it be entirely ignored.

Having thus made a fundamental mistake at the very threshold, the Bishop of Pittsburgh, as might be expected makes sad work of the rest of the office. He first of all confounds the Prayer of Consecration with the Eucharistic Prayer for the sanctification of the gifts. Having done this, he then attempts to rob the Prayer of Consecration of that sacramental efficacy which belongs to it. In attributing the sacramental change to the Prayer of Invocation, as the Bishop of Pittsburgh does, we recognize one of those spurious Greek imitations of which we have so much now a days. Had the Bishop contented himself with saying that without the invocation the act of consecration must be regarded as wanting in fullness of expression and liturgically incomplete, he would have expressed in measure the Eastern view; but in denying any sacramental efficacy to the Prayer of Consecration, we have a statement wholly unprecedented in liturgiology, and at variance with every principle of sacramental grace. This is the more to be insisted upon for the sake of our English brethren. Did the Bishop of Pittsburgh stop to think that in taking the extreme ground he has done, he has made himself a party to the charge that the Church of England has never had a valid Eucharist? If it be, as the Charge affirms, that the elements do not become the Body and Blood of Christ in any sense, until after the invocation of the Word and Holy Spirit upon them, then the conclusion is inevitable—no member of the Church of England has ever received the body and blood of Christ. Does the Bishop of Pittsburgh teach this? He dares not. Why then in delivering a charge before his Convention does he, without qualification or reserve, make an assertion, which, if true, would destroy the value of every Eucharist the Church of England has ever offered? It is also a notable instance of the effect of that *rabies*, which for the want of a better name we shall designate *romaphobia*, which, when it takes possession of a man seems to rob him of his wits, and deprive him of everything like a spirit of fairness and sound judgment.

Were it possible to reason with a person infected with this grievous malady, we might point the Bishop to the fundamental position of his own charge, and ask him how he can, with any regard to logical consistency,

take the ground he has done. If it be as argued, that the two sacraments are to be placed on the same footing in all respects; if they are "equal ordinances" for "equal needs"—then what gives sacramental virtue to the one, must needs give it also to the other. Now it is admitted by all that it is the WORD of Him, who gave Commandment to baptize in the name of the Father and of the Son and of the Holy Ghost, which gives to the waters of baptism, their sacramental efficacy. What is it then that gives to the "other" sacrament its "equal other power?" It is the word of Him whose Flesh is meat indeed, and whose Blood is drink indeed. Two things, and two things only, as theologians of all ages have ever taught, are essential to the validity of a sacrament; there must be the proper MATTER and there must be the proper FORM. Many things there are of importance in the administration of a Sacrament—many things desirable to give full significance to the rite—which are not of the essence of the Sacrament. We regard it as unfortunate that the formal renunciation of Satan, common to all the ancient baptismal offices, has been left out of our own; but we do not look upon the act of formal renunciation as essential to the rite. We are of opinion that the hallowing of the water is very desirable, but if omitted it would not invalidate the Sacrament; we think well of trine immersion, and see in it a very significant ceremony; it is not, however, of such importance as to be reckoned fundamental: all that is absolutely required for a valid Sacrament is baptism by water in the name of the Holy Trinity. So in the "other" Sacrament, there are things primary and essential, and there are things secondary and of minor importance. It is absolutely essential to a valid Eucharist that the bread and the wine be pure, as being of the *matter* thereof; whether the bread be leavened or unleavened, loaf bread or wafer bread, and whether the wine be neat or mixed with water—these are the things of secondary importance. Then, as to the *form* of the Sacrament, it is necessary that in consecration, our Lord's words, and our Lord's words only shall be used; whether they shall be accompanied with a special prayer for the sanctifying influence of the Holy Ghost is a matter of secondary consideration. It is Christ himself, who is the author of the sacramental change—His words, therefore, are of the very essence of the Sacrament; the Holy Ghost is the instrument by which the sacramental change is effected, and it is desirable to make confession of this, albeit, it is not of the very essence of the rite. We agree with the Bishop of Pittsburgh in thinking that our own office has the advantage of the English in this respect; but far be it from us to say that without the Invocation there can be no sacramental change.

And now we enter upon the consideration of the great argument of the Charge. With all due respect, we shall premise what we have got to say by affirming that it is not argument, but special pleading—a kind of argument, we humbly think, not worthy of the Episcopate, much less a thing to be made use of in dealing with the awful mystery in hand. The Bishop of Pittsburgh presumes to tell us the precise moment in the liturgical action when the memorial symbols become transformed into the Body and Blood of Christ. On a first reading, we were inclined to be thankful for the recognition of any Sacramental change, at any time; but, on second reading, we were convinced of our error, and saw that the change was admitted only for argument's sake. Notwithstanding, we shall take the Bishop on his own showing and we put to him the question, why it is that he is so anxious to fix the precise moment for the consummation of the awful mystery? Why not leave the whole matter in the region of "vast vagueness?" Why a definiteness so utterly at variance with that broad and general treatment of Theological questions

so popular among a certain class of teachers? Is it that the possibility of the Offering of the Body and Blood of Christ (in any sense) must at all hazards be got rid of, and so a theory must be elaborated by which it shall be made to appear that the elements do not become the body and blood of Christ until *after* they have been offered as memorials of the death of Christ? Here, then, we have the great argument of the Charge. We have already characterized this refinement of *before* and *after* as special pleading; it is worthy, let us now say, of a severer name. For if, in "the first part" of the "prayer of consecration," the "hallowed elements" are set apart as the "Memorial before the Father of His Son's cross," is it not said in the latter part, when the act of consecration itself takes place, "This is My Body, this is My Blood?" Are we then, to take the "memorial" of the first part, without regard to the positive declaration of the second part—above all, without reference to the ACT which alone gives to the prayer of consecration its significance? Let any impartial mind take into consideration the fact, that in the uttering of the memorial words, the Sacrament, both in *matter* and *form* is complete, and the sophistical nature of the argument of this portion of the Charge will immediately appear. We would remind the Bishop, moreover, that the word "memorial" in the Eucharistic office has a technical signification; and according to the interpretation of the office itself has a breadth and a depth of meaning far beyond that which he attempts to force upon it. It has to do, not only with the "death and passion," but also with the "glorious resurrection and ascension" of our Saviour Christ, and "the innumerable benefits procured unto us by the same." The "memorial commanded" to be made is the doing of that same thing which Christ on the night of the Passion did, when after the example of the priest in offering, He took into His hands bread and wine and offered them unto God. The rubrical direction for the priest to take the bread and wine into his hands, secures the doing of this act as Christ himself did the same, and the offering of this "memorial" after the manner of the ancient sacrifice to the end of time. When we do it, according to our Saviour Christ's Commandment, we plead before God not only the death and passion, but the glorious resurrection and ascension also; and we offer unto God, through the mystery of the Eternal Spirit, the whole work of Christ in life and in death and in the everlasting priesthood. This is the "third oblation" of the sacred rite, when it is no longer of *our* own, but of *Christ's* own we offer, perpetuating in the ages all along, His eternal sacrifice and priesthood, and presenting the same unto God for the remission of sin, and that we may be made partakers of all other benefits of His passion.

We trust that we shall not offend the Bishop of Pittsburgh, notwithstanding his great objection to anything like "elevation," by the mention of "three oblations" in the offering of the sacred rite. If it be so, that our office knows nothing of any "elevation" at any stage of the Eucharistic action, we can only say, that ours is the only liturgy in the world where there is nothing of the kind. We venture still further to affirm that there never has been a sacred function, Pagan, Jewish or Christian, since the world began, without "elevation." Nay, without ever having seen the Bishop of Pittsburgh take part in the "administration," we do not hesitate to affirm that he practices "elevation" continually. Has it ever occurred to the good Bishop to think what the signification of the word *altar* is?—a word we are glad to see he does not hesitate to use. Is not every gift placed upon the *altar* thereby *elevated*? It may or may not, for the sake of greater significance, be made the subject of a special elevation—this is not needful—the separation from ordinary and common use by being placed upon the altar, or by

taking in the hand as in the act of consecration, is in itself an act of *elevation*. We would think from the awe with which some persons look upon "elevation," that there must be something very mysterious connected with it. We beg to assure our weaker brethren that it is not so. If they will look into the Levitical cultus they will find that the terms "elevation" and "separation" are from the same root and synonymous; the act of placing on the *altar* is an act of "elevation," and the taking of the sacred gifts into the *hands* of the priest for consecration is also an act of "elevation." We trust that with the explanation given, the good Bishop's mind will be relieved, and he will not hereafter regard the act of "elevation," with the same superstitious dread which he has heretofore.

As we draw nearer to the close of the Bishop of Pittsburgh's argument, we are more and more convinced, that he has no clearly defined belief on the subject he has undertaken to write about, and he is contending only for argument's sake. After all that has been said about *before* and *after*, the Bishop, before the close goes back on the whole subject of *offerings*, and tells us we are mistaken, if we are of the opinion that any offering of any kind has yet been made. "There is," (he says) not only there *ought* to be—but *there can* be no offering without the partaking." We shall take the Bishop at his own word then, and in so doing, will make him prove the very thing he has, throughout his whole argument, been attempting to overthrow. The Bishop admits that for the purpose of partaking, the memorials are "sanctified" so "that those who eat and drink in faith, partake of the most blessed body and blood of the Son of God, as these were sacrificed, as these were broken and shed on the Cross." If this be so, and if there be no "offering without the partaking," does it not follow as a necessary consequence, that the "offering," *when it does take place* is, the "offering of the most blessed body and blood of the Son of God, as these were sacrificed, as these were broken and shed on the cross?" What could the most ardent Romanist desire more?

Were we contending for victory, we might here rest satisfied, but we have no victory to gain. We write with pain, and we are pained most of all to find our conviction of the purely argumentative nature of the Charge confirmed as we advance, and as a consequence, a lack of consistency throughout. It will scarcely be believed that after all that has been said about the "right elements" to be given to God, and the elaborate argument made to prove that the "elements are hallowed to be the memorials before God, of the one complete sacrifice, and are *offered* to the Father as the memorial as the remembrance of His Son's cross," we are at length told that "this earlier first oblation" is not to be regarded as in *any* sense "an offering up of Christ, of his sacrifice, but truly and only the *reminding* of the Father by this symbol, as other *prayer* does by *word*, of His Son's all sufficient sacrifice for our sins." We are now assured, however by way of relief and compensation for our being deceived into thinking there is anything of the nature of a sacrifice in the "elements," or in the "memorials," that there is a "second offering" which "is" (the Italics are the Bishop's own) "a real sacrifice of praise and thanksgiving." And what is it? Not anything of God's in which we offer to Him of His own, as the "elements;" nor anything of our Lord Christ's in presenting and pleading before God the "memorial" of His death and passion; but "ourselves the baptized faithful members of Christ, all we are and all we have to the Father!" It turns out then in the end, that neither in the "elements" nor in the "memorials" have we anything more than "prayer pleading by symbol as other prayer does by word," the death of Christ; and the only sacrifice is "ourselves the baptized, faithful members of Christ!"

So, after much filtering, the lees of his logic at length strained off, we have the Bishop of Pittsburgh's doctrine of the Eucharist, and what is it? pure and unadulterated Zwinglianism—not Lutheranism, not Calvinism—but the boldest rationalism of the most radical school of reformed Protestantism!

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THE CATHEDRAL SYSTEM.

BY A. LENDRUM.

It will be well to note a few of the leading uses and duties of a Cathedral Chapter.

(a.) The Cathedral being the common Church of the whole Diocese, it ought, as such, to be the grand centre of Diocesan life and action. *There* surely we ought to look for pattern services. There we ought to find the model, after which every Church in the Diocese ought, in its measure and degree, according to its ability, to mould its system of worship. There we ought to find, not *florid performances*, symbolising—as was in past days only too truly the case—vain-glory rather than depth of devotion, but grand and solemn offerings of worship, and praise, and adoration to Him in whom we believe; worship in keeping with the massive grandeur of the building; worship that cannot fail to impress religiously and deeply the faithful.

Nor ought the Cathedral authorities to consider that they have, under this head, fulfilled their duty if they have only provided a daily Choral Matins and Evensong. In their moments of self-examination it is impossible that their consciences can be satisfied with such inadequate service of God. Surely it is at the Cathedral that the Divine Liturgy, the Holy Oblation, ought to be offered daily—that sublime and glorious Service, by which Christ's Presence is secured as the centre and source of the Church's life. Neither can they, if they ever give a serious thought to the subject, feel that they have made the best use of the advantages which they possess, if the Eucharistic Offering is not, every Sunday and Holiday, once at least, made with all the accompaniments of choral skill at their command, and with a corresponding Ritual. It is utterly impossible that thoughtful men, having faith in the Gospel Mysteries, can be content to render the Service ordained by the Lord Himself with less dignity than they strive to impart to those supplementary devotional exercises provided by the Church,—in other words, by man.

It is difficult for a serious mind to regard, otherwise than as an indignity to Its Divine Author, the careless, irreverent, and often slovenly way in which the most glorious of all Offices was wont to be performed in our Cathedrals, while the utmost artistic skill was lavished upon the human and less important services. Where are we to look for the highest example of reverence and devotion? where for a pattern to guide upward the Parish Churches, if not to the Cathedral—the Mother-Church of the Diocese? Has it hitherto rightly fulfilled this particular duty? Very far from it. I grieve to say it, but I have been present at Celebrations in some of our Cathedrals, when the Officials manifested the utmost ignorance of the very rudiments of Ritual propriety, and decorum, and of the Rubrical directions of the Prayer Book, and where, judging by the conduct of all present, there was a manifest total absence of any living faith in the truth of the Divine Word which emphatically said “This is My Body,” “This is My Blood.” Such a state of things cannot, amidst surrounding life, last much longer. Already S. Paul's, London, is setting a noble example, in bearing witness

to the fact that Cathedrals have in this, as in other important matters, a glorious future before them.

(b.) In conformity with the ancient idea of a Cathedral, that it should be the centre of all Church work in the Diocese,* it had offices attached to it filled by men well qualified to carry on the duties belonging to their respective positions; and all acted in conjunction with the Bishop, its acknowledged head. It is quite a modern perversion of the Cathedral idea to view it as a corporation independent of the Bishop, over which he had no other control than that of a visitor. If so completely separated from the Bishop, as the Officials of some of the Cathedrals represented themselves to the Ecclesiastical Commissioners, then you may call them what you will, but they are no longer Cathedrals; and any institution which ceases to fulfil the purpose of its existence has no claim to be perpetuated, without being restored to its original uses. Unhappily the English Cathedrals have, for a century and a half at least, been reduced to a condition in which it is difficult to regard them in any other light than as monuments of the Church's degradation—a condition happily near its end.

But while it is of the utmost importance that the Bishop be restored to his proper position as Chief Head of the Cathedral, it is equally necessary that the Provost or Dean be not deprived of his rightful place, as Second or Corporate Head. Without the recognition of both Heads, each in his own proper place, the Institution would be deprived of that elasticity without which it cannot, in all particulars, efficiently fulfil the purposes for which it was founded. As his *Council*, the Chapter is under the Presidency of the Bishop; and to him, in that case, belongs the right of calling and presiding over its meetings: while in its Corporate Capacity it is under the Presidency of the Dean, who there occupies the position of *Primus inter Pares*; and the Cathedral Body, acting in conjunction with him, or by two-thirds so deciding without his sanction, have the right of assembling when it pleases, independently of the Bishop, for its own special duties. Cases, it is quite possible, may occur when the Bishop ought not and could not be consulted; as, for example, if the Chapter were going to remonstrate with him, which it has the right to do, if he had departed from the true faith, or were leading a bad life; or again, if the remonstrance had failed, and they were about to appeal to the proper Ecclesiastical Judges—the Archbishop and his Suffragans who constitute the Provincial Episcopal Synod, which, if the Church were restored to her rightful privileges, would, according to Primitive usages, constitute the proper court to decide such questions.

Ignorance of the true character, use and importance of the Cathedral and its Staff was, some years ago, remarkably illustrated in Scotland. The Bishop of S. Andrew's superseded the Statutes of S. Ninian's as confirmed by his venerable predecessor, and provided it with a new rule, the offspring of his own capricious brain. In it he carried the Bishop's claims or pretensions to such an extravagant length that he entirely ignored the corporate existence of the Chapter. The Provost is indeed allowed to preside at meetings of the Chapter in the absence of the Bishop, but then no work can be done, because, in the teeth of all old Statutes, the Bishop claims the right in every case to initiate business, and to confirm it when concluded. For nearly fourteen years, in consequence of the supposed futility of such meetings, no Chapter was held. This was a great mistake on the part of the then Provost, with whom the responsibility in this case rested; and its effect was to cripple the efficiency of the Cathedral, and to reduce it to a condition little better than that of an ordinary Parish Church.

* See an excellent Article by Mr. A. J. B. Beresford Hope, in "Essays on Cathedrals," edited by the Dean of Chester.

Nevertheless it cannot be denied that, in God's hands, S. Ninian's Cathedral has been instrumental in conferring immense benefits on the whole Scottish Church. The learned and energetic Priest who founded the mission, out of which the Cathedral took its rise, and who was its first Chancellor, revived the Choral Service in Scotland; and that service has been carried to perfection in the Cathedral, under its present able Precentor, to whom the Scottish Church owes a debt of gratitude greater than all are willing yet to acknowledge. There also a reverent Ritual has been shown to be of the greatest value in deepening faith and cultivating the inner or spiritual life. Now half or more than half the Churches in Scotland are influenced by its example; everywhere the power of that witness for truth may be traced, even where there is not the courage or the integrity to acknowledge its source,—nay even where its work is maligned. Nor is it so long since the harrassing struggle to maintain faith in the great Sacramental Verities was carried on, that I need to remind Churchmen what an important influence for good the Cathedral and its staff at that time exercised. It was the grand centre around which the faithful witnesses for the truth rallied; and the guiding star which directed the course of their action. As has, alas! too often been the case, the "Second Order" under God saved the Church from disowning the faith when the "First" was ready to sacrifice it at the bidding of popular but ignorant clamor, or perhaps, in some cases, through their own imperfect comprehension of it. It was through the influence of S. Ninian's Cathedral that the Episcopal College was led to rehabilitate Mr. Cheyne by recalling absolutely and entirely, the sentence which, in rash haste, though happily not without protest on the part of some of the Bishops, it had previously pronounced: and thus by the influence of the Cathedral the faith was saved in the Scottish Church. As a further result of that first Cathedral movement in Scotland, two others, one finished and another in course of erection, bear witness to the renewed appreciation of such institutions, with which, unquestionably, the well-being of the Church is intimately bound up. Yet I may be permitted to express a fear that the Scottish Bishops look too much to the English Cathedrals *as at present and lately worked*, for the model on which they build up their own, instead of looking at them as they ought to be, and as they would be, if their Statutes, which, in the case of the Old Foundation, have stood the test of more than a thousand years, were fairly and honestly acted upon. The present corrupt example of England—corrupted through the oppression of the State—is the great bane of the Scottish Church, the leading drag upon her success. She looks to the dignified Establishment of England as her pattern, and loves to sit at its feet and learn Autocracy, and other existing principles of action which are alien to the true character of the Church of Christ, and for which the Church of England, as such, is not responsible. For they have been thrust upon her through State "Supremacy," which filled her Sees with men unqualified to defend and maintain her rights. No sooner is a man appointed to an English Bishopric than he is surrounded with a set of legal officials, who so thrust their traditions upon him, that it requires greater courage than falls to the lot of most men to shake off such an incubus, and have recourse to those whom God hath provided to be, for him, a constitutional Council. Isolation from their Clergy is the cause of nearly all the present Episcopal difficulties. Where a Bishop speaks *officially* or *ex Cathedra* on important questions, it ought only to be done after deliberate consultation with well known, experienced, and trustworthy Priests, and then his words could not fail to be respected, and to carry great weight with all concerned. For unity can hardly exist without union and co-operation. In the Epistles of

Ignatius, the Apostolic Father, it seems taken for granted that the Bishop should never act without taking counsel with his Presbyters. But in England, when the primary use of Cathedrals was lost sight of, when the Chapters had, through the growing deadness, ceased to act as the Bishop's Council, Compton, Bishop of London, substituted for the ancient visitation the delivery of what has come to be called a "charge," and since then the practice has grown till it is now general both in England and Scotland—nay, the example has been aped by Archdeacons, and the Church is inundated with those outpourings of wisdom, which too often do not enlighten, or carry any weight. It is hardly needful to say that such a charge is, under existing circumstances, utterly worthless, except as *an expression of the opinion of the individual Divine*. It is counsel that the exigencies of our own, as of all former times, renders necessary and valuable, not *Autocracy*, which in most cases is an unmitigated evil. My readers will not require to be reminded how in Scotland the Bishop of S. Andrew's, when he ceased to take counsel with his Cathedral body, made use of the modern invention of charges as a medium of attack upon the most earnest and laborious of his Clergy.

This violation of the first principles of primitive and, until modern times, universal Ecclesiastical order, I mean *the neglect on the part of the Bishops of taking counsel with their constitutional advisers*, has led to most of the evils affecting the Churches of England and Scotland. And yet the Bishops seem not, even now, to realize that this is necessary either for the success of their own Episcopate, or for the prosperity and welfare of the Church. They still prefer the system of Autocracy; and too often support each other in what they, in private and unofficial surroundings, do not hesitate to condemn. I will mention but one instance in illustration. It cannot be denied that S. Ninian's has done a very great work for the Scottish Church, but that work would have been tenfold greater, but for the existence there of the principle of Autocracy. The work has been done in the face of unparalleled difficulties, occasioned mainly by the capricious action of Bishop Wordsworth. From much of this the College of Bishops might have saved it; but so far from lending it a helping hand in time of need, when Canon Humble appealed to them against the most unjustifiable attack of his Bishop, they in effect pronounced with all gravity the judgment that a Bishop may enunciate any doctrine or do any injustice he pleases, and so long as malice is not averred he is safe from the interference of the Episcopal College! Now what is it but the principle of Autocracy which renders the Bishops incapable of dealing justly with such a case as this? But for this, they would regard themselves as occupying a position of tremendous responsibility, and bound to maintain the principles of truth and equity at all hazards, as the Representatives of the Lord Jesus Christ, and that *without respect of persons*. Sad as the reflection is, the Episcopal decisions in Scotland have too often, for years past, been such as could not impress their people with a strong feeling of their sense of justice, or the consistency of their judgments. And the principle I have stated appears to lie at the root of the evil.

The same principle is causing the Scottish Bishops to commit a grievous mistake, in framing the Statutes for their Cathedrals. They unfortunately regard the securing of their own absolutism as the point of primary importance, the utility of the Cathedral as the second. Bishop Wordsworth set aside the Statutes of S. Ninian's, as approved by his predecessor, although founded upon ancient example, and gave it a set of his own, based upon no precedent example, his object being to make it *wholly subservient to himself*. They have been found to be impracticable, yet the lesson affords

no warning. The Statutes of the Inverness Cathedral are even more absolute than those of the Perth Institution, and I am informed that the Bishop has been obliged to come to an understanding with the Provost that the extreme claims contained in the Statutes shall be as if they were not. In Edinburgh the Bishop, assisted by a Committee appointed by himself, is now engaged in preparing Statutes for the new Cathedral of that capital city, and, as I am given to understand, they are to be based on the same principles of absolutism. This is sheer folly. If the true relations of the Cathedral to the Bishop and to the Diocese are not carefully maintained, in conformity with ancient principles, as already explained, they may be ornate, but will cease to be useful appendages of the Scottish Church. The object of a Cathedral is not to magnify the Bishop, *but to assist him in rightly fulfilling his awful responsibilities*. God grant that these words of warning may not be spoken in vain!

If S. Ninian's had been left unfettered to fulfil the purposes of its corporate existence, as provided for in its original Statutes, many new missions would have been opened in the Diocese, and, long ere this, have been formed into separate charges, each forming a new centre of life.*

Bishop Torry's Statutes were based upon those of the English Cathedrals of the "Old Foundation;" and those in England and Scotland were in entire accordance with those which generally prevailed throughout the Western Church. Each Canon had his assigned duties; each acted under the counsel of the Chapter, and in the most perfect harmony with the Bishop. To the Precentor was assigned the management of the choir and the conduct of the services; to the Chancellor the superintendence of the Diocesan Schools and education generally; to another of the Canons the conduct of its home missions, and so on.

Without presuming to specify all the offices needful for the efficient working of an English Diocese, having their centre of unity at the Cathedral, we have here the principle laid down, by which, under this head, they ought to be reconstructed, in order to co-operate with the Bishop in carrying on the various Diocesan works. And it is certain that, instead of being reduced in numbers, according to the theory of the Ecclesiastical Commissioners and Parliament, the Cathedral Staff, if efficiently to fulfil the purposes of its existence, must be very largely increased in working power as well as in representative influence.

(c.) But although there ought to be found at the Cathedral *pattern* services and *daily worship* through the medium of the Holy sacrifice; although also it ought to have a corporate body of Clergy under the Visitatorial influence of the Bishop, acting in unison with him, and competent to superintend and direct the educational and missionary work of the Diocese; yet we must bear in mind that the primary object of a Cathedral Chapter is to act as the Bishop's Council. The Bishop's power, according to the ancient estimate of it, was Monarchical, and therefore to him of right

* I have received some copies of the *Scottish Guardian*, and in that of April 3rd 1874, there is a communication from the Bishop of S. Andrews, in which he claims—1. The power of regulating everything through his subordinates—regarding thus the Provost and Canons as his subordinates, whose whole duty it was to fulfil his wishes; 2. To have ministerial co-operation—in other words, the power to dismiss any one with whom he may chance to disagree; 3. Financial independence—in other words the disposal of the funds so as to secure that all be done according to his wishes under the penalty, if those wishes are not at once complied with, of the stoppage of the supplies. This truly would be a most honourable, and dignified, and useful position for a Provost and Canons of a Cathedral to occupy! This is the wisdom that has ruled the Diocese of S. Andrew's for the last twenty-two years.

belonged all legislative authority. His monarchical powers were constitutional, not autocratic. He had his Ministry and his Parliament, his Cathedral Chapter and his Synod, by which violent personal impulses, if such existed, were restrained. We accordingly find that, in Primitive times, he never acted without first taking counsel with his Chapter; and in still more Primitive times, as we learn from the Apostolic Ignatius, without his Presbytery. In those earlier times the Presbyters were comparatively few, and lived under the same roof as the Bishop, and therefore they all occupied the position of Counsellors; but as numbers increased and the Clergy spread out into the surrounding country, it was necessary to restrict this office to a more limited, and that a representative, body. The larger body formed the Synod and were only consulted on special and great occasions, or at special times, they being assembled usually half yearly or yearly.

It is not, however, the province of a Council to fetter action, but to develop thought. Accordingly it belongs not to a Chapter, nor even to a Diocesan Synod, to legislate, or to direct a Bishop. Its influence is confined to expressing its sentiments for the Bishop's consideration; yet that influence must be very great, although it cannot dictate his line of action. The relations of Bishop and Chapter have been well put thus:—"He should seek its *consilium*, but does not require its *consensus*. He is held *rogare non sequi*."*

The College of Cardinals at Rome are almost the only remnant now existing, of what a Cathedral Chapter was and ought to be. Originally formed chiefly of the Parochial Clergy of the City, changes were from time to time made, as to its constituent members. Still, however, they constitute the Roman Chapter, whose recognized duty it is to act as the Pope's Council, and to elect his successor. It belongs not to them to coerce the opinions or decisions of his Holiness, the Patriarch of Rome, yet we all know what a powerful influence they possess, and what a weight they give to those decisions. It is one great advantage of such an organization that it ensures continuity of principle, which, if every Pope or Bishop were to act upon his own individual judgment, would be an impossibility. The Capitular System aims at realizing a *continuous yet flexible tradition* in the conduct of the monarchical office of the Bishop. A tradition snapped at every voidance of the See could no more be strong and prompt of action, than we should expect Cabinet Ministers to act wisely and well, were not every minister fortified at his succession by the irremovable officials of his department.*

If our Cathedral stalls were filled with men competent to advise the Bishop, and he accustomed to take counsel with them, what a weight would his decisions then carry, and how differently would his utterances be regarded from what is now too commonly the case! At present we cannot help observing that he is more frequently influenced by the currents of popular feeling, than by the innate principle of right or wrong, truth or error. Impulse and capricious sentiment, and the popular outcry, are the prompters which too often decide his official movements. This evil is greatly aggravated by the present mode of appointing our Bishops, when men of diametrically opposite views may follow each other in rapid succession, according to the diverging views of those with whom the appointment rests or the motive which prompts it. So long, however, as the Bishop had around him a body of competent advisers and assistants in the general affairs of the Diocese, he never exercised an irresponsible and arbitrary authority,—never acted on the crude and impulsive prompting of his

* "Essays on Cathedrals."—Benson, p. 281.

* Benson, *ut supra*. This is the most valuable essay among several good ones in the volume, and I have used it freely.

own mind. A Council is the best safeguard of individual and constitutional liberty. Had the Bishop of Bath and Wells been accustomed to take counsel with a properly constituted Cathedral Chapter we should never have heard of those capricious, self-willed, and tyrannical proceedings in reference to the Venerable Archdeacon Denison, which have brought such discredit upon his Episcopate.

The Bishop does not rightly fulfil his duty, if he do not consult his Chapter before collating to a Benefice, or before pronouncing sentence of deprivation. In all criminal proceedings against any of his Clergy, his Chapter ought to be consulted; and at ordinations some one or more of them ought to act as examining chaplains. These are rights and privileges belonging to the Chapter, and, as Mr. Benson says, may be put in motion by any Bishop possessing the requisite energy and ability. But then, before the Church could have confidence in them as Episcopal advisers, the Chapters must be re-constituted upon sound principles.

From the London Quarterly.

GLADSTONE ON MACAULAY.

The combination of great knowledge, great diligence, great powers of appreciation, and great uprightness and kindness of mind with a constant tendency to exaggerate, with unjust and hasty judgments, and with a nearly uniform refusal to accept correction, offers a riddle not unknown on a smaller scale in smaller men, but here of peculiar interest, because, though Macaulay's kind may not have been the greatest, he was, in his kind, so singularly great. This solution of it seems to lie in this: that, with a breathless rapidity, he filled in his picture before his outline was complete, and then with an extreme of confidence he supplied the color from his own mind and prepossessions, instead of submitting to take them from his theme. Thus each subject that he treated of became, as has been observed, a mirror which reflected the image of himself. The worshipping estimate, which Mr. John Stuart Mill formed of his wife's powers was unintelligible to those who had known her, until it was remembered that she was simply the echo of his own voice. She repeated to him his own thoughts and his own conclusions; and he took them, when they proceeded from her own lips, for the independent oracles of truth. The echo of himself, which Mill found in his wife, was provided for Macaulay in his own literary creations; and what he thought was loyal adhesion to the true and right was only the more and more close embrace of the image he himself had fashioned and adored.

All this, however, is not to be taken for granted. We shall support it by reference to the works of those who we think have supplied the proof, and shall likewise proceed to add some illustrations in detail.

For his own eye, the ornaments of his essay on Milton were so soon as in 1843 gaudy and ungraceful, while for the world, they were only rich, dazzling, or at most, profuse. As he writes in that year, it contains "scarcely a paragraph such as his matured judgment approves" ("Essays," preface.) But there is no misgiving as to the substance of the essay; and even with regard to his articles on James Mill, which he had dropped on special grounds, he was not "disposed to retract a single doctrine which they contain."* If it be thought untair or misleading to scrutinize closely a production which, while so wonderful, is likewise so youthful as the

* Preface to "Essays" republished in 1843.

essay on Milton, we reply that we examine it for the following reason; because it was the work over which he cast the longest retrospect, and yet this retrospect did not suggest even so much as a qualification, however general, of the opinions it conveyed. We must observe, however, that in the case of Macaulay general qualifications would be nearly useless. The least we could have craved of his repentance, had he repented, would have been that the peccant passages should be obelized. For in all his works, the sound and the unsound parts are closely dovetailed; his *series juncturaque*, his arrangement and his transitions are perfect; the assertions are everywhere alike fearless, the illustrations alike happy; and the vision of the ordinary reader has scarcely a chance of distinguishing between truth and error, where all is bathed, and lost, in one overpowering blaze and flood of light. We might as well attempt to detect, with the naked eye, the spots in the sun.

The essay combines in one view the works, the opinions, and the character of Milton; and it may perhaps be pronounced at once the most gorgeous and the most highflown panegyric to be found anywhere in print. It describes Milton ("Essays," i. 4.) as the martyr of English liberty; seemingly for no other reason than that in later life the course of public affairs was not to his mind. Deeply dyed with regicide, he was justly and wisely spared; and he suffered no molestation from those whom, the first day he got the power, he would not have lost a moment in molesting. Macaulay scoffs at the idea that Charles I. was a martyr to religion; but religion had manifestly something to do with his end, and his title to the name is sounder than Milton's at least in this, that his head was actually cut off.

Milton took (says the great reviewer, p. 30) in politics the part to be expected from his highspirit and his great intellect; for he lived "at the very crisis of the conflict between Oromasdes and Ahrimanes," when the mighty principles of liberty were exhibited in the form of a battle between the principle of good and the principle of evil. Such is Macaulay's trenchant view of the character and merits of the great and mixed conflict known by the name of the Great Rebellion. In what strange contrast does it stand with that of another writer, his contemporary and his friend, not less truly, nor less heartily a lover of freedom than himself. Let those who prefer a temperate to a torrid zone, pass from these burning utterances to Mr. Hallam's discussion, in his eleventh chapter, of the two respective claims and merits of the two parties to the war. In a statement than which perhaps the whole compass of history does not contain a finer example of searching scrutiny together with judicial temper, he arrives at the conclusion that the war was opened in 1642 "with evil auspices, with much peril of despotism on the one hand, with more of anarchy on the other." *

Referring to the (then) recently published work of Milton on "Christian Doctrine," Macaulay observes, "Some of the heterodox doctrines which he avows seem to have excited considerable amazement, particularly his Arianism, and his theory on the subject of polygamy." At this amazement he is himself amazed; and with a cursory remark he passes lightly on. As regards his Arianism, we could not reasonably have expected more. That, after all, touches only dogma; and though dogma be the foundation stone to Christianity, still, like other foundation stones, it is out of sight. But the "theory of polygamy" which, as the essayist observes, Milton did something to illustrate in his life, ought surely to have made him "think thrice" before he proceeded to assure us that Milton's concep-

* Constitutional History (4to.) i. 685.

tion of love had not only "all the voluptuousness of the Oriental harem," and not only "all the gallantry of the chivalric tournament," but "all the pure and quiet affection of our English fireside" (p. 29)

It is especially to be borne in mind that Milton's advocacy of this detestable and degrading institution is not either casual or half-hearted. "So far," he says himself, "is the question respecting the lawfulness of polygamy from being a trivial, that it is of the highest importance it should be decided." * He then discusses it at such length, and with such care, that it may fairly be termed a treatise within a treatise. It is not necessary to cite more than a few short references. "With regard to the passage, 'they twain, . . . 'shall be one flesh' . . . if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less one flesh with each of them, than if he had only one wife." † "He who puts away his wife, and marries another, is not said to commit adultery, because he marries another, but because, in consequence of his marriage with another he does not retain his former wife." ‡ If, then, polygamy be marriage properly so called, it is also lawful and honorable, according to the same apostle: marriage is honorable in all, and the bed undefiled." § Nor was his system incomplete. The liberty of plurality with which it begins, is capped at the other end by an equally large liberty of divorce. The *porneia*, for which (he says) a wife may be put away, includes (according to him) any notable disobedience or intractable carriage of the wife to the husband," "any point of will worship," "any withdrawing from that nearness of zeal and confidence which ought to be." "So that there will be no cause to vary from the general consent of exposition, which gives us freely that God permitted divorce, *for whatever was unalterably distasteful, whether in body or mind.*" We must remember also that when we censure the men of that period for their intolerance with respect to religion, witchcraft, and the like, we censure them for what in substance they had inherited from their fathers through many generations, and from such ties of hampering tradition the extrication must needs be slow. But in this matter of polygamy, Milton deliberately rejected the authority, not only of Scripture, and not only of all Christian, but of all European civilization, and strove to bring us, from out of Asiatic sensuality and corruption, a practice which, more directly than any other social custom, strikes at the heart of our religion as a system designed to reform the manners of the world. It seems impossible to deny that this is one of the cases in which the debasement of the opinion largely detracts from the elevation of the man. Yet the idolatry of his reviewer in summing up his character ("Essays," i. 55) can only see just what he likes to see; and he finds that, from every source and quarter, "his nature selected and drew to itself whatever was great and good, while it rejected all the base and pernicious ingredients by which those finer elements were defiled!" If ever there was an instance in which close and cautious discrimination is demanded from a critic, it is the case of Milton. For never perhaps so conspicuously as in him were such splendid genius, high and varied accomplishment, large appreciation of mankind and life, exquisite refinement, deep affection, and soaring aspiration conjoined, we cannot say united, with a fierceness of opinion and language that belongs to barbarism, with a rejection of the authority of world-wide consent such as only the most irreflective ignorance could palliate, with a violence of prejudice which sometimes drove him to conclusions worthy only of

* Milton on "Christian Doctrine" (Sumner's translation), p. 232.

† Ibid.

‡ Ibid., p. 239.

§ Ibid., p. 237.

|| "Tetrachordon," Works (Ed. 1753), i. 279, 304.

senility, and with conceptions as to the character and office of Christian women and the laws and institutions affecting them, which descend below historic heathenism, and approximate even to brutality.

Twelve years after the essay on Milton, another and yet more elaborate effort was applied, we can hardly say dedicated, to the character and philosophy of Bacon. The philosophy was set upon a pinnacle, the character trampled in the mire; while the intellectual faculties of that nearly universal genius were highly appreciated and powerfully set forth. We have in this essay, with an undiminished splendor, also an undiminished tendency to precipitancy and to exaggeration; though they are no longer engaged in the worship of a fond idolatry, but working with energy on the side of censure as well as on that of praise.

Into the controversies relating to the life and character of Bacon we do not propose to enter in detail. Of all the cases in which there has been a call for champions to confront the powerful rush of the assailant, this has been the most adequately met. Whewell records his feelings of "indignation at the popular misrepresentations of Bacon's character, and the levity with which each succeeding writer aggravates them."* We may specify Mr. Paget, Mr. Hepworth Dixon, and in a peculiar fashion Dr. Abbott, as vindicators of Bacon; but the greatest importance attaches to the life-long labors of Ellis, now deceased, and of Spedding, still happily preserved to English literature. As regards the impeachment of Bacon, if taken alone, it may establish no more against him than that, amidst the multitude of engrossing calls upon his mind, he did not extricate himself from the meshes of a practice full of danger and of mischief, but in which the dividing lines of absolute right and wrong had not then been sharply marked. Hapless is he on whose head the world discharges the vials of its angry virtue; and such is commonly the case with the last and detected usufructuary of a golden abuse which has outlived its time. In such cases posterity may safely exercise its royal prerogative of mercy. The wider question is, whether in a list of instances which Macaulay blazoned on his pages, most of all in that of Essex, Bacon did, or did not, exhibit an almost immeasurable weakness, sordidness, and capacity of baseness in his moral character. The question is one of wide interest to the moralist and psychologist, and to England and even mankind at large. To us the victory seems to lie with the advocates for the defence; the judgments of Macaulay we deem harsh, and his examination superficial. But we would not tempt the reader to rely on this opinion, since he has at hand ample and varied materials for the formation of his judgment. With regard to the speculative life of Bacon we shall not be quite so abstinent.

Macaulay's account of the Baconian philosophy is as follows. After stating that from the day of his death "fame has been constantly and steadily progressive," the illustrious essayist proceeds to say that the philosopher "aimed at things altogether different from those which his predecessors had proposed to themselves;" at a new "*finis scientiarum*." "His end was in his own language 'fruit,' the relief of man's estate;"* "*commodis humanis inservire*;"† "*dotare vitam humanam novis inventis et copiis*."‡ Two words form its key, "utility and progress." Seneca had taught the exact reverse. "The object of the lessons of philosophy is to form the soul." "*Non est, inquam, instrumentorum ad usus necessarios*

* Whewell's Writtings and Letters, ii. 380.

* Adv. of Learning, book i.

† *De Augm.*, vii. i.

‡ *Nor Org.*, i., aph. 81. (Also cites *De Augm.*, "Essays," ii. 373 seqq., 9th edit.; ii. 2, and *Cogitata et visa*.)

opifex." The Baconian philosophy strikes away the *non*. "If we are forced to make our choice between the first shoemaker and the author of the three books on 'Anger,' we pronounce for the shoemaker;" as says the essayist. From this peculiarity of the Baconian philosophy, "all its other peculiarities directly and almost necessarily sprang." And Seneca is a type of what was both before and after. Socrates and Plato (but where we would ask is Aristotle?) produced flowers and leaves, not fruits. Accordingly, "we are forced to say with Bacon that this celebrated philosophy ended in nothing but disputation; that it was neither a vineyard nor an olive ground, but an intricate wood of briars and thistles, from which those, who lost themselves in it, brought back many scratches and no fruit" (p. 378). The powers of these men were "systematically misdirected." The ancient philosophy was a treadmill, not a path. He then enumerates, among the subjects which that philosophy handled, the following heads: "what is the highest good; whether pain be an evil; whether all things be fated; whether we can be certain of anything; whether a wise man can be unhappy." These questions he next compares to the Bigendian and Littlendian controversies in Gulliver, and he gravely pronounces that such disputes "could add nothing to the stock of knowledge," that they accumulated nothing, and transmitted nothing. "There had been plenty of ploughing, harrowing, reaping, and thrashing. But the garners contained only smut and stubble" (p. 380.)

At this point we must in fairness allow the reader to pause and ask himself two questions; first, whether in what he has read he is to believe the witness of his own eyes, and secondly, after rubbing and ruminating, whether Bacon is really responsible for these astounding doctrines? Unfortunately Macaulay has a contempt for Saint Augustine, and therefore we may make an appeal that would in his view be vain, if we observe that that great intellect and heart has left upon record in his works an acknowledgement in terms superlative, if not extravagant, of the value as well as the vast power of the works of Plato; the godly Plato," as Alexander Barclay calls him. Something more we may hope to effect, since Macaulay not only admired but almost worshipped Dante, if we plead that the intellect of that extraordinary man was trained under Aristotelian influences, and imbued, nay, saturated, with Aristotelian doctrines. But if we plead for the persons, much more must we contend for the subjects. Can it really be that, in this nineteenth century, the writer who, as Mr. Trevelyan truly says, teaches men by millions, has gravely taught them that the study of the nature of good, of the end for which we live, of the discipline of pain, of the mastery to be gained over it by wisdom, of the character and limits of human knowledge, is a systematic misdirection of the mind, a course of effort doomed beforehand to eternal barrenness, a sowing of seed that is to produce only smut and stubble?

From this strange bewilderment, and this ganglion of errors, even his own Milton might have saved him, who says of his lost angels, "on a hill retired,"—

Of good and evil much they argued them,
Of happiness and final misery,
Passion and apathy, and glory and shame.

And then, as if from narrowing defiles of Puritanism which left him but a strip of sky and light, condemns their high themes and thoughts—

Vain wisdom all, and false philosophy;

but yet he cannot help emerging a little ; and he adds,—

Yet with a pleasing sorcery could charm,
Pain for a while or anguish, and excite
Fallacious hope, or arm the obdured breast
With stubborn patience, as with triple steel.*

Having disposed of the Greek and Roman philosophers, the essayist finds, as might be expected, still less difficulty in "settling the hash" of the schoolmen, to whom the more cautious intellects of Macintosh and Milman have done another kind of justice; and at length we have the summary, p. 383; "Words, and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations." But the new epoch had arrived, and the new system.

Its object was the good of mankind, in the sense in which the mass of mankind always have understood, and always will understand, the word "good." "*Mediator*" said Bacon, "*instaurationem philosophiæ ejusmodi quæ nihil inanis aut abstracti habeat, quæque vitæ humanæ conditiones in melius provehat.*"†

To make men perfect was no part of Bacon's plan. His humble aim was to make imperfect men comfortable.

As if Bacon had been an upholsterer, or the shoemaker whom Macaulay says, if driven to choose, he would prefer to the philosopher. So, if driven to choose for food between the moon and green cheese of which in the popular saying it is supposed to be made, we should unquestionably choose the green cheese. But we could never be so driven: because the objects of choice supposed to compete are not *in pari materiâ*. Nor are the shoemaker and the philosopher: there is no reason why we should not have both—the practitioner in useful arts, and the man meditative of the high subjects of human thought; mind, destiny, and conduct. The imagined opposition is a pure figment; a case of "words and more words, and nothing but words," if not, indeed, of "smut and stable."

The truth is, that Macaulay was not only accustomed, like many more of us, to go out hobby-riding, but, from the portentous vigor of the animal he mounted, was liable, more than most of us, to be run away with. His merit is, that he could keep his seat in such a steeplechase: but as the object in view is arbitrarily chosen, so it is reached by cutting up the field, spoiling the crops, and spoiling or breaking down the fences, needful to secure to labor its profit, and to a man at large the full enjoyment of the fruits of the earth. Such is the overpowering glow of color, such the fascination of the grouping in the first sketches which he draws, that, when hot upon his work, he seems to lose all sense of the restraints of fact and the laws of moderation: he vents the strangest paradoxes, sets up the most violent caricatures, and handles the false weight and measure as effectively as if he did it knowingly. A man so noble and so upright is never indeed wholly wrong. He never for a moment consciously pursues anything but truth. But truth depends, above all, on proportion and relation. The preter-human vividness with which Macaulay sees his object, absolutely casts a shadow upon what lies around; he loses his perspective; and imagination, impelled headlong by the strong consciousness of honesty in purpose, achieves the work of fraud. All things for him stand in violent contrast to one another. For the shadows, the gradations, the middle and transition touches, which make up the bulk of human life, character, and action, he has neither eye nor taste. They are not taken account of in his practice, and they at length die away from the ranges of his vision.

* Paradise Lost, ii. 512.

† *Redargutio Philosophiarum.*

We presume it cannot be doubted that Bacon found philosophy had flown too high; had been too neglectful both of humble methods, and of what are commonly termed useful aims. What he deemed of himself is one thing: what we are now to deem of him is another. And we believe the true opinion to be that Bacon introduced into philosophy no revolutionary principle or power, either as to aims or as to means; but that he helped to bring about important modifications of degree. To the bow, bent too far in one direction, he gave a strong wrench in the other. He did much to discourage the arbitrary and excessive use of *à priori* and deductive methods, and, though he is thought himself to have effected nothing in physical science, largely contributed to open the road which others have trodden with such excellent effect. But the ideas imperfectly expressed in these sentences were far too homely to carry the blaze of color and of gilding, which Macaulay was required by the constitution of his mind to lay on any objects he was to handle with effect. Hence the really outrageous exaggerations (for in this case we cannot call them less), of which we have given the sum. But, after writing in that strain for twenty-five or thirty pages, at length his hippogriff alights on *terra firma*; and he tells us with perfect *naïveté* (p. 403) that Bacon's philosophy was no less a moral than a natural philosophy, and that, though his illustrations are drawn from physical science, his principles "are just as applicable to ethical and political inquiries as to inquiries into the nature of heat and vegetation." Very good: but, then, why the long series of spurious, as well as needless, contrasts between the useful and the true, between the world of mind and the world of matter, between the good on which philosophers have speculated and the good which the masses of mankind always have sought, and always will; and why, in order that Lord Macaulay may write a given number of telling sentences and fascinating pages, is Bacon to be made responsible for a series of extravagances which with his mind, not less rational than powerful, not less balanced than broad, we are persuaded that he would have abhorred?

We shall not attempt any more precise appreciation of the philosophy of this extraordinary man. Of all the English writers, until Germany cast the eye of patient study upon Shakespeare, he has enjoyed, perhaps, the largest share of European attention, as in his speculations he touched physics with one hand, and the unseen world with the other. There has however, been much doubt, and much difference of opinion, as to the exact place which is due him in the history of science and philosophy. So far as we can gather, a sober estimate prevails. De Maistre has, indeed, in a work on the subject of Bacon and his philosophy, degraded him to the rank of something very near a charlatan; and with reference to his character as a forerunner and torch-bearer on the paths of science, asserts that Newton was not even acquainted with his works. We do not suppose that any mere invectives of so inveterate a partisan will sensibly affect the judgment of the world. But writers of a very different stamp have not been wanting to point out that Bacon's own writings partake of prejudice and passion. Mr. Stanley Jevons, for example, in his able work on "The principles of science,"* animadvert on his undue disparagement of philosophic anticipation. Upon the whole, we may fear that the coruscations of Lord Macaulay have done but little to assist an impartial inquirer, or to fix the true place of this great man in the historical evolution of modern philosophy.

Those who may at all concur in our comments on Macaulay's besetting dangers, will observe without surprise that, while his excesses in panegyric

* London: Macmillan, 1874.

gave rise to little criticism, the number and vehemence of his assaults drew upon him a host of adversaries. He received their thrusts upon his target as coolly as if they had been Falstaff's men in buckram. We do not regret that he should have enjoyed the comforts of equanimity. But there is something absolutely marvellous in his incapacity to acknowledge force either in the reasonings of opponents, or in those arrays of fact, under which, like battering rams, so many of his towering structures of allegation were laid level with the ground.

It surely was his profit, had he known :
It would have been his pleasure, had he seen.*

The corrections made in his works were lamentably rare; the acknowledgments were rarer and feebler still. Nor was this from any want of kindness of heart, as these volumes would of themselves suffice to demonstrate, or from any taint in his love of truth. It was due, we seriously hold, to something like what the Theologians call invincible ignorance. The splendid visions which his fancy shaped had taken possession of his mind; they abode there each of them entire in their majesty or beauty; they could only have been dislodged by some opposing spell as potent as his own; they were proof against corrections necessarily given piecemeal, and prepossession prevented him from perceiving the aggregate effect, even when it was most conclusive.

It would be all well, or at least well in comparison, had we only to contemplate this as a case of psychological curiosity. But the mischief is that wrong has been done, and it remains undressed. In ordinary cases of literary quarrel, assailants and defenders have something not hopelessly removed from equal chances; although as a rule the greater pungency, and less complexity, of attack makes it decidedly more popular and effective than defence, when the merits do not greatly differ. But in this case the inequality was gross, was measureless. For every single ear that was reached by the reply, the indictment, such was Macaulay's monarchy over the world of readers, had sounded in scores or hundreds, or even thousands. The sling and the stone in the hands of half a score of Davids, however doughty, found no way of approach to the forehead of this Goliath, and scarcely whizzed passed him in the air.

And yet, among the opposers whom he aroused, there were men who spoke with care, information or authority; some of them had experience, some had a relative popularity, some had great weight of metal. We have already referred to the champions in the case of Bacon. In relation to Mr. Croker's "Boswell," no less a person than Lockhart—*nomen intra has ædes semper venerandum* †—confuted and even retorted in *Blackwood's Magazine*, a number of the charges of inaccuracy, and reduced others to insignificance. So far as this instance was concerned, the fame of Boswell's work supplied a criterion which appears decisive of the controversy; for Mr. Croker's edition has been repeatedly republished, and has become classical, although the mere amount of material, extraneous to the text, which it carries, cannot but be deemed a disadvantage. Warren Hastings had not a son; but the heavy charges against Sir Elijah Impey, especially in connection with the condemnation and execution of Nuncomar, brought the son of that judge into the field. Mr. Impey's "Memoirs" ‡ of his

* Tennyson's "Guinevere."

† See the inscription under the bust of Wolsey in the quadrangle of Christ Church.

‡ Memoirs of Sir Elijah Impey. Simpkin, Marshall, and Co., 1846, pp. ix. seqq.; chapters iii., iv., ix., xlii., and elsewhere.

father appear sufficiently to repel these accusations; but the defence is lost in the mazes of a ponderous volume, known perhaps to no more than a few scores of readers, and that imperfectly, while the original accusation circulates, with the other essays in a Student's Edition, 2 vols.; a Cabinet Edition, 4 vols.; a Library Edition, 3 vols.; a Cheap Edition, 1 vol.; and as a separate essay, at 1s.* Who shall rectify or mitigate these fearful odds? With greater power and far greater skill, and with more effect, Mr. Hayward, in this Review and elsewhere, cast his shield over Madame Piozzi. Yet the number of persons who have read, without the means of guarding against error, some of the harshest and most gratuitous imputations ever scattered broadcast in the thoughtless wantonness of literary power, must be immensely larger than those who have had the means of estimating the able, and we apprehend, irrefragable defence. † A remarkable article in *Fraser's Magazine* for June, bearing the initials of a distinguished historian, widens the front of the attack, and severely questions the accuracy of Macaulay's representations in a portion of our annals, where they had hitherto been little sifted.

It was, however, the appearance of the "History," in 1848 and 1855, which aroused into activity a host of adverse witnesses. Of these we will give a cursory account. Bishop Phillpotts, perhaps the most effective pamphlet-writer of his day, entered into a correspondence with Macaulay, which was afterwards published, chiefly on his grave inaccuracies in relation to Church history. The Bishop, a biting controversialist, had, we say, advisedly, none of the servility which is sometimes imputed to him; but he was an eminently, perhaps a redundantly, courteous gentleman. We have sincere pleasure in citing a portion of his introductory eulogium, which we feel confident was written with entire sincerity. After some other compliments of a more obvious kind, the bishop proceeds:—

But your highest merit is your unequalled truthfulness. Biassed as you must be by your political creed, your party and connections, it is quite clear that you will never sacrifice the smallest particle of truth to those considerations.‡

This correspondence ended as amicably as it began. The bishop obtained a courteous admission "of the propriety of making some alterations." || But they were to be "slight." On the main points the historian's opinion was "unchanged." We will notice but one of them. It has to do with the famous commissions taken out by certain bishops of the sixteenth century, among whom Bonner, under Henry VIII., was one. Macaulay had stated that these documents recognised the crown as the fountain of all Episcopal authority without distinction. The bishop pointed out that the authority conveyed by the commission was expressly stated to be over and above, *præter et ultra ea, quæ tibi, in Sacris Libris, divinitus commissa esse dignoscuntur*. In gallant defiance alike of the grammar and the sense, as will be seen on reference, Macaulay calmly adheres to his opinion. § It is hardly too much to say that with so prepossessed a mind, when once committed, argument is powerless and useless.

One able writer, Mr. Paget, in his "New Examen," ¶ took up and dealt with most of the passages of the "History" which had been impugned;

* From the advertising sheet at the close of the biography.

† *Quarterly Review*, April 1863, p. 166. Hayward's "Autobiography, Letters and Literary Remains of Mrs. Piozzi." 2 vols. 8vo. London, 1861.

‡ Correspondence between the Bishop of Exeter and the Right Hon. T. B. Macaulay. Lunday, Murray, 1861, p. 3.

|| P. 44.

§ P. 13.

¶ Paget, "New Examen," (reprinted in "Paradoxes and Puzzles." Blackwood, 1874.)

nor can we do better than refer the reader to his pages for the defence, against very sweeping and truculent accusations, of Dundee, Marlborough, and William Penn. All these cases are full of interest. In all, the business of defence has been ably, and in most points conclusively, performed. But the rejoinder to the defence is truly formidable. It consists in this, that the charge, without the reply, has been sold probably to the extent of half a million copies, and has been translated (ii. 390) into twelve languages. It would not be possible, without adding too greatly to the number of these pages, to give an outline of the argument on the respective cases. But there is an incident connected with the case of Penn, which we cannot omit to notice. The peaceful society, to which he belonged, does not wholly abjure the practice of self-defence on grave occasions; nor could there be a graver, than when one of the most revered names in its annals had been loaded by so commanding an authority with a mass of obloquy.

Lord Macaulay seeks to show that this same William Penn prostituted himself to the meanest wishes of a cruel and profligate court; gloated with delight on the horrors of the scaffold and the stake, was the willing tool of a bloodthirsty and treacherous tyrant, a trafficker in simony and suborner of perjury, a conspirator, seeking to deluge his country in blood, a sycophant, a traitor, and a liar.*

From original sources, Mr. Paget has answered the charges which he has thus emphatically summed up. Mr. Forster, who has since risen to such high distinction in the House of Commons, performed the same duty in a preface to the "Life of Clarkson," afterwards separately republished.† There remains impressed on the mind of that community a sentiment, which, even if be somewhat mellowed by the lapse of nearly thirty years, can still be recognized as one of indignation against what is felt or thought to be literary outrage. That Macaulay should have adhered to his charges with unabated confidence can, after what we have already seen, excite little surprise. But there still remains room for a new access of wonder when we find that he not only remained himself unconverted, but even believed he had converted the Quakers.

February 5, 1849. Lord Shelburn, Charles Austin and Milman to breakfast. A pleasant meal. Then the Quakers five in number. Never was there such a rout. They had absolutely nothing to say. Every charge against Penn came out as clear as any case at the Old Bailey. They had nothing to urge but what was true enough, that he looked worse in my history than he would have done on a general survey of his whole life. But that is not my fault. . . . The Quakers were extremely civil. So was I. They complimented me on my courtesy and candor (ii. 251)

And all this when they had left him boiling, or at least simmering, in unanimity of wrath, and silent only because hopeless of redress, and borne down by a torrent that nothing could resist.

We shall trespass on the reader with a rather more detailed examination of a single remaining point, because it has not been touched by any of the vindicators whom we have already named. It is of considerable historic interest and importance: and it illustrates, perhaps more forcibly than any foregoing instance, that particular phenomenon which we believe to be for its magnitude unparalleled in literature, namely, the absence of remedy when a wrong has been done; the utter and measureless disparity between the crushing force of this onslaught, together with its certain and immediate celebrity throughout the whole reading world, and the feeble efforts at resistance which have had nothing adventitious to recommend

* Paget, "New Examen," sect. v. ("Paradoxes and Puzzles." p. 134).

† London, C. Gilpin, 1849.

them. For the style of Macaulay, though a fine and a great, is without doubt a pampering style, and it leaves upon the palate a disrelish for the homely diet of mere truth and sense.

We refer to the celebrated description which Macaulay has given, of the Anglican clergy of the Restoration period. Few portions of his brilliant work have achieved a more successful notoriety. It may perhaps be said to have been stereotyped in the common English mind. It is in its general result highly disparaging. And yet, that generation of Clergy was, as we conceive, the most powerful and famous in the annals of the English Church since the Reformation. If we do not include yet earlier times, it is from want of record, rather than from fear of comparison. Perhaps, at the very most, one reader in a thousand could for and by himself correct, qualify, or confute, Macaulay's glittering and most exaggerative description. The other nine hundred and ninety-nine lay wholly at his mercy. We were ourselves at the outset, and we have continued to be among the sturdiest disbelievers. But it will best serve the general purpose of this article if, instead of stating the detailed grounds of our own rebellion, we follow a guide whom we shall afterwards introduce to our readers.

Though it may seem presumptuous, we will boldly challenge the general statement of Macaulay that the reign of Charles II., when the influence of the Church was at its height, was the most immoral in our history. There has been a fashion of indulging in this kind of cant, and that mainly among those who exaggerate the strictness of the Puritan ascendancy which immediately preceded it; as if it were possible for a people, much less for a solid and stable people like the English, thus violently to alter its morality in the space of a few years. It is hard for an individual to descend instantaneously into the lower depths; *nemo repente fuit turpissimus*; but for a nation it is impossible. Macaulay has, we are convinced, mistaken the court, the theatre, and the circles connected with them, which may be called metropolitan, for the country at large. In these, indeed, the number of the dissolute was great, and the prevailing tone was vile. We, who have seen and know what good the example of Victoria and Albert amidst their court did during twenty years for the higher society of our own generation, may well comprehend the force of the converse operation, and rate highly the destructive contagion spread by Charles II. and his associates. But even for the court of Charles II., we appeal from Lord Macaulay to the most recent and able historian of Nonconformity, Dr. Stoughton. From his pages we may perceive that even within that precinct were to be found lives and practices of sanctity no less remarkable than the pollutions with which they were girt about.* We have introduced these preliminary sentences because even now there is, and much more at that time there was, no small degree of connection between the morality of the country, and the piety, honor and efficiency of the clergy. Among the corrupt retainers of the court and theatre, there can be little doubt that they were in contempt. From such a stage as then existed, it would have been too much to ask respect for Jeremy Collier and his order.

We shall take in succession the propositions of Macaulay. The Reformation, he says, fundamentally altered the place of the clergy in society. Six or seven sons of peers at the close of Charles II.'s reign held Episcopal or other valuable preferment; but "the Clergy were regarded as on the whole a plebeian class; and, indeed, *for one who made the figure of a gentleman, ten were mere menial servants.*" ("History," i., pp. 325 *seqq.*)

* Stoughton's "Ecclesiastical History." London, 1867-70. See also the very remarkable "Life of Mrs. Godolphin," *passim*. London, 1847.

No doubt the prizes of the Church, as they are called, were fewer and poorer, than they had been before the time of Henry VIII. But more than twice the number of members of noble families stated by Macaulay have been enumerated. This, however, is a secondary error. It is more to the purpose that Eachard, a favorite authority of Macaulay, complains that the gentry as a class made a practice of sending their indifferent and ill-provided children into the Ministry. While Archdeacon Oley, who published a preface to Herbert's "Country Parson" in 1675, writes as follows: "Though the vulgar ordinarily do not, yet the nobility and gentry do, distinguish and abstract the errors of the man from the Holy Calling, and not think their dear relations degraded by receiving holy orders."

Wood says, in the "Life of Compton," that holy orders were the readiest way of preferment for the younger sons of noblemen.* And Jeremy Collier is yet more to the point. "As for the gentry, there are not many good families in England, but either have or have had a clergyman in them. In short, the priesthood is the profession of a gentleman."

Here is a flat contradiction to Macaulay, from a man whom he himself declares to be "of high note in ecclesiastical history;" and it is taken from the work on the stage, declared by him to be "a book which threw the whole literary world into commotion, but which is now much less read than it deserves." ("Essays," vol. iii., pp 298-301.) †

Again, if the clergy were a plebeian class, and nine-tenths of them were menial servants, we must take it for granted that their education was low in proportion. Yet Eachard, on whom Macaulay loves to rely, in his work on the "Contempt of the Clergy," cites as one of the causes of the mischief, that in the grammar schools, where they were educated, they were until sixteen or seventeen kept in pure slavery to a few Latin and Greek words; ‡ the very complaint most rife against Eton and the other public schools during the last fifty years. To make good his view of the ignorance prevailing among the clergy, Macaulay falls foul of the Universities. But his favorite, Burnet, writes, "Learning, was then high at Oxford" ("Own Time," i., p. 321), and Barrow, a still higher authority, thus addresses an Academic audience at Cambridge ("Opusc.," iv. 123, 124):—

Græcos auctores omne genus, poetas, philosophos, historicos, scholiastas, quos non ita pridem tanquam barbaros majorum inscitia verita est attingere, jam matris nostræ etiam juniores filii intrepide pervolvunt, ipsorum lectionem in levis negotii censu reputantes: nec minus promptè Lyceum, aut Academiam adeunt, quam si, remeantibus seculis, cum Platone et Aristotele in mediis Athenis versarentur.

Not a whit better § stand the statements of the historian concerning the marriages of the clergy. "The wife had ordinarily been in the patron's service; and it was well"—such is the easy audacity of his license—"if she was not suspected of standing too high in the patron's favor." Girls of honorable family were enjoined to eschew lovers in orders. Clarendon marks it as a sign of disorder that some "damsels of noble families had bestowed themselves on divines." ("History," i. 328, 329.)

For the extraordinary libel on the purity of the contemporary brides of clergymen, there does not appear to be either the foundation, or even the pretext, of authority. An injunction of Queen Elizabeth in 1559 is cited to prove the vulgarity of clerical marriages one hundred and twenty years afterwards: not to mention that even that Injunction appears to be seriously misunderstood. Clarendon's passage refers to "the several sects in

* Ath. Ox. ii. 968 (fol. ed.)

† Contempt, etc., p. 4.

‡ Babington, pp. 18-21.

§ Bab. s. 4 p. 37-52.

religion," and nothing can be more improbable than that, with his views of Church polity, he could by these words intend to designate the Church of England. The divines whom he goes on to mention (early in Charles's reign), are "the divines of the time," and it seems more than probable that he intends by the phrase the Nonconforming Ministers, not the young men recently ordained, and of the ordinary age for marriage. Besides, even at the present day, a certain inequality would be recognized in the nuptials of women of rank with clergymen of average station and condition. In citing the testimony of plays of the time, Macaulay forgets the preface to one of those he quotes. "For reflecting upon the Church of England . . . no learned or wise divine of the Church will believe me guilty of it. . . . A foolish lord, or knight, is daily represented: *nor are there any so silly to believe it an abuse to their order.*" (Preface to Shadwell's "Lancashire Witches.") It may be truly said that instances of good or high marriages, which can easily be supplied, do not prove the case affirmatively. But Pepys speaks of the extreme satisfaction with which he would give his sister to his friend Cumberland, a priest.* Nelson speaks of Bull's marrying a clergyman's daughter with praise, because he preferred piety and virtue to the advantages "which for the most part influence the minds of men upon such occasions."† Herbert warns the clergy against marrying "for beauty riches or honor."‡ Beveridge speaks of the same temptation in his own case. Collier § notes as a strange order the Injunction of 1559 (already mentioned), that a clergyman should gain the consent of a master or mistress where the damsel served. Every one of these testimonies loses its force and meaning, if Macaulay is otherwise than grossly wrong in his allegation that the clergy were mostly in the state of menial servants, and made corresponding marriages.

Our readers may be already wearied with this series of exposures, and it cannot be necessary to dwell at any length on the incomes of the clergy. It is extremely difficult to compute them in figures; and Macaulay judiciously avoids it. Yet even here he cannot escape from the old taint of exaggeration. "Not one living in fifty enabled the incumbent to bring up a family comfortably." Ordinarily, therefore, he followed manual employments. On "white days" he fed in the kitchens of the great. "Study was impossible." "His children were brought up like the children of the neighboring peasantry." ("History," i. 330.) Now, on the point of manual labor. George Herbert, in the preface to the "Country Parson," expressly says the clergy are censured "because they do not make tents, as St. Paul did, nor hold the plough, thrash or drive trades, as themselves do." (i. e. laymen) Walker, in the "Sufferings of the Clergy," speaks of it as a special hardship when they are driven to such occupations. Eachard speaks of the extreme poverty of such as had but £20 or £30 per annum, and certifies that there are hundreds of such.|| Now, multiplying by four for the then greater power of money, these extreme cases correspond with £80 and £120 at the present day: and there are not only hundreds, but thousands of our clergy, whose professional incomes do not rise above the higher of these figures. A yet more telling piece of evidence may be had from Walker, who calls a living of £40 or £45 a year small. Such a living corresponds with £160 or £180 at the present time. This is still about the income of a "small living;" and the evidence

* "Diary," iii. 170.

† "Life of Bull," p. 44. ‡ "Country Parson," chap. ix.
§ "On Pride," p. 40.

|| "Contempt," &c. pp. 112-4. "Babbington," sect. v. pp. 59, 64.

under this head, as well as the other heads, goes to show, in contradiction to Macaulay, that while the absolute clergyman was without doubt much less refined, his social position relatively to the other members of society was in ordinary cases nearly the same as now. Of the aggregate national income, there can, we think, be no doubt that the clerical order had not a smaller but a larger share.

With respect to the children of the clergy, as a general rule, Macaulay's statement (which he does not support by any authority), that the boys followed the plow and the girls went out to service, is no more nor less than a pure fable. It is also unpardonable, because the contemporary or nearly contemporary authorities, who confute it, are not obscure men, but men whose works any writer on the history of the period must or ought to have known; such as George Herbert, in the "Country Parson," Fuller in his "Worthies of England," Beveridge in his "Private Thoughts," Dr. Sprat, afterwards a Bishop, preaching upon the Sons of the Clergy in 1678, and White Kennet in his "Collectanea Curiosa." Only want of space prevents our crowding these pages with citations; and we content ourselves with two passages, each of a few words. The first is from White Kennet, who declares that "many of the *poorer clergy* indulge the inclination of their sons by breeding them to a good competence of school learning," though they are afterwards unable, just as is now the case, to support them at the university, and are in such cases driven to divert them to "mean and unsuitable employs."* The second is from Fuller,† who heads one of his sections thus: "That the children of clergymen have been as successful as the sons of men of other professions." Without doubt the difficulties which press so hardly now upon the clerical order along its lower fringe, pressed in like manner on it then. But Macaulay's description is of the order, not of the lower fringe of it. What would he have said if he had discovered that there was under Charles II., as there has been under the sovereigns of the nineteenth century, a "Poor Pious Clergy Society," which expressly invited, on behalf of the impoverished priesthood, gifts of cast-off clothing?

We then pass to the libraries of the clergy: "He might be considered as unusually lucky if he had ten or twelve dog-eared volumes among the pots and pans on his shelves" (i. 330). If the volumes were dog-eared, it was by being much read. If they were but ten or twelve, there was much to be got out of the ten or twelve of the close and solid tomes which then were more customary than now. But then it was only the lucky man who had ten or twelve. Now, let the reader mark how this stands. His favorite Eachard ‡ describes the case of men having six or seven works, which he enumerates, together with a bundle of sermons, for their library. For this account he was taken to task by his opponent in the "Vindication." Whereupon, Eachard himself thus replies: "The case is this: whether there may not be here and there a clergyman so ignorant, as that it might be wished that he were wiser. For my own part, I went, and guessed at random, and *thought there might be one or so.*||

And this *minimum* is transformed by Macaulay's magic wand into a *maximum*, this uncertain exception into the positive and prevailing rule. And here, again, while the solitary prop crumbles into dust, the counter-evidence is abundant. Walker recites the "rabbling" and plunder of clerical libraries of the value of £500 and £600. Saint David's was one of

* "Coll. Cur." ii. 304.

† "Worthies," i. 78.

‡ "Contempt," &c. pp. 106. 7.

|| "Letter to the author of the Vindication," p. 234.

the poorest dioceses of the country; but Nelson* tells us that Bishop Bull considered the reading of the Fathers, "at least of those of the first three centuries." "not only as useful but absolutely necessary to support the character of a priest." Burnet's demands on the clergy in the "Pastoral Care," seem to be quite as large as a bishop could now venture to put forward; and many other writers may be cited to a similar effect.† The general rule, that no clergyman should be ordained without an university degree,‡ was in force then as now; and probably then more than now. The Grand Duke Cosmo II. states in his "Travels," when he visited the two Universities, that Cambridge had more than two thousand five hundred students, and Oxford over three thousand; and it is safely to be assumed that a larger proportion of these large numbers, than now, were persons intending to take holy orders.

That we may, in winding up the case, come to yet closer quarters, let it be observed that Macaulay admits and alleges || that there was assuredly no lack of clergymen "distinguished by abilities and learning." But, "These eminent men were to be found, with scarcely a single exception, at the universities, at the great cathedrals, or in the capital."

A passage perfectly consistent with all that has preceded: as, indeed, Lord Macaulay is perhaps more notable than any writer of equal bulk for being consistent with himself. For the places thus enumerated could hardly have included more than a tenth of the clergy. Of the mass the historian has yet one disparaging remark to make: that "almost the only important works which came forth from a rural parsonage" were those of Bull; and those only because, inheriting an estate, he was able to purchase a library, "such as probably no other country clergyman in England possessed."§ This assertion, no less unhappy than those which preceded, is reduced to atoms by the production of a list of men, who sent forth from country parsonages works of divinity that were then, and in most cases that are now, after two hundred years, esteemed. Many of them, indeed, have been recently republished. The list includes the names, with others, of Towerson, Puller, Sherlock, Norris, Fulwood, Fuller (who died in 1661), Kettlewell and Beveridge.

From this compressed examination, which would gain by a greater expansion, it may sufficiently appear that Lord Macaulay's charges of a menial condition and its accompaniments against the clergy of the Restoration period generally and miserably break down. In no instance are they tolerably supported by positive evidence; and in many are they absolutely confuted and annihilated. Not, indeed, that he was absolutely and wholly wrong in any point, but that he was wrong in every point by omission and by exaggeration. Because books were then, especially in the country, more difficult to obtain than now; because manners were more rude and homely in all classes of the community; because cases of low birth and conduct, still individually to be found, were perhaps somewhat more frequent; because a smaller number of the well-born might have taken orders during the period of the Protectorate, so that the Episcopal Bench was for a short time filled with men of humble origin, though of great learning and ability; these incidents must be magnified into the portentous statement, that "for one who made the figure of a gentleman, ten were mere menial servants." Isolated facts and partial aspects of his

* Life of Bull, p. 428.

† "Babington," sect. vii. pp. 87-9.

‡ Cardwell's "Documentary Annals," ii. 304, 5.

|| I. 330.

§ II. 331.

case he eyes with keenness; to these he gives a portentous development; and a magnified and distorted part he presents to us as the whole. The equilibrium of truth is gone; and without its equilibrium it is truth no longer.

That which may be alleged of the Clergy of that period is, that they were unmitigated Tories. This is in reality the link which binds together the counts of the indictment; as a common hostility to William of Orange, or sympathy with James the Second, brings into one and the same category of invective and condemnation persons appearing at first sight to have so little in common as Marlborough, Claverhouse and Penn. The picture of the Restoration clergy is a romance in the form and color of a history. But while history in the form of a romance is commonly used to glorify a little our poor humanity, the illusions of this romance in the form of history go only to discolor and degrade. That William, that Burnet, that Milton should have personal embellishment much beyond their due, is no intolerable evil. But the case becomes far more grievous when a great historian, impelled by his headstrong and headlong imagination, traduces alike individuals and orders, and hurls them into a hot and flaming inferno of his own.

We have selected this case for an exposition comparatively full, not on the ground that it is the most important, but because, better than any other, it illustrates and exemplifies the uncommon, the astounding, inequality of the attack and the defence. The researches which we have partially compressed into the last few pages are those of Mr. Churchill Babington, a fellow of St. John's, the neighbor college to Macaulay's justly loved and honored Trinity. We do not assume them to be infallible. But every candid man must admit that the matter of them is formidable and weighty; that in order to sustain the credit of Macaulay as an historian, it demands examination and reply. It is in vain that in his journal * he disclaims the censorship of men "who have not soaked their mind with the transitory literature of the day." For in the first place, this transitory literature, the ballad, the satire, the jest-book, the farce or vulgar comedy, requires immense sifting and purgation, like other coarse raw material, in order to reduce the gross to the nett, to seclude and express the metal from the ore. In the second place, Mr. Babington seems thus far to have made it very doubtful whether Macaulay has made out his case even as tested by that transitory literature. Give, however, transitory literature what you will, it can form no apology for the gross neglect of grave and weighty and unimpeachable authorities.

But if Macaulay's invocation of the transitory literature of the day is insufficient, what shall we say of Mr. Trevelyan's appeal to Buckle? Buckle, forsooth, bears witness that Macaulay "has rather understated the case, than overstated it." Macaulay, even when ἀρτίπους, can stand better on the feet that nature gave him, than on a crutch like this. Quote, if you choose, publicans on liquor laws, or slave-drivers on the capacities of blacks: cite Martial as a witness to purity, or Bacchus to sobriety; put Danton to conduct a bloodless revolution, or swear in the Gracchi as special constables; but do not set up Mr. Buckle as an arbitrator of judicial measure or precision, nor let the fame of anything that is called a religion or a clergy depend upon his nod.

Mr. Babington's work can only receive due appreciation upon being consulted *in extenso*. It attracted little notice on its appearance, except from periodicals connected with the clerical profession. He had from Sir

* Trevelyan's "Life," ii. 224.

Francis Palgrave the consolatory assurance that he had supplied a confutation as complete as the nature of the attainable evidence in such a case would allow. But his work was noticed * by the *Edinburgh Review* in language which we can only describe as that of contemptuous ignorance. It is a book by "a Mr. Churchill Babington" (he was a fellow of St. John's and Hulsean lecturer at Cambridge), which was "apparently intended to confute, but in reality very much confirms, our author's views." Such was the summary jurisdiction exercised upon the material of which we have presented a sample. † The measure of notice accorded to it by Macaulay was simply the insertion of an additional reference ("History," 5th edition, i. 331) to the life of Dr. Bray, "to show the extreme difficulty which the country clergy found in procuring books." The text remains unaltered. The work of Mr. Babington, of which only a few hundred copies were sold or distributed, was for its main purpose still-born, is now hardly known in the world of letters, is not found in some of our largest and most useful libraries, ‡ and if it now and then appears in an old book-shop, confesses by the modesty of its price, that it is among the merest waifs and strays of literature. Such is the fate of the criticism; but the perversion—the grave and gross caricature with which it grappled—still sparkles in its diamond setting, circulates by thousands and ten thousands among flocks of readers ever new and ever charmed, and has become a part of the household stock of every family. Since the time when Pere Daniel, the Jesuit, with guns at once so ponderous and so weak, replied inaudibly to the raking and devouring fire of Pascal, there never has been a case of such resistless absolutism in a writer, or such unquestioning and general submission in the reading world.

Of this kind has been the justice administered by the tribunals of the day. We sorrowfully admit our total inability to redress the balance. Is there, then, any hope for the perturbed and wandering ghosts whom Macaulay has set agog, for Dundee, for Marlborough, for Quaker Penn, for Madame Piozzi, for the long and melancholy train of rural clergy of the Restoration period, still wearing their disembodied cassocks, in the action of the last, the serenest, the surest, the most awful judge, in the compensating award of posterity? Our hope is, that final justice will be done; but first let us ask whether the injustice which has been done already will, not as injustice, but by virtue of the other and higher elements with which it is fused, stand the trying test of time. Has Macaulay reared a fabric—

Quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas? ||

* Not by Macaulay's fault. "I have told Napier that I ask it, as a personal favor that my name and writings may never be mentioned by the *Edinburgh Review*," Sept. 29, 1842, vol. ii., p. 119. The *Review* had a deep debt to Macaulay; but this was not the right way to pay it.

† Mr. Paget's valuable work, to which we have previously referred (p. 534), was treated by the *Edinburgh Review* in the same fashion. He was charged with ignorance, self-sufficiency, carelessness, and bad faith, though the reviewer failed to convict him of any mistake or inaccuracy. Mr. Paget very properly declined to enter the arena against a champion who wielded such weapons.

‡ In the only one where we chance to have discovered the work, it is a presentation copy.

|| Ov. Met., xv. *in fin.*

Miscellanea.

For the Church Eclectic.

REVIEW OF THE LIFE AND LETTERS OF BISHOP PATTESON.

Keble, in one of his last letters to Bp. Patteson, writes: "There is no doubt, I fear, that personal unbelief is spreading; but I trust that a deeper faith is spreading also." And Dr. Moberly, about the same time, also writes, "that much as there was to sadden, there was undoubtedly a higher life being awakened; more devotion, more earnestness, &c." In view of the momentous questions so earnestly and ably discussed at our late Church Congress, may we not write the same at this present time? Who that looks back twenty years can fail to see that throughout our own land there has been a rise in Church life and work in this country? Men seem at last willing to see things as they really are. "That our ministry is actually on the decrease; that the Church does not meet the wants of the masses." "That our cities present the anomalous spectacle of churches exclusively for the rich and churches exclusively for the poor." "That men have been wearing out their lives in trying to keep up with the demands of this great living world, with all its tremendous and immediate necessities, either by dawdling before grown men's eyes the paltry toys of medieval symbolism and superstition; or by grinding out the dry dogmas of the schools in the pulpit on Sundays, while they cling to the rusty, creaking crank of their obsolete method of work in their parishes through the week." "That the work of the Church is to save souls; but that in this country it is an exclusive, aristocratic church, with no loving warmth to attract the common people; whereas the Church founded by the Master Himself is a Church to crush out the pride of human and social distinctions, at least in time and place set apart for His services." "That the Church will never be the conqueror of the world until her parochial system, and all her systems, are instinct with the principles and practices of that true fraternity in which Christ alone is the elder brother." "That the men who are born preachers are the men who know the world and its needs, and so know the love of Christ that passeth knowledge that they can find no time to preach anything else."

These are but a few of the many and truthful utterances of our late Congress. At this same Congress Sir George Bowen, Governor General of Australia, remarked that he was the class-mate and intimate friend of the Bishop of Manchester; and also of the Bishop of Lichfield, who had frequently expressed to him a great interest in the American Church. "He found that the name of his dear friend, the martyred Patteson, was almost as familiar here as in England." Patteson's name may be familiar to the clergy, but we are very sure that it is not to the great body of the people, and that comparatively few of the latter know how great a man has been given to the Church in this our own day. Miss Yonge's "Life of Bishop Patteson" ought to be in every household in the land; and we cannot help thinking that many of the problems of our late Congress are answered by this same life. It seems to be a part of God's good providence in His Church that certain men should tower above their fellows—that their names should go out into all lands, and their sound to the ends of the earth. Men whose memory the world will not let die. It would seem to be the part of wisdom to study the lives of such men. Too often there is a vague idea in our minds that it is all owing to some blessed

chance that these men are what they are, some happy combination of circumstances, and that could *we* have been born here or there, in this age or that, under some particular system or other, we, too, might have been great and successful. But the truth would rather seem to be that the men whose lives have most influenced the world are the men least governed by mere outward circumstances of time and place; their greatness is in themselves and not in some mere system, and it is the living man himself whom the world will not let die.

Bishop Patteson was undoubtedly highly favored in his birth and education. On his mother's side he was great nephew of the poet Coleridge; his father and uncles were men of devoted piety and great ability in their various professions. His mother, Lady Patteson, was a most lovely woman, and gave her son most careful training. It was well said in our late Congress, "that the great cause of the deficiency of the number of candidates for holy orders is that the mothers do not, in this day of recusancy, attend to their children as they ought." When we look at our many families of wealth and leisure, and the mothers in the same, we cannot help asking, why do they leave to others the religious education of their little sons? How many of these same mothers are found willing to turn aside from their fashionable and vain pursuits, and devote even a short time each day to the religious education of their little ones? But we find that Lady Patteson, every morning, read the Psalms and Lessons to the four children, and after these a portion of some book like Horne on the Psalms, or Daubeny on the Catechism. It is no wonder that although, only fifteen at the time of her death, the little "Coley," as he was called, never lost sight of his mother's training. The little Coleridge was a difficult child to deal with; he inherited the strong will and strong passions of the Coleridges, was rebellious to authority, indolent and passionate, but loving and affectionate; but lady Patteson did not merely teach her little boy, she governed him, in the highest and best sense of the word. Coley could read at five, and on his fifth birth-day his father gave him a Bible, and about the same time the little boy declared it to be his intention to become a clergyman, so that he might read the absolution to the people and comfort them; his mother fostered the idea, and thus, at this early age, the twig was bent. There are few more touching illustrations of the deep humility that formed so striking a part of his character through life than is found in this child's letter, written from Ottery, at the age of twelve:

"Aunt has just called me down and shown me my character. I am stupefied at it, it is so shocking, just when I wanted a good one on account of mamma's health. I am ashamed to say I cannot offer the slightest excuse. My conduct on this occasion has been very bad. I expect a severe reproof from you, and pray do not send me any money nor grant me the slightest favor. Whilst ———, who has very little ability, (uncle says,) is, by plodding on, getting credit, I who (my tutor says) have abilities, am wickedly neglecting and offending both my heavenly and earthly father by my bad use of them. Aunt called me into the drawing-room, and very kindly showed me the excessive foolishness of my conduct; but from this very moment I am determined that I will not lose a moment, and we will see what the next three weeks will produce."

Then come the Eton days, when he showed himself above the average, but not at all what could have been expected from his capabilities. His development was slow, and all the more complete for that reason. But his religious life at this period was deep and earnest, and one of his companions alludes to the impression he made upon them by the "*inwardness*" of his character. He had daily readings of the Bible in his room, but was

shy about this being known. In October, 1841, the Bishop of Oxford preached in the morning at New Windsor, and the new made Bishop of New Zealand in the afternoon. The young Patteson was so much impressed by the sermon of the latter that he dedicated himself then and there to the work. The following year was marked by his Confirmation, and in 1845 he left school for the university. And here we must pause to quote a few lines from a letter of this period, they give so true a glimpse of the future man :

"You may suppose," writes Coley, "that I was really very miserable at leaving Eton. I did not, I assure you, without thanking God for the many advantages I had there enjoyed, and praying for his forgiveness for my sin in neglecting so many. We began our match with Harrow yesterday, by going in first; we got 261 runs by tremendous hitting, Harrow 32, and followed up and got 55; Eton thus winning in one innings by 176 runs, the most decided beating ever known at cricket."

His university career at Merton College follows, where he acquitted himself fairly, and the great strength and purity of his character made itself felt, where he took a quiet interest in the great religious movements of the day; but he never was particularly happy in Oxford, and greatly preferred Eton. After leaving the university, he travelled on the continent, tarrying at Dresden that he might learn German, and take lessons in Hebrew. He afterwards declared this to be the real beginning of his education, for it was at this time that he first discovered his great powers as a philologist. Arabic was added to the Hebrew, and before he had left Dresden he had read large portions of the Koran.

On Sunday, Sept. 14, 1853, John Coleridge Patteson received the Diaconate at the hands of the venerable Bishop Phillpotts, in Exeter Cathedral, and soon after he was established in a small house at Alington, the usual residence of the curate. This was the period of the great Tractarian movement in the Church. Sermons on the Apostolic Succession, the Real Presence, the Authority of the Church, and Sacramental Grace were being largely preached, and doctrine replaced the dry morality inculcated in the pulpits of the preceding age. But Patteson, although closely allied, and warmly attached to, the leading men of the great movement was not entirely carried away by it. His clear vision caused him to see at the very beginning of his ministerial career the inexpediency of such sermons to ordinary congregations. No man better than he could appreciate their value in their rightful place, and he writes from the university in terms of warm admiration of Dr. Pusey's great sermons on the "Keys," and "The entire Absolution of the Penitent," &c.

In the following letter to his father he handles the very subject that was discussed at our late convention, or rather Congress. He puts forth these views with the modesty that always characterized him, as his *belief*, but years later, after he had been consecrated to the mitre, and had made full proof of his ministry, and had proved his power to win not only the heathen to the knowledge of the truth, but to hold captive congregations of thousands, men, women and children, who listened spell-bound to his words, as he spake out of the fullness of his loving heart, years later, we find him speaking with great decision on this subject. But from Alington he writes to his father :

"The natural order of things in such a district as this seems to be, gain the affections of the people by gentleness and showing real interest in their welfare, spiritual and temporal; show them in the Bible such teaching as the Church considers necessary (but not as yet on the *authority* of the Church, or at least not so expressed to them); lead them gradually to the

acknowledgement of such truths as these : that Christ did found a society called the Church, and appoint to certain persons whom he *sent* the ministry of reconciliation; that if there be no guide but mere opinion, there will be thousands of conflicting opinions in the world even among good men, whereas truth can be but one, etc., etc. But to reverse this process, to cram *positive* teachings down their throats upon the authority of the Church, before they know what the Church is, or feel the need of any power outside their own minds to guide them, does seem to me, in a place like this (humanly speaking), suicidal. I believe that the Church teaching is represented in an unfavorable, often offensive, light to many of our poor, because they hear words and see theories which find no response in their hearts; because they are told, ordered almost, to believe things the propriety of which they do not recognize; because the existence of wants is implied when they have never been felt, and a system of supplying them introduced which finds no room in the understanding or affections of the patient."

Is it any wonder that in view of the havoc wrought in many a feeble parish by a wearisome and mechanical way of presenting Church truth, that at last the cry has gone up from both clergy and laity, "give us men so filled with the love of Christ that they can preach nothing else." And yet, to return to Bishop Patteson, we find this same man, while ignoring this style of Church sermon, *building up* the church, persuading people to come to the Holy Communion twice as often as ever before, and we find him with a Daily Service and Lecture. And here Miss Yonge pauses to remark "that the young Deacon had all that England could offer, an affectionate brother within easy reach, his fellowship preserving his connection with Oxford, his father and brother occupying high positions in their professions, friends and family close at hand: who could have a smoother, easier, pleasanter career open to him than the Rev. John Coleridge Patteson, aged twenty-six?" In March, 1855, we find him setting sail with Bishop Selwyn for his future home, never to return. We have not time to notice his parting from his parish at Alfrington. His last act was to pick a primrose from his mother's grave; that mother who had trained him from his very infancy for the sacred ministry.

The first two years of his life in his new home must have been a great ordeal to a man of Patteson's temperament and education. The reserved, aristocratic Etonian, the grave, scholarly Oxford gentleman, found himself in a strange atmosphere indeed. The desultory, homely nature of his employments, the absence of all the æsthetics of worship, church music, beautiful church buildings, were grievous to one passionately fond of painting and music. There is something touchingly suggestive in the fact that he was never quite well at sea, that dirt and untidiness disturbed him, and that he had no taste for teaching! Who shall say what struggles took place within, and what war was waged, before he could write to his sister: "Don't you see how good this is for me? If you think impartially of me, as you recollect me, you will see how soft and indolent I was, how easily I fell into self-indulgent habits, how little I cared to exert myself and try and exercise the influence a clergyman may be supposed to possess; there was nothing about me to indicate energy, to fit me for working out a scheme, and stamping my own mind upon others who came in contact with me. Perhaps there is no one person who can trace any sensible influence to anything I ever said or did. * * * Don't you see that I must become very different from what I was—more of a man; to say nothing of the higher and religious side of the question? While, then, there is much that my carnal, self-indulgent nature does not at all *like*,

and while it is always trying to rebel, my better sense and the true voice within tells me that, independently of this work requiring such a discipline, the discipline itself is good for the formation of my own character. Oh ! the month of June at Feniton ! the rhododendrons, azaleas, and kalmias, the burst of flowers and trees, the song of thrush and blackbird, both unknown to New Zealand.) Yes, I should like to see it all again ; but it is of the earth after all."

And this is the man whom we find a little later working away at his printing press, in a little room bare of all luxuries, surrounded by his black boys, two or three invalids stretched on mats in his sleeping room, a sick boy, perhaps, on his bed, and writing to his father :

"I have come to think there are no such things as '*savages*.' I'd like to see any one call my Bauro boys '*savages*.' Oh, dear, what a cause for thankfulness it is to be out of the din of controversy, and to find hundreds of thousands longing for the crumbs which are so roughly shaken about in their angry disputes. It is not High, or Broad, or Low Church, or any other special name, but the loving desire to forget all these distinctions, and return to a simpler state of things that seems naturally to result from the very sight of heathen people. Who thinks of anything but this, they have not heard the name of the Saviour who died for them, when he is standing with crowds of these fellows round him ?"

It was a great advantage to a man of Patteson's deep purity, vigorous intellect, and sound common sense, to be placed under such a Primate as Bishop Selwyn. His love for and confidence in the Bishop were never impaired. He followed, in these early years, the course marked out for him, going wherever he was sent, living a part of the year on "The Southern Cross," coasting about among the islands, landing often where no white man had ever touched before, picking up lads from the various islands to be placed at the school. At length it became evident that Patteson was the proper man to be placed as Bishop over these Melanesian Islands. The letters that passed between him and his aged father, Sir John, are very beautiful and rich in heavenly wisdom, containing many an awful rebuke to those who form such great plans of work to be done when placed in fields commensurate to their fancied talent, while neglecting the homely duties at their very door, and unmindful of the fact that he who will not work in an humble sphere shows his utter incapacity for work in a higher :

"My Dear Father—The question of the Consecration has been settled, and it will take place (D. V.) on Sunday week, St. Matthias Day. I ought not to shrink back now. The thought has become familiar to me, and I have the greatest confidence in the judgment of the Bishop of New Zealand ; and I need not say how your words and letters and prayers are helping me now.

"Indeed, though at any great crisis of our lives, no doubt, we are to use more than ordinary strictness in examining our motives and in seeking for greater grace, deeper repentance, more earnest and entire devotion to God, and amendment of life, yet I know that any strong emotion, if it existed now, would pass away soon, and that I must be the same man as Bishop as I am now, in this sense, viz ; that I shall have just the same faults, unless I pray for strength to destroy them, which I can do equally well now, and that all my characteristic and peculiar habits of mind will remain unchanged by what will only change my office and not myself. So that where I am indolent now I shall be indolent henceforth, unless I seek to get rid of indolence ; and I shall not be at all better, wiser, or more consistent as Bishop than I am now, by reason simply of being a Bishop."

This was the last letter ever received from him by the father. After his consecration, while on board the war steamer Cordelia, letters were brought him that gave him the first intimation of his father's state of health. It was a fearful blow; the love between father and son had been of the deepest kind, and it had been no small support to the Bishop to pour forth his soul to the father who had given him up to the work without a murmur. He felt, at first, like one cut off from all stimulus to labor. In his agony he wrote the following words, and what a picture do they give us of the lonely Bishop, worn with care, just recovering from sickness, as he communes with his spirit in the lone watches of the night:

"Last night, my slight feverish attack over, my ears comfortable, with the feeling of health and ease returning. I lay awake, thought of dear uncle Frank, and then for a long time of dear mama. How plainly I saw her face, and dear, dear uncle James, and I wondered whether dear, dear father was already among them in Paradise. It is not often that I can fasten down my mind to think continuously upon those blessed ones; I am too tired, or too busy; and this climate, you know, is enervating. But last night I was very happy, and seemed to be very near them. The Evening Lesson set me off: 1 John iii. How wonderful it is! But all the evening I had been reading my book of Prayers and Meditations."

One is reminded of the closing lines of Newman's beautiful hymn;

"The night is gone,
And with the morn those angel faces smile,
That I have loved long since, and lost awhile."

And Miss Yonge remarks of the letter, "that it is almost too sacred for publication, and yet it is well it should be seen how realizing the communion of saints blessed the solitary man who had given up home."

(*To be Continued.*)

UNSEEN, UNHEARD—THOUGHTS FOR MICHAELMAS.

BY F. HARRISON.

It was the evening of Michaelmas day; Margaret Ward sat with her elbows on the table, and her eyes fixed on a large book, her mother's old Bible. Mrs. Ward and Robert were playing chess; Mrs. Holmes sat by, looking at the game between busy fits of tatting.

"I am very much puzzled," said Margaret; "something was said this morning which was just one of those things that I like."

"I know," said Robert, with some contempt in his tone; "Margaret dotes on some new reading, or some out-of-the-way explanation."

"Yes; I do like a new light thrown on a subject. But the remark I am thinking of upsets all my old ideas."

"Then it's wrong!" was Robert's curt observation.

"What was it about, Margaret?" asked Mrs. Holmes in her gentle voice.

The girl brightened at the tone of interest, and answered Mrs. Holmes, "Why, now, tell me, how many archangels do you think there are?"

They all paused, as we are apt to do when suddenly asked a point-blank question, even if it be on a subject which we understand perfectly. But Mrs. Holmes soon remembered what she believed, and said sharply, "Three, certainly."

"Yes," added Mrs. Ward, "three."

"Ah!" cried Margaret, with a sort of triumph in her voice, "I thought you would say so; I should have said so yesterday."

They all smiled. "And what do you say to-day?"

"Well, you know, I went to S. Raphael's this morning, and Mr. Holland preached. He is not very clever——"

"Not clever at all," put in Robert.

"But he said one thing that struck me very much. He said that we are very wrong to talk about *archangels* as if there were several of them. He said that in Scripture we only find S. Michael spoken of as 'the archangel.' S. Gabriel is called an *angel*. You know, mamma, that is quite true. I have been looking into the Revelation, and all the places where S. Michael and S. Gabriel are named."

"Hum!" said Robert, amused at his sister's earnestness; "and where does Mr. Holland find his own patron, S. Raphael?"

"I do not think he is in the Bible; he is in the Apocrypha."*

"Perhaps Mr. Holland is right," said Mrs. Ward; "still it is curious that the Church should say 'With angels and archangels,' if there is only one archangel."

"Oh!" said Robert, in a tone intended to close the discussion, "things are often spoken of in a loose, vague, general way."

At this remark Mrs. Holmes smiled. "Is it not a delightful employment, Robert, to find fault with the teaching of the Church, and to point out places in which she errs? And yet I have found through life that whenever I have differed from the Church further inquiry has convinced me that she was right and I was wrong."

Occasionally the subject of angels and spirits was brought forward in conversation; it is a subject interesting to every one—a subject poetical, picturesque, melodious. And to deeper thinkers the connection between the visible and the invisible worlds is one which delights and fascinates.

Margaret Ward had thought a great deal on the point mooted by Mr. Holland, whether there is more than one archangel. "Now," said she, "I have something to tell you. I think Mr. Holland is wrong and the Church right. In my daily reading I have come to the tenth chapter of Daniel, and at the thirteenth verse I find that S. Gabriel, there called the 'man Gabriel,' speaks of 'Michael, one of the chief princes.' So I suppose if he be *one* of the chief princes, there must be others of equal rank."

"I think so too," said Mrs. Holmes; "and I am glad you have come across that verse, which will set your mind at rest. The old and mediæval writers talk of the 'nine choirs of angels,' which I think are thus named—Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, and Angels. And as we believe that Almighty God has 'constituted the services of angels and men in a wonderful order,' we cannot do wrong in supposing that there are some such degrees and ranks."

"Then Mr. Holland was certainly wrong," said Robert from his sofa, where he lay flushed and breathing heavily. "One is sorry when error is announced from the pulpit. But what a wonderful subject this is—'All things invisible.' Is it Milton who says that—

'Millions of spiritual creatures walk this earth,
Unseen, unheard, both when we wake and sleep?'

That may very well be; but I wish I could see an angel's face, or hear the rustle of an angel's wing."

* Tobit vi. viii. and xi.

He said this with such enthusiasm that the women who loved him cried within themselves that the time was not far distant when he would both see and hear angelic guardians, and, as they trusted, the Captain of the Host of the Lord.

"I wish," said Margaret, presently, "that Mr. Burke would come and tell us what can be told about angels. He is a learned man, and I am sure he would speak in an interesting way."

"Ask him to come in some evening," said Mrs. Ward.

"Say that *I* wish it," added Bob.

The vicar of S. Raphael's came willingly to cheer a dull hour for the invalid lad. Robert Ward's name was on the list of persons to be prayed for, and Mr. Burke was aware that the shadow of death lay on that young brow. When Margaret invited Mr. Burke to supper she said that Robert was much occupied with the subject of the holy angels, and would be very thankful for any information or instruction.

When the vicar entered Mrs. Ward's little dining-room, where the party was assembled, he was shocked at his first sight of Robert. He remembered the tall, bright lad whom he had presented to the Bishop for Confirmation, and who on one early summer morning had made his first Communion; and now he beheld a thin, eager, flushed face, with glittering eyes and parched lips, which would have told their sad tale even had the constant cough been hushed. "Peace be to this house!" murmured Mr. Burke, involuntarily.

"And so you want to know all that can be known concerning the angels. Well, Master Bob, you have taken up a subject most fascinating, because we really know so little. Indeed, I suspect that many people of the present day do not know that such creatures as angels exist."

"Of course they exist," said Bob, decisively; "if they were ever created they exist still, for they are immortal."

"Yes, and we always speak of them in the present tense; they 'continually do cry;' they 'cease not day and night.'"

Margaret with a smile now mentioned the remark that Mr. Holland had made on Michaelmas Day, and brought forward the text from Daniel.

Mr. Burke also smiled. "Oh yes, yes," he said, "Mr. Holland was wrong; but he is young, and liable to make a mistake, like the rest of us. I pointed out his error, and he saw it at once. The Christian Church acknowledges four archangels, but the Jews distinguished seven."

"I only know the names of three," remarked Robert: "S. Michael, S. Gabriel, and S. Raphael."

"And also," cried Margaret. "S. Uriel, of whom we read in the fourth chapter of the Second Book of Esdras."

"But we don't quite accept the Apocrypha," observed Robert.

"It indicates the belief of the Jewish Church," said Mr. Ward. "Perhaps you will like to hear the names of the four archangels, whom, however, the *Christian* Church does not recognise by name; they are S. Chamuel, who is said to be he who wrestled with Jacob, and of whom there is a tradition that he it was who appeared to Our Lord in Gethsemane. Then there is S. Jophiel, who guarded the tree of the knowledge of good and evil, and who expelled Adam and Eve from Paradise; and lastly, there is Zadkiel, who stayed the hand of Abraham from slaying Isaac. But these three names are only traditional."*

* See *Notes on the Holy Days of the English Church*. Published by the Church Press Company.

"They all seven end in *el*," said Mrs. Holmes; "does not that little word in Hebrew signify God?"

"Yes, it does; here it means that each archangel has some divine excellence. It is the same word as *allah*."

"But a thought strikes me," said Robert; "according to your list, Mr. Burke, angels and archangels are the two lowest orders of the heavenly hierarchy; yet they are the only orders which we invoke to join our worship."

"Yes, because they are those who are angels, messengers, ministers from God to us. As far as we may draw conclusions, all the five higher orders minister only around the throne of the Most High; but angels and archangels come to us and have charge over us."

"Do you mean as guardian angels?"

"As general guardians, and perhaps also in more special ways. That there are special guardians, we gather from our Lord's saying, that the angels of little children do always behold the face of the Father in heaven; as if our sins in some strange way intercept our guardian's view of our Father's face, even as they hide from ourselves the light of His countenance."

"I sometimes think," said Mrs. Ward, with a sad smile, "that the common remark that children never hurt themselves when they fall about, is due to the care of their guardian angels."

"But the same is said of tipsy people," said Margaret.

"And of the insane," added Mrs. Holmes very gravely.

"Perhaps there is truth in it. Young children and insane persons are incapable of sinning, therefore their angels need only guard their bodies. As to drunken persons, it may be that Satan, being sure of their souls, does not trouble himself to injure their bodies. He knows that unless some great change comes he will have both souls and bodies in his unquenchable fire."

"Now, Mr. Burke, you must be hungry; do come to the table and have some supper." Mrs. Ward was anxious to break in on the conversation, which she feared was too exciting for Robert. And while cold beef and partridges occupied all mouths, there was but little talking. Robert's failing and capricious appetite was soon satisfied, and he returned to the subject from which his mother wished him to abstain.

"Do you think, Mr. Burke, that any reliance may be placed on the words of dying people, when they say that they see angels and hear music? One often hears of persons in their last moments declaring that they see and hear such things."

"Doctors refer it all to the weak and disordered brain," said Mrs. Ward, hastily; she felt sick at heart when she heard Robert talking of dying persons and last moments. Her fears made her more certain than others that this dear boy was very near his latter end.

"Do not settle the matter so hastily," said the Vicar; "who can say that in the supreme moment the organs, incapable of the bodily functions, may not become open to spiritual things? The eyes that no longer look on earthly friends may be strengthened to see heavenly visitors; the ears, deaf to the voices of men, may hearken to the songs of angels. Who knows? I have often thought that it is our being shrouded in this thick garb of flesh which makes our spiritual perceptions so dull. If we were only spirit we should better apprehend the things of the spirit. As it is, some persons have much stronger perceptions than others. One will perceive that a cat is in the room; another will hear the faintest departure from perfect harmony, unnoticed by an ordinary ear. A dog will scent

his master's footsteps hours after he has passed over the spot. Oh no, I would not assert that disordered organs are the cause of the visions of dying persons. But now I must say good-night." And after a few words of farewell and blessing Mr. Burke took his departure.

His next visit was not as a guest, but as a priest. The dying boy sent for him to hear the outpouring of his young heart, the tale of his follies and faults; for looking closely into his past life, short though it had been, Robert Ward found that there was scarcely a sin which he had not committed in a greater or a less degree. And it was a wholesome discipline, as also a deep comfort, to tell them in their entirety to one who had "power and commandment to declare and pronounce to God's people, being penitent, the absolution and remission of their sins." Afterwards Mr. Ward was called on to celebrate the Holy Communion in the sick room; and soon after that there was nothing more to be done but quietly to await the call of God to this soul — *Monthly Packet*.

CONFESSION IN THE CHURCH OF ENGLAND.

The periodical attempts that are made to get up an agitation against "confession in the Church of England" are among those assaults of the enemy which are only not mischievous and wicked because they are idiotic.

The Church of England in her daily Office asserts generally that priests have "power and commandment" to "declare and pronounce" absolution over penitents, without defining when and where this power is to be exercised.

In the Exhortation to Communion the priest is told to invite intending communicants with unquiet consciences to open their grief to some priest, with a view of obtaining absolution.

In the Visitation Office the priest is told to excite the sick man to confess weighty sins, and to absolve him in a form essentially identical with that ordered to be used after private confession by the Church of Rome.

In the Ordination service the bishop commits to the priest he ordains the power to "forgive" sins.

In one of her canons the Church of England enjoins the strictest silence about confessions or confessors, under severest penalties.

Here are plain, incontrovertible facts. The Church of England recognizes in the most explicit manner (1) that auricular confession is *in itself* a good and useful thing; (2) that priests have power to absolve from sin.

But the Church of England has never decided (1) whether *everybody* ought *pro salute animæ* to use auricular confession, and to receive absolution; (2) how often those who do go to confession should go.

Here are two points plainly, and probably deliberately left open by our Church, and we protest against all attempts to treat them as closed.

Let Lord Oranmore and Browne, and all other wiseacres who wish to put down "confession in the Church of England," exert themselves to obtain a free course for the self-governing powers of that Church. Let them gain for us legitimately elected bishops, and properly constituted diocesan and provincial synods. When these are obtained, let them procure from these authorities, *if they can*, a formal denial of the usefulness of auricular confession, and of the benefit of sacerdotal absolution, and we promise that such a distinct breach with the Church of the past will put every "Ritualist" to flight. Or if these authorities decide that no one except those who have been guilty of a mortal sin is to be received to auricular

confession, and then only once a year, we promise that every Ritualist will consider the question as legitimately closed, and will obey the decree.

But in the meantime, we refuse to regard the intrinsic value of confession and absolution as an open question, and we refuse equally to regard the question of whether every one should confess, and how often, as closed, in one direction or another. We contend for an honest acceptance of what the Church explicitly declares, and an equally honest allowance of freedom where the Church is silent.

It is not a little remarkable that the very persons who are most fond of protesting against the spiritual tyranny of the Church of Rome, should, in this instance, be trying to make the little finger of the Church of England thicker than Rome's loins. The Church of Rome requires all to confess only mortal sin, and that but once a year. Yet for all that, Roman Catholics are at liberty to confess venial sins every day if they wish, and if they can get a priest to hear them. Both Churches prescribe a necessary *minimum*, and it is both stupid and dishonest to pretend, in the case of the Church of England, that this represents a *maximum*, or not even that.—*Ch. Review.*

KNIGHTS OF S. JOHN.

The cruel struggle between Servia and Turkey will now, we may hope, soon draw to a close. We were glad to notice that Dr. Liddon, from the pulpit of S. Paul's Cathedral, on Sunday week, spoke out vigorously on behalf of our Servian fellow-Christians, and protested against England, directly or indirectly, being supposed to countenance recent Turkish cruelties; and the Bishop of Lincoln has issued a most appropriate Prayer for use during this sad war. Meantime, it reminds us that we omitted to notice an address delivered on S. John's Day in the Chapel Royal, Savoy, by the Rev. Albert A. Wood, a Chaplain of the Order before the Knights of S. John of Jerusalem in Anglia.* Many of our readers may not know that the Order of the Knights of S. John or of Malta still exists; and from a "Brief Notice" we find that the great majority of the remnant driven from Malta by Napoleon I. resolved, in 1826, to resuscitate the English Langue, and several English noblemen and gentlemen were admitted and decorated with the White Cross of Malta, King George IV. and his chaplain, Sir R. Peat, among them. This revived English Order has regularly met in chapter on S. John's Day, and added from time to time to its members, and has in a quiet way done not a little good on the old lines by distributing its "oblations" in aiding the convalescent sick of some of our London and Provincial Hospitals. The Lord Prior is the Duke of Manchester. The members of the Order, under the chairmanship of the Duke of Manchester, inaugurated the National Fund in relief of the sick and wounded in the late Franco Prussian war, and more recently the National Institution for providing Nurses for the Sick Poor. The Order makes a special study, as we learn from Mr. Wood's address, of all Hospitalier Work, Nursing, &c., with a view to relief in hospitals, infirmaries, &c.; and has imported and improved upon the German Field Ambulance, some of which are now placed in mining and colliery districts, and are now patented in England as the S. John's Ambulance. It also bestows its cross and medal for acts of bravery on land, *e.g.*, mining

* "Hospitalier Work." Being the Anniversary Address on the Feast of S. John Baptist, delivered before Members of Order of S. John of Jerusalem in Chapel Royal, Savoy, by Rev. A. Wood, Rector of Reston, Louth, Lincoln. Harrison, 45 and 46 St. Martin's-lane.

and colliery accidents; and undertakes trusteeship of hostels or almshouses. Some general officers are among the knights, and some of the most distinguished of the medical profession among the associates of the Order. On the breaking out of this Eastern war, the Order was ready at once to take the field, and has had for the past month six doctors and some ladies as nurses at Belgrade. On Wednesday, the 16th, a meeting was held, under the Earl of Harrowby; and on Thursday, the 17th, according to a report in the *Times*, it was agreed to work jointly with the National Society for the Relief of the Sick and Wounded, the trustees of the latter Society agreeing to spend not more than £20,000, towards which the Committee for Eastern War, composed of members of the Order of S. John, contribute one-third. We would not be surprised if the Order, partaking as it does of the revived life of the Church, has a great future before it, binding, as it is capable of doing, Christian gentlemen together for good work.—*Literary Churchman*.

S. MICHAEL AND ALL ANGELS.—SEPT. 29.

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.”
St. Matthew xviii. 10.

1. Do they not scorn us when they see our ways?
Not theirs, alas! *They* round about the Throne
Unwearied raise
Their songs of praise,
Their many myriad voices tuned as one:
While we scarce two or three unite to sing
The glories of our high, eternal King.
2. They scorn us not, and yet too oft afar
They needs must stand, and hear with sad surprise
Our notes of war
Such sounds as jar
On ears attuned to heavenly harmonies.
Well may they marvel *when* our strifes will cease,
When shall prevail on earth good-will and peace.
3. They scorn us not, yet must it grieve them sore,
That souls redeemed with His most precious Blood,
Whom evermore
Their hosts adore,
The mighty Lord, and everlasting God,
Should lightly risk the loss of heavenly joys
For earth's vain dreams and unsubstantial toys.
4. They scorn us not, for e'en through all, they see
One mark upon us not effaced as yet,
The sign which He
Who made us free
From sin and death, once on each forehead set:
Oh! few and far between, but rarely blest,
Who wear it still as it was first impress!
5. They scorn us not, but tend with loving care
Our last and least, as if the lowliest here
Might prove an heir
Of bliss, and share
Their Lord's own Kingdom in that glorious sphere
Where day and night, before the God of all,
Angels and saints in adoration fall.

Correspondence.

—For the Church Eclectic.

THE LATE BISHOP OF CAPETOWN AND THE LAMBETH CONFERENCE.

Life of Robert Gray, Bishop of Capetown and Metropolitan of Africa: Edited by his Son, the Rev. Charles Gray, M. A., Vicar of Helmsley, York, with Portrait and Map. Two volumes. Rivingtons: London, Oxford, and Cambridge; 1876.

There is enough in these two goodly volumes to furnish material for a dozen review articles, each devoted to a separate subject. One might give a personal sketch of the Bishop himself. Another might set forth the peculiarities of Church and Mission work in South Africa. A third might consider the relations of Church and State in England, as exemplified by the facts recorded in these volumes. Another might follow up the gradual unfolding of the system now followed throughout nearly the entire Colonial Church in communion with Canterbury. Another might compare this work with the actual state of the Primitive Church, showing how Providence, through the school of tribulation, has brought these Colonial Churches nearer to their primitive model. Another might unravel the mysteries and miseries of the decisions of the Privy Council of Great Britain in Ecclesiastical cases, showing how each successive injustice has unwittingly helped to knock the shackles off the limbs of the Church. And so we might continue the tempting catalogue. But we shall find ourselves compelled to make some choice, in the midst of this *embarras de richesses*: and that choice shall fall upon those subjects which seem to be of primary interest to our American Church to-day.

Previous to the consecration of Robert Gray as the first Bishop of Cape Town, all Southern Africa was under the jurisdiction of the Bishop of Calcutta! This was a remnant of the same wisdom which, before the Revolutionary war, kept the whole of England's American Colonies under the jurisdiction of the Bishop of London. Bishop Gray was consecrated in 1847. The next year he describes the clergy in that vast region as being only *seventeen*, to *two hundred* ministers of all sorts: Dutch, Moravians, Methodists, and what not. "I could weep," he writes, "to see the havoc made, the ground lost, through past indifference and neglect." In the Eastern Province, he says, only two men seem to be doing any good. One writes me forty-three close folio sheets to explain why he has not (nor has had for years) a single adult at church, and begs me to belabor the backs of his parishioners 'with my Episcopal rod.' . . . I mourn over the weak, desolate, careless, worldly state of our poor Church." The Church could claim only about 10,000 in a total population of over 200,000, among whom were Dutch, and a variety of other sectarians, besides Mohammedans, Malays, Kafirs, Malagash, Korannas, Bosjemans, Namaquas, Damerass, Griquas, Zulus, and others. "Every form of dissent and Protestantism thrive and held a better position than the Church," at that time. The colony had belonged to England since 1806; and next to nothing had yet been done. Bishop Gray died in 1872, and by that time the territory confided to his sole jurisdiction had become a Province, including the following: The Metropolitan See of Cape Town, the Sees of Grahamstown, Kafaria, Maritzburg (once Natal), Zululand, Bloemfontein, and St. Helena, to say nothing of the Sees of Mauritius, Madagascar and

Central Africa. This is as marvellous an expansion as any one man in our day has been privileged to see in his field of work. Of the enormous labor involved in it, we cannot here speak. Six months or eight months spent in a visitation, with 1800 to 3000 miles travelled over all sorts of wilderness, may give the reader some hint. He travelled 300 miles in one direction and 200 miles in another to find the nearest parishes to Cape Town. Of one of his visitations he writes: "I begin to feel that there is some truth in the saying that if you wish to sleep well on the ground, you must dig two holes, one for your shoulders and one for your hips. My bones are getting sore from the hardness of my couch; but as I walk nearly the whole time from sunrise to sunset, I am generally sufficiently tired to sleep well at night." Mrs. Gray graphically describes the state of things on a return from a long visitation: "The poor wagon, which looked so smart when they started, was sadly battered, its wheels all tied up with ropes, and sundry patches and stains in all parts of it, . . . the boxes, bags, dressing-cases, clothes, shoes, &c., showing grievous marks of having been in the wars. The Bishop's two new, strong tin boxes, which he got from Cox, all battered to pieces, neither would lock; his black patent leather bags worn into holes; his hat, which was new when he started, looked as though he had played foot-ball with it for a month—Mr. Green's still worse—and his shoes had a hole in the sole through which you could put a finger." But we are not writing the article on the peculiarities of his Mission work in South Africa, and must therefore turn to other themes.

It was in South Africa that the two famous law-cases arose, one of which is known as the "Long" case, and the other as the "Colenso" case; in both of which Bishop Gray was compelled to experience the tender mercies of the Judicial Committee of the Privy Council—to his cost. The Church is "established" in England. The question naturally occurred, "Is it established also in the Colonies?" And in Colonies where a majority of the population were unfriendly to the Church, there could be no doubt as to the voice of the Colonial legislature. The tendency of the Home authorities was, to insist upon all the characteristics of an Establishment, which gave the Government a chance to meddle and hinder. The tendency of the local authorities was to resist all the advantages of an establishment; while the feeling of hostility to the Church made them also glad to do anything they could to meddle and hinder. The Colonial Church, therefore, was in a fair way to experience all the evils of the Establishment, while cheated out of all the advantages whether at home or abroad. It has been a hard school of experience!

Bishop Gray was one of the earliest to see that the synodical functions of the Church—her original and inherent constitution—furnished the true solution for most of the difficulties which surrounded him. He undertook the formation of a Diocesan Synod, in which he should share the legislative power with the Clergy and laity, in our American fashion, instead of monopolizing it all himself. This was, curiously enough, denounced by some pure obstructives as "trying to make himself the Pope of South Africa." An obscure clergyman, named Long, refused to give out the notices of the Synod, or hold the election for lay members in his parish; and his refusal was made so openly and defiantly, that the Bishop was compelled to notice it. Mr. Long continued to be contemptuously disobedient, until he was disciplined; and he then appealed to the Civil Courts of the Colony, where the Bishop was his own lawyer, and argued his case so ably that the Court sustained him, though wholly composed of dissenters. The Chief Justice was an Irvingite; one of the judges was a Glassite; another a Dutchman, and a parishioner of Mr. Long's; and the third a Lu-

theran, and a brother to Mr. Long's counsel. Yet they gave judgment in favor of the Bishop, with costs, on every principle he contended for. It is very interesting to see the influence of our American Church in this decision. The cases that have occurred in our American courts, and the works of the Hon. Murray Hoffman and others, are appealed to in open court as admitted authorities. Mr. Long appealed to the Judicial Committee of the Privy Council, and they treated the Bishop far worse than did the dissenters at Cape Town. But they settled the principle that, in Colonies the Church is "in the same position as the sects, no better, and no worse." And yet they declared the illegality of the measures taken by the Bishop to secure local self-government! The Bishop truly says of it:

"Hatred of Spiritual authority, a determination to keep the Church where it is not established, in the same bonds as where it is established, are the chief features of this judgment. . . . Here, Romanists and Dutch are chuckling over it, and taunting our members with our unfortunate position—with our highest law Court refusing to recognize us as a Church, or as more than individuals who combat with each other. . . . They have done their best to break up the Church. We cannot now efficiently organize without acts of Parliament, which is what they wish to drive us to; and Parliament here would not legislate for us if we wished. I believe the general feeling throughout the Church here is *indignation*."

The gross injustice and unfairness, however, were overruled for good. In the heat of that indignation the Colonial Church in South Africa was welded as a unit under its *canonical* organization, to the recognition of which every clergyman is now bound, in a manner which the civil Courts recognize as completely as is done in this country. And the model thus set is being steadily followed throughout all the Colonial Church.

Of still greater complication and manifold importance was the Colenso case, which involved *doctrine*, and the trial, deposition and excommunication of a Bishop. The darling dogma of Protestantism is, "The Bible, and the Bible only, is the religion of the Protestants." The offence of Colenso was, that he impugned the inspiration and veracity of the Bible. Yet the great forces of Protestantism were all enlisted to defend him, or at least to put every possible obstacle in the way of his being disciplined at all! It was only the inherent and inalienable *Catholicity* of the Church that saved her in that fearful struggle. There was no canon of the South African Church to act under. There was no English canon or statute showing how a Bishop could be tried. Mediæval precedents, of course, were useless. The Metropolitan of Cape Town, therefore, boldly *threw himself back upon the Œcumenical Canons of the Primitive Church*, as being of *perennial vitality*, and *needing no reënactment* in our day by *local synods* to make them of *full force*. To make this action more emphatic, it has received—and *it is the only thing that has received*—the express and *almost unanimous approval of the entire Anglican Communion*. To use the words of the Report on the subject presented at the adjourned meeting of the Lambeth Conference:

This act of the African Church was approved—

By the Convocation of Canterbury;

By the Convocation of York;

By the General Convention of the Episcopal Church in the United States in 1865;

By the Episcopal Synod of the Church in Scotland;

By the Provincial Synod of the Church in Canada, in the year 1865;

And, finally, the spiritual validity of the sentence of deposition was accepted by *fifty-six* Bishops, on the occasion of the Lambeth Conference.

The entire Anglican Communion has thus committed itself, in the most formal manner, to the recognition of the continued and present vitality of the Ancient Œcumenical Canons of the Church: and this is the *only* subject on which any such agreement has ever, as yet, been formally express-

ed. The transcendent importance of this fact has never been recognized at its full value, and we therefore lay the greater stress upon it here.

Connected with this is the chief point to which we would call attention in this article, as bearing upon matters now under advisement on the part of our American Bishops. We refer to the calling of the Lambeth Conference, and the relations of the present Archbishop of Canterbury to the primary point of *freedom of discussion and action* in that august assembly.

That the late Bishop Hopkins, of Vermont, was the first to propose the general idea of a synodical union of the entire Anglican Episcopate under the invitation of the Archbishop of Canterbury, was openly stated by the Primus of the Scottish Church, and is entirely correct. But it would have remained a barren suggestion, had not the needs of the Colonial Church forced it to the front as a *practical* measure, of pressing necessity. And the Bishop of Cape Town was constantly looking forward to the certainty of disestablishment *at home*, where, as he foresaw, the Catholicity of the Church would ultimately be her only salvation, as surely as in the Colonies. In 1860 he wrote :

"The necessity for bringing on these questions brings out the principles which the Church will need to guide her *when cut adrift from the State*. They force minds like the Bishop of London to see that the Canons of the Universal Church, *still recognized in the Courts*, are the *only* guide to which we can look, and that they are a sufficient guide, and provide for all our wants. Now that the Colonies are likely to hold Provincial Synods, it makes it more and more necessary that there should be a National or Imperial one, to bind us all together in one Communion."

Even so, it will be seen, that nine years after the suggestion of a Council of *all* the Bishops in communion with Canterbury had been made by the Bishop of Vermont, the Bishop of Cape Town had not yet risen beyond the idea of a National or Imperial Council. And some years later the Canadian Synod was still at the same level. Yet it was the firmness of the *American* Bishops that made the gathering, when it came, a success. Of the English Bishops, at one important crisis, only two were prepared to stand by the action of the Bishop of Cape Town. Of the Colonial Bishops, in the meetings preparatory to the Lambeth Conference, he writes, "not one stood fully by me." And small wonder! The "Lords Bishops" "at home," feel themselves to be on such a vastly superior level to the poor, unestablished Colonial Bishops from abroad, and the latter also feel their inferiority so painfully, that real independence of action on the part of the Colonial Bishops by themselves, is too much to expect. Even when Bishop Gray was the Metropolitan of a Province, and a world-wide celebrity, that feeling was too inveterate to be conquered. Speaking of the Archbishop of York, and even of the late amiable Archbishop of Canterbury (Longley), Bishop Gray writes :

"Very meanly and uncourtously do these great Prelates treat a brother, in thus sending their agitating letters to the public press, before they send them to him! This morning came a public, and also private, letter from the Archbishop of Canterbury. He wishes to publish the reply to our letter to him, but not our letter itself, as it would show his vacillation!"

Still later he writes :

"Palmer's and Coleridge's opinion ought to make the Archbishops ashamed of their insults to me. York has sent back my letter to him, communicating Macrorie's consecration, and requesting him to communicate the fact to the Bishops of his Province. It has come to me with 'Refused' on the outside!!!"

The Archbishop of York has lately come out in the newspapers with a feeble note, showing that he would rather not have this statement believed. But a memorandum so pointedly made in writing, at the time, by a man like the Bishop of Cape Town, is infinitely more worthy of credit than a "don't remember," seven years after the fact, by a man like the Archbish-

op of York. Even the Scottish Bishops, at an important crisis, *almost supplicated* to be released from doing "their duty" in the case. Of the American Bishops *only* do we read no such words. In advance of Lambeth Conference, and even of our General Convention of 1865, Bishop Gray writes :

"I had a charming letter last mail from an American Bishop. He says the whole Episcopate of America goes with me, and will be prepared to say so, if need be, in Synod [as they did in the following October]. I am afraid that this is more than our English Bishops will do."

And of the action at Lambeth Conference, he writes :

"Under GOD, I think the indignation aroused when it was known that the question was to be shirked, *and the firm attitude of the Americans, saved us*. I believe that I could have carried my amendment, if I had opposed the Archbishop."

This should suffice to make our American Bishops conscious of the tremendous responsibility which *rests upon them* in regard to this whole Pan-Anglican business. Leadership is not to be expected from the Home Bishops in England, because they are hampered into chronic cowardice by their connection with the State. Leadership is not to be expected among the Colonial Bishops, because they are too long accustomed to the snubs and "insults" of the Lord Bishops at Home, to act as a body with any independence. The American Bishops are the *only body* of men in a position to lead : and if they lead, they will find plenty of followers among the Colonial and all other branches of the Anglican Episcopate to make their leadership successful, with an approach to unanimity. But if the American Bishops will *not* lead, the whole Pan-Anglican movement will stop where it is.

Another point is worthy of special attention, and that is, the position of Archbishop Tait in regard to the Lambeth Conference. He is *now* the Archbishop who wishes our Bishops to say whether they would like another meeting of that Conference. He was *then* the Bishop of London, who opposed the Bishop of Cape Town at every step of the entire struggle from the beginning down to the bitter end, with a zeal, pertinacity, and even audacity, marvellous to behold. He was one of the two Bishops (S. David's being the other) who extracted from the amiable Archbishop Longley that private bargain or pledge, by which the Colenso business was excluded from the formal action of the September meeting of the Conference ;—a dishonorable pledge, extorted by private pressure, after the invitations had been sent to the Bishops at the ends of the earth, and accepted by them, and they were on their way to Lambeth, expecting that that very question would be the chief subject of action. We thus know, in advance, what Archbishop Tait is capable of, in the desperate determination to stifle free debate and free action in a Pan Anglican Council.

We trust that our American Bishops, knowing the man with whom they have to deal, and knowing their own real power in the Pan-Anglican assembly, will respond to his Grace's Circular in regard to a second meeting, with a firmness and candor which shall leave no room for trickery. There are subordinate points on which we should be glad that they would express themselves : but at the very least, they should cover the main issues.

They should not permit the ambiguous tone of his Grace's Circular to bluff them off from expressing the desire for a meeting, and a determination to go, if invited. That tone has evidently been taken by the Archbishop in the hope that the susceptibilities of the American Bishops, *as gentlemen*, will be wounded, and that they will not respond favorably. But the etiquette of the "gentleman" must not be permitted to obscure the duty

of the "Bishop in the Church of God." Synodical action is the *essence* of a healthy and vigorous Church life: and the opportunity for enlarged synodical action should be *accepted*, boldly and thankfully, whenever it is presented. If our American Bishops respond, that they will rejoice to meet their brethren in Council, whenever an opportunity is offered, they will act rightly: but let them also add, that in any and every such meeting, they will demand the right of *all* ancient Councils of the Church: *freedom* as to the subjects of debate and action; *freedom* as to the length of the session; *publicity* for all proceedings at all times; and no part of the Council's action to be binding upon any National or Colonial Church, until freely and expressly "*received*" in accordance with the forms of its own local constitution; and above all, that no "*private pledge*" shall be given to a *portion* of the members invited, after the public invitation has been accepted by the rest.

Anything that the American Bishops, as a body, may ask, will be conceded as a matter of course. The hopes of a Christendom, in which the longing for Reunion on the ancient foundations grows stronger day by day, turn anxiously towards the American Episcopate, and await its answer to the Circular concerning a second session of the Conference of Lambeth.

J. H. HOPKINS.

AN ASCENT OF MOUNT HELVELLYN.

BY DR. VAN RENSSELAER

My Dear Doctor: In requesting me to give you some letters for the ECLECTIC, you set no limits as to subjects or length. On the supposition, therefore, that you will allow me some license in these respects, I propose to give your readers an account of an ascent of Mount Helvellyn. If "the joy of seeing is to tell," I shall renew my pleasure in describing what I saw; and if they are half as much interested as we were, they will thank the ECLECTIC for enabling them to share in our enjoyment.

Helvellyn is situated about the centre of the lake region, on its eastern side, having the vale of Palterdale at its eastern, and that of Legberthwaite at its western base. It is 3118 feet above the level of the sea, Scourfell Pike being 90 feet higher. Starting from Grasmere, the early home of Wordsworth, we passed on the left,

"The ancient woman seated on Helm Crag,"

and then Steel Fell, and opposite to it

"That cloud-wooing hill,
Seat Sandal, a fond suitor of the clouds."

Here,

"They now have reached that pile of stones,
Heaped over brave King Dunmail's bones;
He who once held supreme command,
Last king of Rocky Cumberland,
His bones, and those of all his power,
Slain here in a disastrous hour."

Descending the road from the tumulus of stones which covers the victims of this eventful fight, we reached the "Nag's Head," an old fashioned English inn, opposite which is

"Wytheburn's modest house of prayer,
As lowly as the lowliest dwelling,"

This is said to be the smallest church in England. It is certainly tiny enough. The nave is only sixteen feet wide by forty long; the walls are three feet thick and rudely built; you can almost touch the cross-beams, which, with the rafters, are rough-hewn and black with age. A neat little chancel has been lately added, in very good taste and style, which completes the chapel quite effectively and harmoniously. A crimson altar cloth, beautifully embroidered with an *Agnus Dei* and a border of Passion flowers, the handiwork and gift of a daughter of the Bishop of Carlisle, the Diocesan, adds to its impressiveness. We were very glad to meet in this sequestered spot with a free and open church, so venerable, and surrounded by some of the most stupendous works of God. The "Nag's Head," in spite of its name, could furnish no ponies for the ascent; but fortunately we had brought one that was mountain-bred, and him we saddled for one of the party. The other two were fain to betake themselves to "stocks," which the inn supplied. Armed with these, we addressed ourselves to the ascent, and scaling a green bank which lay in front of the inn, we found a steep and stony path which winds up the south side of a precipitous ravine called "Whelpside Ghyll." Up this we went, stopping very often to rest ourselves and view the landscape. Opposite was Brown Rigg, 1475 feet high; and Tarn Crag, in the centre of which is a beautiful "tarn," (Harrop), lying in a perfectly rounded urn, with the east side broken out for us to see it, overflowing through Dob Ghyll into the valley below. The hills were covered with living green, and parcelled out into enclosures of every shape and size, which here are called "intacks." The beautiful valley of Wythburn lay at our feet, with its meadows and cornfields rejoicing after the rains; and beyond it the lovely water of Thirlmere, with the road to Keswick along its margin. All this time J. was preceding us on his pony, dismounting occasionally to assist him up some of the steepest places; but how he ever got over some of them is more than I can tell. We had ascended about 1000 feet, as I judge, when C. said we were near the top, and sure enough, nothing could be seen beyond the edge above us. Mounting it by an ancient deserted sheepfold, we saw before us J. on his pony far above, wending his way to another ridge that towered above us. Here we lost the path, except that we could see it winding up the mountain before us. We were disappointed, of course, and "faint, yet pursuing," but hope is a great encourager, and we fondly dreamed that *that* ridge was the top. So after resting awhile, we pushed on in pursuit of "Excelsior," having met a very pleasant company, consisting of an English clergyman and three companions, between whom and us toil seemed to have created a fellow feeling. We took the grassy side of the mountain, where many sheep were feeding, meeting often with peat beds, occasionally striking the stony path. Thus we found a delicious spring of the purest and coldest water, coming out of the side of the mountain. The parson having a horn tumbler, we all had the luxury of a delightful draught, "cool water to thirsty souls" indeed. In the meantime J., nearly at the top of the ridge, was calling to us in the coolest manner to "come on." So we did, as well as we could, toiling up the steep and rugged path,

"While from the grassy mountain's open side we gazed,"

catching distant glimpses of mountains and lakes, invigorated by the delicious air and mild breezes, and cheered by the hope that the end was near. At last the ridge was surmounted, and to our chagrin we saw J. and his pony far beyond us, making their way to the *real* summit, on which we saw a party which had preceded us. Here I admit that my pluck failed

me; ashamed as I am to confess it, truth requires the admission. But we had been on the steady climb for nearly two hours; it was my first experience in ascending a mountain; and—well, it must be acknowledged—I am not as young as I was a few years ago. But still it was inexcusable that, after surmounting such an elevation, I should have even thought of giving up in sight of the summit and within half a mile of it. In this guilty weakness I was encouraged by our companion, the parson, who had stretched himself on the greensward, and declared that he could go no farther, as he had been overworked, and fatigue brought on palpitation of the heart. So I stretched myself beside him, and he showed me an engraving of his church at Hinckley in Leicestershire, one of the oldest in England; which he said they had lately repaired at a cost of £7000, and had taken out a beam marked 1246. While we were thus disporting ourselves on the grass, the guide from the Nags Head came along on his return from taking up a party, and said it would be a shame if we did not go to the top after coming so far, and that we must certainly go up and see the beautiful prospect. Encouraged by him, and seeing the others progressing so well, and being refreshed by the short rest, I began to repent of my pusillanimity, and my companion said he could not bear to give up what he had once undertaken. So we resumed our pilgrimage. First we went to a point overlooking “Nethermost Cove,” a profound abyss, surrounded by stupendous precipices on three sides, one of them made painfully celebrated by the tragic fate of Chas. Gough, seventy-one years ago, commemorated in Wordsworth’s poem on “Fidelity.” We could see Patterdale and Ullswater from our elevation, and the opposite hills in all their grandeur. Continuing our ascent, we reached the summit, having consumed two and a half hours in the undertaking. And then we realized what fools we should have been in stopping short of that point, the most easily reached of all. The day was perfect, a slight mist filled the air, and the view in its character and extent combined the rarest features of beauty and grandeur. Looking north, we saw Skiddaw in its huge proportions, towering in stately, majestic solitude, “grand, gloomy and peculiar,” with Bassenthwaite Water at its foot; beyond were the level plains to Carlisle and the Solway Firth. In the distance were the Cheviot Hills. Eastward, at our feet were the deep and awful chasms of Red Tarn and Kepplecove Tarn, separated by the narrow and sharp ridge of Catstye Carn, over which runs a path to the summit from Glenridding; Ullswater winding between the hills, Patterdale, and the opposite hills, over which our view reached into Northumberland and Yorkshire. South were the Irish sea, from thirty-five to forty miles away; Lakes Windermere, Esthwaite and Coniston, with the mountains around them, all the intervening heights being below us. West was a perfect panorama of mountains, seven ridges appearing, over which Scawfell towered supreme. Everything was on a magnificent scale, and abounding in varieties of views—valleys, hills, mountains, plains, green fields, rocks, chasms, stretches of water—rarely to be seen from a mountain top. It was impossible to look on the broad lands in the distance without recalling the rude times when Roman and Celt, Saxon and Gael, Moss-trooper and English yeoman surged over them in attack and retreat; and better still, when holy men of Iona and Lindisfarne preached the Gospel to their wild inhabitants, and won them to the Cross.

The summit of Helvellyn is an irregular parallelogram of coarse gravel and shale, about 600 feet long by 100 feet wide running north by west, and depressed at the northern end. From the northwest corner runs a spur in a northerly direction, bending round to the east. From the east-

ern side entered two remarkable rocky ridges, like the "Hog's Back" on the Genesee river, near Mount Morris, the tops of which are 300 feet or 400 feet below the highest point. The northern is called "Swirrel Edge," and the southern "Striding Edge;" the eastern end of the former being "Catchedecam," or "Catstye Cam." Between them is "Red Tarn," 762 feet below; and beyond Swirrel Edge is "Kepplecove Tarn," 1292 feet below. "Grisedale Brow" sweeps round from the southwest corner of the summit embracing a vast amphitheatre, and completing the group of spurs. The appearance of the whole, as seen from the top, is that of a vast crater, divided into three portions by the two "Edges." The western side of the mountain is covered with grass to its summit.

We would have lingered longer, but time was slipping away, and we could not choose. So bidding a last farewell to the cairn which marks the height of 3118 feet, according to the ordnance map, we began our descent. This was comparatively easy for the first stage, as the road descends gradually. But when we passed the second brow, and entered upon the region of rocks, grass and bogs, we found our "stocks" very useful. The descent of Whelpside Ghyll was the hardest of all, the path being very steep, and filled with loose stones that rolled beneath us. However, in a little more than an hour we reached the Nag's Head in safety, but very glad to rest and refresh ourselves with the lunch provided by mine hostess. J. had returned before us, having brought his pony back in excellent order.

THE FILIOQUE.

Mr. Editor: I crave permission to say a few words in answer to some objections made to the positions taken in my paper on the *Filioque*. Church Unity has no greater well-wisher than myself; it is however, to say the least, a very broad question; and the only hope, as it appears to me; of bringing it about, is for all parties, in the spirit of true Christian Charity, to try to understand, and make what allowance can be made for each other's position in relation to it. It was mainly with this object in view that I have written what I have written. I know how hard it is at times to put up with Roman arrogance and pretension; but this too, if we are only sure of our own position, is a discipline of Patience and a trial of Charity. Of what advantage is it to join with the East, if in so doing we misrepresent or separate ourselves still farther from our brethren in the West? Whatever be the charges justly made against the tyranny of the Roman See, the one of forcing the introduction of the Article of the *Filioque* into the Creed, is certainly not true. If a wrong in the matter has been done, let it honestly be said we are all equally to blame; let all alike take their share in bearing the reproach.

Then, if it can be shown, that the Churches of the West in making the insertion of the Articles had no intention of putting a slight upon the East, much less were moved by any thing like a spirit of open defiance and hostility, but were acting upon an admitted principle of Christian Symbolism—if this can be shown, why should it not be confessed and acknowledged? I may be wrong, but I cannot help resting in the conclusion that the West, throughout the whole of this painful conflict, has shown, upon the whole, a more liberal and forbearing spirit than the East. I say this knowing what Mr. Foulkes has written on the subject, and deprecating as much as he does the aggressions of the Latins in the times of the Crusaders.

The great practical difficulty in the matter it will be found, is the loving regard which enshrines the traditional faith in the popular mind on both sides. It has always been so. Great Theological disputes have never been settled by the Theologians; popular feelings always enter into the ultimate settlement of great questions. I know and respect the feelings of the Greeks; but what of the shock to be given to our own people? Surely something is due, on traditional grounds, to the names of the departed. A very grave responsibility, then, it appears to me, rests upon those who, on the plea of literal exactness, and holding it as an incontrovertible doctrine that an Œcumenical Symbol may not be added to, are continually clamoring for change. My answer to such is—If we are to have literal exactness, then let us have the Nicene Symbol, pure and simple; if we will retain the Creed of Constantinople, then let us confess that an Œcumenical Symbol may, without violence done to the principles of Christian Symbolism, receive accessions.

Speaking for myself, I could gladly consent to the leaving out of the disputed Article, if I believed it would have the effect, even in the least degree, of healing the divisions of Christendom. But I cannot so believe. Would the Greeks consent to our retaining the "Spiritus Sanctus a Patre et Filio" of the Creed of S. Athanasius? Would they allow us to use the Article in the Litany and elsewhere? And what avails our haggling and quibbling about a Liturgical or historical matter, when the great doctrinal issue is to remain untouched? What I have written on the subject will have attained its object, if I shall have succeeded in making it clear that it is not the function of the Church in her Symbols to make the faith once for all, but to bear witness to it as necessity requires; as well as that there is no reason, arising out of the nature of things in themselves, why the Church to-day may not declare what the faith is, as much as the Council of Nicæa, or the Council of Constantinople.

I respect those who are laboring in the Cause of Catholic Unity. I am in sympathy with every effort which aims at making men to be of one mind in an house. There are worse things, however, than the loss of Organic Unity: Unity may be bought at too high price, when for the sake of its preservation or its restoration, it has to be purchased by silence, or evasion, or political cunning, or meddling in other men's matters. God will take care of His own Church, if we are only faithful to *our* trust. We shall have external unity—schism will be avoided and divisions averted—when God speaks, and slander, and wilful misrepresentation and party spirit, and wrangling about trifles, and love of place, and pride of power, shall have become extinct:—not before. Meantime, what we want to do is to try to revive the life of God in our own souls, and do the work which God has put it in our power to do, praying, as we labour and wait, that grace may be given to all who profess the name of Christ to do likewise.

THOMAS RICHEY.

Faribault, Aug. 20, 1876.

AUTHORITY WITHOUT INFLUENCE.

Dear Doctor: One of Mr. Gladstone's constituents having written to ask whether he proposed to address them on the questions of the day, he replied, that "should they generally desire to hear him *he will not fail to consult those without whose concurrence he could not take any steps, as the matter was far from being a purely local or personal one.*" What practical wisdom and common sense in this, and *what a source of strength* for a man whose business it is to *lead thinking men*, to counsel with them and do

nothing of a public character without their concurrence! What strength and vigor our Bishops would gain if they would always take their Clergy into their confidence! *S. Ignatius says "the Presbyters are joined to the Bishop as the strings to the harp."* What shall we say then of the wisdom of Bishops who isolate themselves from their Clergy and speak and act before the world in matters deeply important to the whole Church without conferring with them? Is not this one chief cause of the feeble influence of some of our Bishops, viz: their tendency to absolutism and an ultramontane autocracy? A true leader of intelligent conscientious men, will always try to carry them with him heart and soul, and "*will not fail to consult those without whose concurrence he could not take any step.*" Only in proportion as Bishops fulfil this ideal of their office will they have the loving and enthusiastic support of Presbyters and laymen. *Φωναντα συνετοισιν.* X.

September, 1876.

Church Work.

GUILDS, &c.

BOSTON. *Guild of SS. Michael and All Angels, Church of the Advent.*—This Society strongly commends itself to imitation by its strictness and thoroughness. Its aim is, "the mutual encouragement and assistance of its members in leading a Christian life, more especially as regards the graces of truth, purity and modesty."

The officials are, a Superiour, an Assistant Superiour, a Chaplain, a Treasurer, and Band-Mistresses. The Mother of the Sisterhood of S. Margaret's, Boston, is the Superiour. The Chaplain must be Superiour of the Society of S. John the Evangelist, Boston, and has the whole spiritual direction of the Guild.

The Guild consists only of girls and women of unspotted character, unmarried, and under thirty years of age. Their duties are (1) to strive in all ways and under all difficulties after truth and purity, (2) to help others and try to bring them into the Church; (3) to obey their parents, and all who have rule over them; (4) to avoid evil speaking, and to make an act of reparation to their Lord, when obliged to hear immodest, irreverent or blasphemous talking; (5) to be quiet and modest in manners and dress, and to avoid bad company. The Band-Mistress must see, if possible, each member of her Band once a week, and inquire into and help her in any difficulties, each Mistress reporting to the Superiour the condition of her own Band. The social element is not neglected: at *Easter* and *Michaelmas* the Guild meet and *have tea together*.

Personal responsibility for one another is taught by requiring the members to report misdemeanors of individuals, (after once reproving the offender,) to the Band-Mistress in confidence; and the latter is to communicate it to the Superiour alone. The Band-Mistress, in turn, if delinquent, must be reported to the Superiour. A check is also put upon her, by providing that no punishment of members shall be awarded without the consent of the Superiour and Chaplain. Every confirmed Member and Associate must strictly observe the Church's Rule not to communicate after taking any sort of food. Communion monthly and on the Great Festivals is required, provided the spiritual director allows it. In all these regulations

there is conspicuous a due subordination to the *spiritual authority*. Equally observable is the earnestness with which *personal holiness* is insisted on:—a wise provision in a land where a notorious outcome of the Public School system is the breaking down of the safeguards of personal modesty by mingling the sexes without due restraints. The “Rule” of the Guild, under the heads of “Daily,” “Weekly” and “Monthly Duties,” and “Daily Prayer,” lays down clearly and with much detail, all the obligations of the members in their relations with one another, with their families, and with society at large.

Connected with the same Parish of the Advent was a “Young Men’s Class,” who met once a week in the Clergy House, and heard lectures in course, on Ecclesiastical, Historical or Liturgical subjects. The closing hour of the evening was spent in social conversation, with refreshments of coffee or chocolate, and cake. This Class was found to be a good way of providing instruction for those who had left the Sunday School, and for many who could not read, as well as of furnishing Candidates for the Sacraments. This, however, and a similar one for young women, as also the Guild, are now suspended, presumably because of the Rector’s absence in Europe on account of health. It is to be hoped that such efficient organizations as these proved themselves, will soon be at their usual work. Energies thus directed by holy discipline must prove a blessing to any Parish.

The Confraternity of the Holy Child belongs to the same Parish. According to its “Manual” it is a “Society of children of the Church for mutual help in godly living.” Its aims are more minutely detailed in the following extracts from the Rules:—

- I. To say prayers morning and evening, daily.
- II. To practice self-examination, (page 7 of Manual) every night before going to bed.
- III. To say the prayer of C. H. C. (page 2 of Manual) daily.
- IV. To attend Divine Worship in an English or Episcopal Church only.
- V. To correspond with the Provost (one of the Clergy of the Parish) at least twice a year, viz: about Jan. 1, and July 2.

The “prayer” referred to is brief, simple and direct:—“**HOLY CHILD JESUS**, we commend to **THY** special care all the members of our Confraternity: Help us so to serve **THEE** here in Purity, Obedience and Truth, that we may reign with **THEE** hereafter: for **THY** mercy’s sake. **AMEN.**”

The rule requiring exclusive attendance on the Church’s Worship is excellent. It must ever be disastrous to the faith of young people, to allow them, as many do, to roam from one form of sectarian worship to another. To have no ecclesiastical fireside is as great a hindrance to a fixed faith and a true religious life, as it would be to family life and home affections and duties to have no domestic fireside. It were as wise for one who had a home to breakfast, sup or dine out every day, or spend all his evenings away, as for a member of the Church to turn his back on her sanctuaries, and neglect his Prayer Book, for the unconsecrated temples and jejune services of sectarianism, as often as he takes the notion.

In the case of children, surely, greater strictness is often needed. Unless in our vaunted “progress” we are willing to proclaim ourselves wiser than the Wise Man, his rule still must be ours, as it must ever be that of the Church: “Train up a child in the way he should go.” This, of course, would by many be pronounced intolerable bigotry and “uncharitableness” in religion, while they are rigidly acting upon the inspired Rule in the secular training of their children, and would resent strongly any reflection

upon a course so obviously sensible. But this is all of a piece with the popular fallacy of the day, that sound judgment and common sense are not a part of religious training. Or perhaps we must go deeper, and say that the popular mind is averse to any religious training whatever! And which is most responsible, Protestantism or Infidelity? Truly, it is hard to say! †

CONCERNING GUILD ORGANIZATION.

In a former number of the ECLECTIC we discussed, under the above heading, the first point necessary to the efficiency of *the Guild*, viz: that *it should be under the headship of the Parish Priest*. We now proceed to consider the next requisite:

2. *Simplicity of organization*. Perhaps the whole difference between barbarism and civilization may be summed up in the one element of organization. If this is absent, no secure results can be accomplished. Order, as the great law of Heaven itself, is reflected of necessity in all well instituted society. In each of the three sole spheres of human life and activity, the Family, the State and the Church, it must reign; and in proportion as it is supreme, or hindered by the self will of individuals, will be the prosperity of domestic, civil or ecclesiastical affairs. In truth, considering the divine source of order, we may safely assert that it also constitutes the main difference between Christian and Pagan civilization. At their best, the great heathen peoples of old fell far behind the most insignificant of modern Christian States in most of those matters of law and order which conduce to the chief good of the greatest number. Yet there is such a thing as too much organization. No people have better proved this than ourselves; for our boasted talent for organization has often to display itself in *re-organizing* our own works! Law is one thing, but the means for its administration are another. System in some degree is simply indispensable for the perfection of an undertaking; but an accumulation of details is burdensome, and a hindrance to easy working. The perfection of machinery is, that it shall be as simple as possible. The fewer its parts, the less friction, and the greater its durability. Let us apply these received principles to the Church Guild. Many of the Parochial Societies existing under this name exhibit, in a marked degree, the vice of over-organization. Whether it be the temptation offered by printing facilities, or a desire to make an impression on the public, yet so it is:—a booklet is issued from the press, often in gilding and colour, with elaborate rules for government, an imposing array of officials, and a diffuse setting forth of the aims of the Society—making up a cumbrous machine, which it is difficult and sometimes expensive to keep in running order. What wonder is it if the undertaking falls to pieces with its own weight?

As a rule, the most lasting institutions originate in modest beginnings, and their growth is gradual. This, if not the American mode, is the safest mode, as well as the most natural. How often have we seen clergymen—not laymen, they are more prudent; the children of this world, the men of business, are wiser in their generation than the children of light—how often have we seen clergymen start some magnificent enterprise on paper, launch out into large expenditure without capital, and presently come to a lamentable, perhaps a shameful conclusion! There are indications that a like want of worldly wisdom may in some cases hinder the success of the Guild among us. Let us aim, then, to preserve to the end, simplicity of organization. It would seem that rules should be as few, as clear, as

direct and as brief, as consists with the needful mention of particulars; that the officials should be all for use, none for ornament; just enough to conduct the business and exercise the discipline of the Society; that the work of the body should not be cut up into needless divisions, when a few committees or sections could do it as well; and that economy in money expenditure should be carefully studied throughout. So constituted, a Guild must be a most efficient arm of service in the Church militant, and no Parish or Cure strong enough to furnish material should be without one. †

The following beautiful lines are from the pen of the late John R. Thompson. The translator has succeeded in following the French author with great fidelity and exactness:

CARCASSONNE.

FROM THE FRENCH OF GUSTAV NADAUD.

I'm growing old; I've sixty years;
I've labored all my life in vain;
In all that time of hopes and fears
I've failed my dearest wish to gain.
I see full well that here below,
Bliss unalloyed there is for none;
My prayer will ne'er fulfillment know—
I never have seen Carcassonne,
I never have seen Carcassonne!

You see the city from the hill;
It lies beyond the mountains blue;
And yet to reach it one must still
Five long and weary leagues pursue,
And to return as many more!
Ah! had the vintage plenteous grown!
The grape withheld its yellow store;—
I shall not look on Carcassonne,
I shall not look on Carcassonne!

They tell me every day is there
Not more nor less than Sunday gay;
In shining robes and garments fair
The people walk upon their way.
One gazes there on castle walls
As grand as those of Babylon,
A bishop and two generals!
I do not know fair Carcassonne,
I do not know fair Carcassonne!

The vicar's right; he says that we
Are ever wayward, weak and blind;
He tells us in his homily
Ambition ruins all mankind.
Yet could I there two days have spent,
While the still Autumn sweetly shone!
Ah me! I might have died content
When I had looked on Carcassonne,
When I had looked on Carcassonne!

Thy pardon, Father, I beseech,
In this my prayer, if I offend;

One something sees beyond his reach
From childhood to his journey's end.
My wife, our little boy Aignan.
Have travelled even to Narbonne;
My grandchild has seen Perpignan,
And I have not seen Carcassonne,
And I have not seen Carcassonne!

So crooned one day, close by Limoux,
A peasant, double bent with age.
"Rise up, my friend," said I, "with you
I'll go upon this pilgrimage."
We left next morning his abode,
But (Heaven forgive him!) half way on
The old man died upon the road;
He never gazed on Carcassonne.
Each mortal has his Carcassonne!

ANTHEM.

Ten Thousand Times Ten Thousand.

BY REV. J. B. DYKES.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed Saints
Throng up the steeps of light.
'Tis finished! all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

What rush of Alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand fold unpaid.

Bring near the great salvation,
Thou Lamb for sinners slain,
Fill up the roll of Thine elect;
Then take Thy power and reign:
Appear, Desire of nations,
Thine exiles long for home;
Show in the heavens Thy promised sign;
Thou Prince and Saviour come.

Amen.

Literary Notes.

—Mr. Gladstone's address on distributing the prizes at Sion College, was eminently scholarly and Churchly. He dwelt upon "Supreme allegiance to truth," but it was a "superstition" to suppose that this implies always resistance to authority. This is part of the glaring Sciolism of the day. Again, it is well to know the limits of knowledge, as well as what we owe to the past. Only so far back as Bacon and Leibnitz it was possible like them to get a survey of the whole field of human knowledge, and of each department in relation to every other. This is no longer possible—we must therefore avoid that pride which supposes our own line of knowledge involves all that is worth knowing, and cherish personal humility as well as seriousness of purpose.

Mr. Gladstone's article on Macaulay, the substance of which we reprint in this issue from the London *Quarterly*, is one of the most judiciously righteous things, as well as one of the neatest and ablest pieces of literary work that has been done in the English press this many a day. It moreover stands some chance of overtaking and dissipating that brilliant but pernicious *glamour* which Macaulay's example has spread over the literary world down to the pettiest issues of the daily press; and which has accustomed all youthful ambition to sacrifice matter to manner, truth to effect, and all patient investigation to reckless dogmatism of statement. As Mosheim wrote Church history from a German *a priori* theory of how things *ought* to have been, (and therefore *must* have been,) so Macaulay wrote from a prodigious memory that almost crushed the faculty of logical discrimination, and an imagination that colored everything in his memory according to his political sympathies. It is the way to make a nation of liars. But nothing is so sacred as *Truth* in all things. The "art of putting things" has no place in History.

A writer in *Blackwood* for last May points out how utterly Macaulay ignored

his contemporaries in literature. From his biography you would not infer that he ever saw any of Walter Scott's works, or of Byron, or Shelley, or Coleridge, or Wordsworth, or Tennyson, or Brown-ing, or Dickens or Thackeray. It is almost incredible, but he seems to have had no acquaintance or sympathy with any of these, nor does his biography give the least explanation of the phenomenon. Perhaps Scott had not a very intense admiration for Milton or for "Dutch William," who seem to have been Macaulay's gods.

Mr. John Morley in the *Spectator*, in summing up the qualities of Macaulay's style, does not hesitate to characterize it as what the French call "*brutal*," in the artistic sense, dealing in gross excess of color, and without "intellectual conscience."

—*Blackwood* for September has Part IV of "A Woman Hater." Devious Rambles with a definite object—No. II: Speculative Investments: The Strathmore: Letter from Mrs. Wordsworth, the Lady who Survived the Wreck: The Strathmore—Mr. Wordsworth's Narrative: Politics and War reviewed from the Alps—A Wanderer's Letter No. IV: The Twelfth of August: Alfred de Musset: Review of the Session.

The Stories of *Blackwood* are the best to be found in Periodical literature. Lectures delivered at St. Margaret's, Lothbury. By Henry Melville, B. D., late Canon at St. Paul. Rivington's, London: pp. 371, 12mo.

Many can remember when Canon Melville was the pulpit orator of the day, as Canon Liddon is now, and as the *Literary Churchman* truly says, there was far more theology in his sermons than in those of many who make much more profession of theology. The Ciceronian periods may not be quite so fashionable now, but he is well worthy a place in our libraries, for his earnestness and purity and his entire freedom from the *odium theologicum*. These "Lectures" are good samples of his sermons properly so called, not on any connected series of subjects. Sold by Pott, Young & Co., New York. (Price not given.)

The Child Samuel: A practical and devotional Commentary on the Birth and Childhood of the Prophet Samuel. Designed as a Help to Meditation for Children and Young Persons. By Ed. Meyrick Goulbourn, D. D., Dean of Norwich. New York: Pott, Young & Co.

A set of Dean Goulbourn's works would be a valuable religious library for any family. The unction, clearness and fullness of his thought are almost unique and inimitable among our religious writers. Though this book is "designed for young persons," we should not hesitate to use it with its companion volume, the "*Gospel of the Childhood*," for Lent reading at Cottage Lectures. For private reading it is preceded by a set of "Instructions how to begin and conclude the study of this book," with prayers and a selection of Psalms applied to the different subjects. It is a beautiful book, and none is more needed in these days to "turn the hearts of the children to their fathers, and of the parents to their children."

The Church of the People. In this serial, the organ of the National Association for Freedom of Worship, a selection of articles is given, all being devoted to the discussion of free church questions. The paper entitled "A Parish Autobiography" is a serio-comic sketch, and is at once amusing and instructive. "Alms in Secret," touches on the subject of "giving," and for the sake of secrecy recommends that offertories and collections should be made by the use of bags, the writer thinking that this use would not, while it encouraged the poor, administer to the pride or the rich. Boxes and plates in collections are altogether deprecated. Another article is "Free Church amongst the Independents," from which it may be seen that Dissenters are making some progress in their application of free-church principles.

Messrs. Rivingtons have just issued, in compact little volumes, cheap editions of their *Library of Spiritual Works for English Catholics*. The five numbers before us include "The Life of St. Francis de Sales, Bishop and Prince of Geneva," "The Spiritual Combat," by Lawrence Scupoli; "The Imitation of Christ," by Thomas a Kempis; "A Dominican Artist," "Bossuet," &c., and "The Christian Year."

It is said that M. Thiels is writing a philosophical work on Religion and Life,

which will be like Cicero's *De Natura Deorum*.

It is of no use crying over the inevitable. Misunderstandings and misrepresentations have to be borne, and will have to be borne, as long as our time lasts, and perhaps as long as the world lasts, and it is best to face them—not indeed with a light heart—but at least without a heavy one. Remember that good story of Dean Hook, when, at the height of the Leeds strife, he had to preach in Lincolnshire, and on a hearer being asked about the Sermon, the answer came prompt and pat—"never was so disappointed; the nasty Jesuit didn't say a word any Christian could object to."—*Lit. Churchman*.

—H. S. King & Co., London, has issued a new edition of *Lectures, Addresses and other Literary Remains* by the late Rev. F. W. Robertson. For a preacher of such power and beauty, it is astonishing how little influence or result he left behind him.

—The *Church Times* says that many years ago when Abp. Sumner got up a Protestant Prayer meeting at Lambeth, the chief performer at it was Dr. Jabez Bunting, the inventor of Wesleyan ordination in 1836. This gave rise to the joke, that on Dr. Sumner's showing, there was no use in the country paying £15,000 for *lawn*, if *Bunting* would do just as well.

—The Rev. C. L. Hutchins' S. S. Hymnal has reached its 23d Thousand. We observe an Edition for use in Canada, adapted to the English Book of Common Prayer, with Athanasian Creed, Magnificat, &c., &c. set to music. Mr. Hutchins has shown great enterprise in this edition, and is meeting with gratifying appreciation throughout the country.

His parish Choir (monthly, 50 cents a year,) is doing good service in supplying our choirs with standard Church music.

—The following criticism, written more than ten years ago, we found on some scraps among our editorial scribblings. It appears not to have been used, but it seems something like a way-mark in theological progress:

The story of "Lady Alice, or the New Una," is almost entirely idealized, and

full of moral impossibilities. It pretends that only the conscience that is imbued with the Catholic faith, and the Catholic spirit of ritual worship, can discern all the subtle and hidden applications of truth to questions of casuistry which are the probation of the human mind, and truly solve all the practical problems of actual life. But like the contorted grotesque moral system of ultra montane Romanism, the religion of this book tolerates the most absurd contradictions, while putting a fine point upon some fantastic question of conscience or taste. The Countess Schonberg consents to act a series of lies, and the Lady Alice is made to assume a character which involves countless falsehoods both of word and action, out of a blind superstition for a Mephistophelian oath which was wrung out of her in duress, to save her not merely from death but from shame. Even Puritan bigotry would not condemn stratagem of any sort to circumvent such villains as Wessex or Matson: but, at all events, the obligation which was the cause of Lady Alice's misery—the secret of all that is tragic in the story—was purely unreal and imaginary.

Another element of improbability arises from the difficulty of conceiving that any girl under 20 could have gone through such experiences, and survived them. And as to details, to say nothing of the incredibility of such a circumstance as that abduction by means of a boat not observed in the rear of the house, it is almost impossible to believe that a man like Clifford was willing to receive the story in relation to such a woman as Alice, that her shrieks were heard in the cabin as the schooner went down.

We cannot conceive of the book, however, as written in the interest of Romanism, for aside from the unanswerable arguments of Courtenay, and the clear sighted distinctions of Alice, it is only necessary to recognise the aid and purpose of Jesuits in Matson's and his sister's work, to fill us with detestation of the whole crew.

The human, material element of the story, with its pictures of beauty and

passion, stirs us with a powerful but uneasy sympathy: which perhaps is still further heightened by its apparent subordination to the spiritual. There may be something morbid or sensuous in so much of the external about its religious devotion—so much of the glitter of gold and color in vestment, and altar, and candlestick, and cross. But oh, how shall the world realize the almost vanishing truth of the Incarnation—the Central Fact of Earthly History—which alone links this life with Heaven! Many a heart is craving for *worship* to meet the instincts of love and gratitude, as well as of penitential fear and awe. Many a Christian who has long time heard with the hearing of the ear, when he comes to that point of inner experience, when he can say, "but now mine eye seeth Thee"—feels the irresistible impulse to fall down and worship. In the midst of a thousand discordant pulpits, he seems to hear that awful Voice, "Who is this that darkeneth counsel without knowledge?" and like Job he lays his hand upon his mouth, and bows down in the submissive adoration that belongs to the Patience of Faith.

—Mr. Ruskin has just finished the restoration of a spring of water between Croydon and Epsom by erecting a tablet over it. About £500 has been spent upon it altogether, and what was a dirty pond is now a clear pool of running water, fed directly from the springs underneath the chalk. The inscription is as follows:

In obedience to the giver of Life, of the brooks and fruits that feed it, of the peace that ends it, may this well be kept sacred for the service of men, flocks and flowers, and by kindness called Margaret's Well. This pool was beautified and endowed by John Ruskin, Esq., M.A., LL.D.

The pool lies by the side of the highway, and is planted with trees and flowers. Margaret was the Christian name of Mr. Ruskin's mother.—*Building News*.

—The prize of ten guineas offered by the Chester Open Church Association for the best tract on "What is Public Worship and how it is affected by the Pew System?" was gained by Rev. Sidney Boucher, of Carnarvon Training College, out of 109 competitors.

Literary Notes.

—*History of the Church in Burlington.*—Comprising the facts and incidents of nearly 200 years, from original, contemporaneous sources. By the Rev. George Morgan Hills, D. D., Rector of St. Mary's Parish and dean of the Convocation of Burlington. 8vo., pp. 739.

This book is very elegantly printed. The archaisms are all preserved. The author has kept himself in the background, and made the historical documents tell their own story, and a very curious and interesting story it is, throwing a great light on the early history of this country, as well as the Church. As he says in his modest preface, "the work is a series of papers arranged in chronological order, with extracts, notes and occasional explanations." Bishop Williams says of it, "the interest never flags." Bishop Coxe says, "it is a contribution to the history of the American Church, and not only so, it is in a degree that has surprised me a contribution to the history of America itself." Dean Seymour, of the Seminary, says :

It deserves commendation from all who take an interest in historical studies, and desire to encourage the preservation of the documentary records of the early settlements of our country. Subjects grave and gay, letters of great interest from writers in every station in life from royal governors to poor missionaries, anecdotes of personal adventure, fragments of family history, extracts from minute books and parish registers, records of marriages and deaths, epitaphs, obituary notices, poetic effusions written long ago, such are the samples of the variety and character of its topics.

Orders for the work may be addressed directly to Rev. Dr. Hills at Burlington, N. J., Price \$5.

—Mr. Fifoot, in his speech before the Conference of Laymen on the repeal of the P. W. Act, dwelt upon the essential freedom of the Church from civil control: Tradition had ascribed the commencement of it in England to St. Paul in A. D. 63, and in preaching a free Christianity St. Paul, as they knew, had often come into collision with the State. Time would not allow him to follow the alne of Latin fathers, but he would come it once to Normam William in 1085. "I command and enjoin," he said—mark these words—"that no *bishop* or arch-deacon, or anyone else, shall bring any cause that pertains to the cure of souls

to the judgment of secular courts" (ap-
plause). Then there were the words
quoted from Magna Charta, which was
granted in 1215, "We have granted to
God, and by this our present charter
have confirmed to us and to our heirs
for ever, that the Church of England
shall be free." Coming on later to the
year 1533, the Statute of Appeals said :
"The body spiritual called the English
Church, which hath always been reputed
and is at this hour sufficient and meet of
itself without the intermeddling of ex-
ternal persons to declare and determine
all such doubts as doth appertain to her
spiritually." What could they have
plainer than this? In three distinct
epochs of the country's history kings
and parliaments have declared our
Church to be a free Church.

—The Duke of Somerset, not long
ago, in a speech at a banquet proposing
the health of the Bishop of Exeter said :
"I recollect reading in Bishop Burnet's
History, that when he went to Rome he
called upon Queen Christina, who was
a very remarkable lady. She had adopted
the Roman Catholic faith, having been a
violent Protestant, and the daughter of
the great Protestant defender of Europe,
and she had lived 20 years in Rome.
Bishop Burnet, who was rather a busy-
body, called upon Christina to inquire
how it was that she had come to believe
in the infallibility of the Pope. The
Queen did not refuse to answer him, but
on the contrary, was quite ready to dis-
cuss the matter. She said she did not
think much about infallibility, but she
had an idea that somehow or other the
Pope had supernatural assistance, be-
cause, said she, "I have lived here a
long time now, and have known four
Popes, and they were all four such con-
summate fools that if they had not had su-
pernatural assistance, I don't see how they
could have got on." If Queen Christina
had lived in these days I think she would
have said there were still instances of
consummate folly on the part of the
Popedom, but at the same time she
would have expressed her doubts wheth-
er the supernatural assistance had not
been withdrawn. When I consider that
in these days we have such zeal and such
great varieties of opinion it makes me
strongly feel the value of an Established
Church. I think we want a learned
clergy ; we want intelligent and active
bishops ; that we shall more and more
be in want of such a learned clergy as
is provided for us by that Church of
England, and that it would be most unwise
if we were to throw away the means by
which we can maintain in all the parishes
in this country learned clergymen.

—Archbishop Tait, lately in a speech referred to his once having been a *school master*, and made a comparison between "the boys" and his presbyters. On this the *Church Review* says: "This school-masterizing of the Church is doing infinite harm. A bishop's relationship to his presbyters is not that of a schoolmaster to his boys, nor of a father to his children, but of an elderly brother toward his brethren. There is only one way of teaching our bishops this lesson—the revival of legitimate diocesan synods. Were every bishop to find himself once a year seated face to face with his benefited clergy, in a synod, where, if the priesthood could "do nothing without the bishop," the bishop could do nothing without his presbyters, the pedagogue would soon be taken out of him, and, he would scorn to be guilty of the impertinence of comparing a body of men which must necessarily include so many superior to himself in age, learning, experience, and holiness to a parcel of raw, unformed boys. It is the old story. The revival of ecclesiastical discipline is the only radical cure for our ills.

Summaries.

FOREIGN.

The "S. Alban's Working Men's Committee" has now become the "Church of England's Working Men's Society," with branches in almost every town and city in the realm. Mr. Gladstone has sent it his little work on the P. W. R. act, entitled "Is the Church of England Worth Preserving?" which the Society has made the first volume of its Library. They passed resolutions not only against further prosecutions of the clergy, but also demanding for the Church the right to elect her own Bishops.

—The Memorial Fund for Dr. Dykes amounts already to nearly £10,000.

—The conscience of England has at last been aroused by the Bulgarian atrocities against any further complicity with that hideous caricature of civilization called the Turkish Government, which we hope and pray may not be much longer allowed to thrust its monstrous visage into the face of Christian Europe. Meetings are held with clergy on the platform. Canon Liddon has preached

a trumpet appeal in S. Paul's, and issued an Address to the Queen for general signature: Mr. Gladstone has put forth a pamphlet which the *Telegraph* says is "itself a terrible punishment for the crimes committed in Bulgaria." Mr. Disraeli is driven to make "explanations" of his Parliamentary speeches in the papers, and altogether we may hope something will come of it. The Archbishop of Belgrade sends to the Archbishop of Canterbury a harrowing appeal from the persecuted Christians, and collections are making for the sufferers. The Knights of S. John have sent a supply of their famous ambulance, with six surgeons, and other help. Over 10,000 Russians are in the service of Servia. What the armistice will result in remains to be seen.

—George Smith, the famous Assyrian Explorer, died at Aleppo August 19, it is said, from the stupid obstacles put in his way by the Turkish authorities.

—The Old Catholics have got possession of the Cathedral of S. Fidolin, Sackingen.

—The Bishop of Bath and Welles preached at the Harvest Home of Archdeacon Denison, and made a friendly speech at the dinner.

—Archbishop Tait has allowed the prosecution of a clergyman at Tunbridge Wells, for letting his choir wear cassocks under their surplices.

—Canon J. C. Ryle now preaches in his surplice, whereat the *Record* is greatly disgusted.

—The Church Congress will be held at Plymouth, October 3-6. The Bonn Conference and Increase of Episcopate will be among the subjects. Also the Supply of Candidates, and the retention of young men in the Church, with the Causes of Unbelief.

—Bishop Herzog was consecrated at Bonn, Sept. 11, by Bp. Reinkens alone.

—The Bp. of Adelaide opened his new Cathedral on S. Peter's Day.

The *Contemporary* for September continues Spedding on Bacon, and gives a paper by Dr. Elam on Automatism and

Evolution against the school of Huxley; one by A. Schwartz, on French Preachers; one by Mr. Neill, showing that the Romanists were not the authors of the toleration laws in Maryland under Lord Baltimore—(a bubble that has been effectually pricked); one on Capital Punishment in England; one by Dr. Rigg on John Wesley (a Methodist defence); a history of the American Judicial Bench, by T. Macdonnell; and a last by Grant Duff on Eastern affairs.

—Rev. Dr. Gott, Vicar of Leeds, has laid the corner stone of a new Church in Cross-Green Lane, to be named from S. Hilda—to be a working men's Church, and one of the finest in the diocese.

—The *Church Times* gives the service for a Harvest Home:

The propers for a Harvest Festival are:—Psalms lxxv., ciii., cxi., cxxii., cxxviii., cxlv., cxlvii. First Lessons—Levit. xxvi. 3-12, Joel ii. 21-28. Second Lessons—S. Matt. xiii. 36-43, Rev. xiv. 14-19. Introit—Psalm cxlv. 16. Epistle—Deut. xvi. 13-16. Gospel—S. Luke xii. 15-22.

—The same paper adds the following information:

The Sign of the Cross is usually made at the closing words of the Creed, and at the final Prayer (2 Cor. xiii. 14) in Matins and Evensong; and at the end of the Creed, at the Absolution, the words of Consecration, and the final blessing in the Communion Office.

—The new parish Church of Braddan, near Douglas, in the Isle of Man, has been consecrated by the Bp. of Lichfield. The old churchyard is famous for its Runic crosses. The old Cathedral at Peel used by Bp. Wilson, is now in ruins though a choir festival was lately held there with 2000 people. Bp. Powys is to resign for ill health.

—The University of the South (Tenn.) has conferred the degree of D. C. L. on Bp. Macrorie, of Maritzburg.

—The Pope has removed the Archbishop of Venezuela, and allowed the new one to swear fealty to the Constitution, and the anti-church laws have been repealed.

—The *Church Times* is severe upon Mr. Mossman's translation of Cornelius

a Lapide's great Commentary, as inadequate and guilty of grave omissions, and likely to be more expensive than the Latin original.

—The Clergy are going to head off Dr. Tristram's "queer job" for raising a salary for Lord Penzance, by getting marriage licenses from the *civil* registrar instead of the Bishop's registrar, and thus marrying people without *banns*, which is now a great bugbear to the poor. It is optional with the clergy by law, though the prejudice has been in favor of the *banns* as something more *religious* or churchly—an absurd idea.

—The "Norwich Monastery" has come to grief, being "attached" by an upholsterer.

—Winchester House has been bought by Government for a War Office, for £45,000. So the new See of S. Albans will get its endowment.

—Bishop Jackson has now three sons-in-law beneficed in his diocese of London by his own gift.

—Canon Liddon has been visiting Dr. Dollinger, who says the Christians never can live under a Government whose "law" is the Koran, and that no "promises of reform" in Turkey can be of the least value. The great mistake was ever to have admitted Turkey among civilized States: she is incapable of what we mean by civilization. He advocates an "International Commission" at Constantinople, to protect and govern the Christian populations co-ordinately with the Porte. But any how the Balkan provinces should not be remanded to the Barbarians, or the *status quo*. It really looks as if Disraeli were hurrying up the Turks till Russia will be compelled to intervene, and then the English people will hold back their Government.

—An agitation is being got up in Rome and throughout Italy for removing the appointment of the Pope out of the hands of the College of Cardinals, and restoring it to those of the clergy and people. The Papal *Osservatore Romano* states that Pius IX. has been "much concerned and afflicted" to find the names of several priests, and even some prelates, appended to a petition which is being circulated for this purpose.

—The Bishop of Lincoln has addressed the following Pastoral to the clergy and laity of his diocese:—

Brethren,—Whatever may be our opinions on the political bearings of the Eastern question, we shall all be agreed, I believe, that the present struggle is one which calls for the exercise of our Christian faith and charity in intercessory prayer. The following form is suggested for use in this diocese.

I am your faithful brother,

C. LINCOLN.

"O Lord of hosts and God of battles, Who rulest all things in heaven and earth, look down with pity on the nations now striving in war. Take from them all anger and wrath, hatred and revenge, and give them the spirit of peace. Have compassion on our suffering fellow-Christians; and deliver the Churches of the East from tyranny, oppression, and wrong; restore them to primitive purity and truth, and join them together with us in the bonds of faith and love. Have mercy on all Turks and infidels; take from them all ignorance, hardness of heart, and contempt of Thy Word, and so fetch them home, Blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites; and may all be made One Fold under One Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, One God, world without end. Amen."

—Col. Mayber, of Edinburgh, formerly a cadet in the East India cavalry service during the Sepoy rebellion, afterwards commander of the scouts of Stonewall Jackson's corps in Virginia, and then colonel and inspector of cavalry in the Egyptian service, and colonel of cavalry in General Faiderbe's army during the Franco-German war, has received a commission, as colonel in the Servian cavalry, to organise and command an independent cavalry brigade.

—The following story of a dissenting chapel, is not an ordinary event, but it shows the ordinary spirit produced by the pew system:

Religious equality, remarks the *Western Mail*, seems to be imperfectly understood in at least one chapel in North Wales. A farmer's wife, considering that her dignity was hurt by a person in an inferior position occupying a pew immediately in front of hers, caused a screen to be erected between the two; but the other lady, not approving of this arrangement, piled cushions on her seat to such a height that the screen was rendered useless. Growing tired of her elevated perch, however, she hit upon the

design of demolishing the screen altogether, and accordingly, on a convenient occasion, she hewed it down with a bill hook. The screen was, on the recommendation of the chapel authorities, restored, and so for the present the matter rests. How long it will do so remains to be seen.

HOME.

The critique upon the Bp. of Pittsburgh's charge may be thought severe, but Episcopal utterances, when published, become public property. To us, the Bishop's charge, though justly liable to criticism in some of its statements, is in many respects greatly in advance of much that has been put forth by others who have ventured to handle the subject of the Sacraments. It is a time to observe caution and accuracy in these matters, and not to increase the *odium theologicum* already prevailing by loose and *ad captandum* talk.

We call special attention to Dr. Hopkins' remarks upon Abp. Tait's invitation to our Bishops to another Lambeth Conference, at the close of his article on the late Bp. Gray. It is needless to say that we thoroughly agree with his view of the subject. It needs only one who has followed Dr. Tait's course in the English Church and Parliament, and watched his public conduct and utterances, to fully appreciate the fact that he is an *Erastian* pure and simple, and that a State Establishment, whether Presbyterian or Episcopal, supersedes, in his mind, all idea of a historical canonical branch of the Catholic Church, or any number of them. At the same time, the Conference at this time is so desirable, that we hope no technical points of etiquette will be allowed to defeat it, not even if Dr. Tait were Mephistophiles himself,—and his cold letter to the poor Servian Christians really looks like it.

—The *Western Church* is a new weekly Church paper just launched at Milwaukee, Wis., under the editorship of Rev. E. R. Ward. It is spirited and readable, and promises to do excellent work for the Church in the Northwest. We had hoped to see this enterprise combined with the "Diocese" of Knoxville,

and issued from Chicago. It would be a powerful combination, for the *Diocese* has some wonderful faculty of gathering and presenting an abundance of *Church News*, though it is only a monthly. Notwithstanding all that was said and done for "concentration" a few years ago, there has since been a perfect eruption of small newspapers. Western and Central New York, Michigan, Wisconsin, Illinois, Pittsburgh, Missouri, Indiana, Nebraska, Tennessee and Kansas, if we mistake not, have each their monthly diocesan organs. Among these, the models to our minds for style and management are those of Illinois and Kansas.

The *Western Church*, however, rather lets down our ideas of the influence formerly exercised by the *American Churchman*, by telling us that that doughty and strong-worded print had only 12 subscribers in Chicago!

We certainly wish the *Western Church* better success than that of the *American Churchman*.

—We regret exceedingly that any secular paper should find occasion for such an article as the following from the *N. Y. Tribune* of Sept. 11th:

Bishop Coxe of Western New York is as indiscreet and injudicious as he is sincere and eloquent. He has a genius for doing what he considers the right thing at the wrong time and in the wrong way, so that his zeal does more harm than good. This remarkable talent he has displayed in his reply to the Pope's call for an Ecumenical council, in his correspondence with Prof. Seymour, in his controversy with those who organized the Church Congress, and in his recent attack upon Prof. Huxley when that gentleman was the guest of the American Association for the Advancement of Science during its sessions at Buffalo. In a letter to *The Orbit*—the paper in which the offensive and unnecessary paragraph appeared—the Bishop now assumes the entire responsibility for the attack and seeks to justify himself in this way:

"It is my duty to show my countrymen what is coming upon them, if they give themselves to such blind guides; and this I shall not cease to do 'whether they will hear or forbear.' Let nobody pretend to class me with those who fear freedom of examination or the possible results of science. I am the grateful and admiring disciple of true philosophers. In the pulpit and elsewhere *I have adopted the*

conclusions of this same school, and I have shown how it *aids the Gospel*. I have been led to the conviction that, *in all probability, Darwinian science is fundamentally sound*. But, 'thus far and no further.' The Bible is demonstrably true as well as science, and he who rashly infers a collision between them is a sciolist and not a philosopher. * * * I have no quarrel then with their science; why should I? It furnishes the theologians with new and brilliant evidences of the existence and omnipotence of the only living and true God—the self-existent God of Revelation. But it is my duty, *as a divine*, to begin where they can go no further, and to remind men that force implies a prime mover, and that law cannot be without a lawgiver. I bear the divine commission, and I am not ashamed to speak out for my Master. * * * I am glad to learn that I have with me the sincere approval of several eminent scientific men. But in this business 'it is a small thing to be judged of any man's judgment.' I expect to give account at the judgment seat of Christ, and I mean, by His help, to be faithful to His cause and to His crown, and so to do my duty in an ungodly world that is soon to be burned up."

It seems to us that this "explanation" leaves the matter worse than before. It certainly takes away all reason for the Bull against Prof. Huxley. If Bishop Coxe charged Huxley with believing "there is no God," it could only be by way of *inference* from his doctrines. But he declares that he has "adopted the conclusions of this same school," in other words, is a Darwinian. What are we to infer, then, of Bishop Coxe? For our own part, we have no hesitation in avowing our conviction, that the Darwinian presentation of evolution is atheism, for as Huxley himself has shown, it consciously leaves out both theism and teleology. What can Bishop Coxe mean by the "conclusions of this same school?" Was it not the school whom he had just denounced as saying in the heart, "There is no God?" It is enough to make every one exclaim—"What next!" It were to be wished some self-restraint could be imposed upon these ebullitions, and if the suggestion of a correspondent could be carried out, there would be.

—In the Convention of W. N. Y. last month a special committee reported in favor of an Order of Deaconesses "in

connection with Sisterhoods" for Church work. There is a Standing Committee on the "Society for the Promotion of Religion and Learning in the State of New York." Deveaux College for the past year shows *foundationers*, 12; term pupils 41; day pupils 12; income, \$33,300.10; disbursements, \$32,738.20. 77 Parishes have Church edifices, and 44 parsonages. The Episcopate Fund is \$25,814.65. The parishes are assessed for balance of Episcopal Salary. A special committee is to report next year a plan of organized *Sunday School* work.

—The *Journal of C. N. Y.* for 1876 is issued. Parishes, self-supporting, 42; Missionary 64; unorganized missions 28; Consecrated Church Edifices 107; not consecrated 5; parsonages 53; clergy canonically resident 98; ordained 8; received 9; transferred 12; candidates 10; postulants 5; lay readers 28. Baptisms (adult 488) 1,565; confirmed 1,104; communicants 10,874; marriages 363; burials 735; Sunday Scholars 8,380. Contributions, parochial \$204,236.72; Diocesan \$55,583.76; General \$11,278.94.

This Journal contains an elaborate report on Sunday Schools, which is a new feature in Convention Journals. The object, however, is of the highest importance to the whole Church.

—The Second Journal of the Diocese of Fond du Lac is full of interest, and of fresh missionary zeal. It has a full account of the delightful services at Bishop Brown's Consecration and indicates a grand field for Mission work with Bishop and Clergy united as one man. This new diocese has adopted a stringent canon for discipline of the laity, and *forbids clergy* to receive a communicant from another parish without a certificate of membership in good standing. It is for want of such a canon as this that discipline of any kind is utterly impracticable in some dioceses of New York. This Journal is worth studying. The Bishop confirmed 220; parishes 21; clergy 24; communicants 1,691; offerings \$38,718.19. S. Paul's, Fond du Lac is offered for a Cathedral, having first been made a *Free and Open Church*—a principle which Bishop Brown has always preached and followed.

—The Rev. Dr. Perry's consecration as Bishop of Iowa, took place at Geneva, September 10, Bishop Stevens presiding, Bishop Oxenden of Montreal preaching the sermon, with Bishops Coxé, Kerfoot and Bissell present and assisting. The Rev. R. S. Hinsdale, Professor in Racine, has been offered and has accepted the Presidency of Hobart College, and entered upon his duties. The Rev. Mr. Nelson of Hartford has become the Rector of Trinity Church, Geneva, in place of Bishop Perry.

—Bishop McLaren's First Annual Address to the Diocesan Convention of Illinois is of the most admirable description. His words on the supply of candidates for Orders are the very best we have seen. We hope our weekly press will give them the widest circulation.

It is proposed to change the time of holding the Convention to May. A committee is to report next year on the division of the Diocese.

—In reference to the Nation's Centennial, Bishop Wells, of Wis., eloquently and no less truly says:

In the Church, Washington, Hamilton, Jay, Madison, and many others, their compatriots and associates, learned the lessons which made them so strong and patient and wise in those days of trial and conflict; and the Church's lessons are the same to-day; and, because of her unchanging life and divine mission we may be hopeful of our country; for this goodly heritage of ours—this American Republic—is a gift from the Lord to the Nations of the West; and, let our hearts be strong in the assurance that His Church is here—a real, living brotherhood to do His work and fulfil His purposes in and for this Nation. In her distinctive divine character, she is accomplishing this mission—she has a definite Faith to teach, and every passing year of our national life brings out more clearly the need of such a teacher. With free churches and daily services, frequent communion, Homes of Mercy, Brotherhoods and Sisterhoods, Parish and Diocesan Schools, Orphanages and Hospitals; having all these, the faith she teaches and the work she does, will vindicate to the nation the Catholicity of our Anglo-Saxon Church;—and what that Church has done in our mother land, energizing the advances of civilization—the triumphs of freedom—the discoveries of science—the gains of political experience—she can do for this land and nation—by showing the people that ours is a branch of the Catholic Church—God's Kingdom of Life and Light among the Kingdoms of the Earth.

THE CHURCH ECLECTIC.

VOL. IV.

NOVEMBER, 1876.

No. 8.

SCIENCE AND EVOLUTION.

It would seem that Prof. Huxley's recent Lectures in this country, if not positively disappointing, have made no such revelations as were expected of actual progress in demonstrating the Darwinian theory of Evolution. We have heard Prof. Morse, with his marvellous skill on the blackboard, give clearer and fuller illustrations of the homologies of type and structure in all vertebrate animals. With but slight variation Prof. Huxley has repeated his early famous attempt to prove that the horse has been evolved from the *palaeotherium*, as pouters and fantails are only developed from the old rock pigeon! But the fact remains, as Prof. Owen once pointed out, that the supposed ancestors of the horse differed from each other *more* than the ass, the zebra and the horse do now; and these we know are *physiological* species, whose hybrids are infertile. If the ancestral horse had to have a broader base, and two or three hoofs, on account of the different condition of the earth in that age, how is it that rhinoceroses and zebras, or horses and tapirs flourish equally well in the same regions of the world to-day? The horse is the only case in which there is a glimmering of a chance to meet the hitherto insuperable objection of the utter absence in fossil remains of those intermediate links, with *minute* variations, between species, which the Darwinian theory requires: and which *according* to that theory, *ought* to be abundant in thousands of uniform and undisturbed strata of rocks. But it still remains to be seen what Prof. Marsh will make out. As Dr. Johnson said to Lord Monboddo: "There *may* be men with tails: but first *catch* me a *homo caudatus*."

We do not propose to enter here upon a discussion which we have elsewhere criticised at some length.* But some recent expressions in our Magazine perhaps require that we should briefly explain ourselves.

First, then, we cannot for the life of us see how the physiological or anatomical homologies in the structure and functions of all vertebrate animals constitute a *proof* that they must have been slowly developed (through say 2500 millions of years) from one original germ: especially when we have to carry that development over any quantity of unaccountable leaps and gaps, and be forever resorting to "some *unknown law* in

*American Journal of Insanity for 1871-2.

the constitution of the organism" to dispose of a multitude of otherwise unmanageable phenomena: all accompanied too, with an *assumption* that the facts of hybridity would disappear or count for nothing in periods of time practically infinite. And this, while the astronomers, and geologists themselves, though desirous to accommodate, cannot possibly see the way to allow so much time for the existing system of things. That is a dispute we must let them settle for themselves.

To our view the homologies of the organic world, are not so much the proof of one original germ, as they are of the consistent *ideas* and types of one DESIGNING MIND. And if there is one species of beings thus capable of discerning and entering into the uniform plan and principles of creation, it only shows that there is at least one animal here below, who, as the Bible declares, was made in the Image of the MAKER.

This is the only answer to what the Scientists allege of our *anthropomorphic* conceptions of the universe. "Laws of nature"—"*cause and effect*," are just as anthropomorphic conceptions as *purpose* and *design* are; and if there is any reality in them, it is because our conceptions are, *pro tanto*, the concepts of God.

2d. The Darwinian theory leaves no room for the ideas of purpose and contrivance. What appears like purpose is only an inevitable and fatal *result*. It is the old atheistic doctrine that the world was made *i. e.* became, "by *chance*:" by the "fortuitous concurrence of atoms." It is the rehabilitation of old Democritus and Epicurus, according to whom the gods had absolutely nothing to do: and therefore might be altogether dispensed with by wise men, even if necessary to the vulgar. Of the accidental combinations in the immense *vis atomorum* only the "fittest survive;" *i. e.* some are organic, or kosmic, and remain: the majority are chaotic and come to nothing. Therefore the reason why all things *are here*, as we see them, is because nothing else *could* have been here: orderly things, things that will *go*, or *work well*, have "survived" chaos. These qualities of order, or *working well*, are simply named *Laws*. Law and chaos then with the *vis atomorum*, are the original realities: and it is to this *Law*, which, excluding the idea of conscious intelligence, has triumphed over chaos, at least *pro tempore*, that we are called on to render our homage. Theism, indeed, does this, as to a conscious Personality, "whose seat is the bosom of God, and whose voice is the Harmony of the World." But in the theory we are considering, all the operations of the cosmos, all the development of organic life, including the phenomena of conscious intelligence, are but the blind, unmoral, naturalistic processes of matter and force, both as yet unknown and undefined. There is no Personal Will that worketh hitherto, much less that hath any purpose in working. The resistless crash of the avalanche, the equally resistless creep of the viscid glacier, are the types of all that goes on in the Universe.

Now, that we have not misinterpreted the Darwinian scheme, let Prof. Huxley himself be witness. A German writer having twitted Mr. Darwin

with being a teleologist, because he had spoken of a "Creator" and of the *adaptation* of organs to functions or ends, Prof. Huxley takes up the defence of his friend, and says,* "That which struck the present writer most forcibly on his first perusal of the 'Origin of Species' was the conviction that Teleology, as commonly understood, had received its death-blow at Mr. Darwin's hands." And then he shows how Paley's *watch* illustration explains the doctrine of final cause, but treated on Darwin's principle, would entirely lose its force. "For it would be demonstrated," says he, "that an apparatus thoroughly well adapted to a particular purpose might be the *result* of a method of trial and error worked by *unintelligent* agents, *as well* as of the direct application of the means appropriate to that end by an intelligent agent."

Again, "Organisms vary incessantly: of these variations the *few* meet with surrounding conditions which suit them and thrive: the many are unsuited and become extinguished. According to teleology, each organism is like a rifle bullet fired straight at a mark: according to Darwin, organisms are like grape-shot, of which one *hits* something and the rest fall wide. For the teleologist an organism exists *because it was made* for the conditions in which it was found; for the Darwinian an organism exists because, out of *many* of its kind, it is the only one which has been able to *persist* in the conditions in which it is found" (p. 302).

Everything accomplishes itself therefore, by *unintelligent* processes. If this be not Lucretian atheism, we know not what is.

It may be that some form of Evolution will become the accepted doctrine of Modern Science: but we cannot believe that what we have termed the "Darwinian presentation" of it,—development by "Natural Selection" will be that form. Neither the origin of Matter, the origin of Life, nor the origin of conscious Intelligence can have any light thrown upon them by such a theory, while as to the nature and genesis of Force, it is utterly dumb. It is, in its conception, and its whole course of reasoning, incompatible with the very idea of any spiritual existence, or any Personal Will.

St. George Mivart suggests and adopts a scheme of Evolution which preserves and harmonizes the teleological, the typical and the transmutationist conceptions of the organic world, and so may be made consistent with theism. Instead of saying with Darwin that Nature makes no leaps, he believes in specific derivative creations through both innate tendencies and external influences which are together the result of "*one harmonious action* underlying the whole of Nature," and which has in view its own ends and purposes, not always working as man works, for we see but "parts of His ways." "Derivative creation" meets the objections of Science to special or absolute creation of *each* organism, and derives countenance even from the record of Moses, "Let the earth bring forth the living creature after his kind." This sort of Evolution may be traced even in the old theologians, such as S. Augustine and Thomas Aquinas.

*Lay "Sermons"—No. XIII.

Mr. Mivart is a Romanist, and those who are afflicted with *Romaphobia* may call this, Evolution from a Roman Catholic point of view, just as the Editor of the *Contemporary* without authority called Mr. Oxenham's vindication of the doctrine of Eternal punishment, "Universalism from a Roman Catholic point of view;" but it behoves those who are yielding the preference to the "school" of Darwin and Huxley, to look to their *philosophy* first, if they do not mean to be remanded to the atheism of Lucretius and Democritus. The multitudinous facts of science are patient of many theories: but it would seem to be hardly less than an *animus* against religion that will persuade even the most lively "scientific imagination" to embrace the "Darwinian presentation." No myth of the Middle Ages can be more glaring than the Sciolism which pretends to bridge over by Natural Selection the immense gap between the brain capabilities of a Gorilla and the lowest Bushman that lives by the side of him in a state of nature, and with an actual scale of wants or of knowledge hardly differing. And this we would say, even if we were forced to admit, on Mr. Mivart's theory, that Prof. Huxley's rudimentary horse, was getting prepared (teleologically,) for his subsequent relations to the human inhabitants of this planet.

We cannot resist the temptation to append to this article the summary which has been reported in the English journals of a paper read in the Section of Biology at the late meeting of the British Association at Glasgow by Mr. Wallace, the original inventor of the theory of Natural Selection, who has never liked Mr. Darwin's application of it to the origin of Man, and whose cautious suggestions are exceedingly instructive just at this time.

Mr. Wallace's paper was characterised by himself as dealing only with some out-lying and neglected subjects; but they were such, nevertheless, as led up to wide and far-reaching speculations. The causes of the colouration of animals, the curious relations of flowers with birds and insects viewed as an explanation of their distribution, and lastly, some considerations on the antiquity and origin of Man, were the topics on which he enlarged. Sexual selection is the chief agency by which Mr. Darwin accounts for colour, ascribing it to the taste of the female for brilliant hues in selecting her partner. Mr. Wallace, in common with some other followers of Darwin, doubts the potency of this cause, and has substituted for it in previous books and papers the more powerful agency of Protection. Those colours, he thinks, prevail which serve in any way to protect a creature from its foes. But to this he adds now the influence of Locality. A number of facts, chiefly drawn from butterflies, seem to show that colour is in some way determined largely by geographical area. Within certain limits butterflies, widely different in structure, wear the same livery of colour; and, though in a less degree, the same remark applies to birds. The details with which he illustrated these remarks were more attractive to naturalists than to the general public; but when he reached the subject of Man, his words were listened for with an eager interest. The aspect of the problem, he said, had been wholly changed within the last dozen years. Not long ago the antiquity of Man was so entirely discredited, that the facts which were from time to time produced tending in that direction were deliberately ignored. Now the case is reversed. Philosophical opinion has so completely accepted not only the great antiquity, but the derivative origin of Man, that it is difficult to obtain a hearing for facts which look in the other direction. Yet such facts there are, and it is well that we should attend to them. The first and most obvious is that, in spite of the most active researches, no advance whatever has been made for a considerable number of years in detecting the time or the mode of man's origin. The flint implements of the Somme Valley are still the oldest indications of his

existence; the missing link that connects him with the lower animals still waits to be discovered. The oldest known skull offers a type not far removed from the present: the oldest flints are formed into a great variety of tools and weapons, implying a considerable degree of mental activity and civilisation. According to present theories this condition of mind and body could not have been reached without a long preceding development; and yet, before this period, there is no evidence of man's existence. What conclusion can this point to, but that man came into being in some more sudden form and under some other agencies than those which governed the slow development of the brutes around him? And this conclusion is further confirmed by other evidences of a high state of early civilisation. The stone images of Easter Island, the mounds of the Mississippi Valley—indicating a clear perception of geometrical proportion and no small ingenuity in turning the perception into fact—the nice mathematical calculations implied in the construction of the oldest building in the world, the Great Pyramid,—all suggest the idea of periods of degeneracy and deterioration rather than of continuous and steady development in the history of Man. There may have been in almost every part of the globe a long succession of partial civilisation succeeded by a period of barbarism; and many, perhaps most, of our existing savages may be the successors of higher races than themselves. There is ample room for the rise and decay of such successive civilisations, if the opinion which is now gaining ground among geologists be established, that palæolithic man was pre-glacial, and that the great gap which always separates him from his neolithic successor was produced by the intervention of the Ice Age. The upshot of all these considerations was a warning to be cautious. Men of science have passed rapidly in these topics from one extreme to the other. A few years ago they professed a total ignorance as to the mode of origin of all living things. They now claim an almost complete knowledge of the whole progress of the universe, from the first speck of living protoplasm up to the highest development of the human intellect. Such a transition is too rapid to be sound. We can hardly believe, however great have been the intellectual triumphs of the nineteenth century, that twenty years have been sufficient to pass "from complete ignorance to almost perfect knowledge on two such vast and complex subjects as the origin of species and the antiquity of man."

The conflict of theories which appeared in this Address of Mr. Wallace furnished some of the other Presidents also with material for their addresses. There is hardly any physical topic on which sharp and undecided disputation is not now going on. In geology a contest is always raging between physicists and mathematicians on one side and geologists proper on the other, as to the limits of time within which the geological record must be written. The President of Section C, *Professor J. Young*, took this for his topic, but without venturing to pronounce any decision on the vexed question. The geologist does not want time so much on his own account—for he does not profess to know anything of the rate at which rock formation goes on—as from a generous regard for the difficulties of his zoological brother in the development of animal life. For both of them it is quite possible that the limitations of physicists and astronomers may be sufficient, though these limitations themselves are by no means settled, since Professor Tait has reduced the one hundred millions of years which Sir William Thomson allowed to the modest dimensions of ten or fifteen millions. But the problem can as yet be only stated and not decided.

For the Church Eclectic.

THE OFFERTORY.

The name Offertory (*offertorium*) is properly applied to the anthem or verse sung or recited before the offering of the elements. Thus among ourselves it would be the designation of the "one or more sentences" directed to be said while the offerings of the people are being received. In recent times, however, in connection with the "free Church" movement so called, this technical application has been departed from, and the term commonly made to signify the Offerings themselves. It is in this sense that I have adopted it as the title of the present examination into the Offerings which have been in some way associated with the Holy Eucharist.

It is unquestionable, that from the earliest days the offerings of the people was made a prominent feature of the Eucharistic celebration. Relics of this rite still linger in the Liturgy of Milan, where ten old men, and as many aged women are maintained by the Church, under the name of the School of S. Ambrose, for the purpose of representing the body of the people. At every "solemn Mass," two of the men, followed by the others, present, one three hosts, the other a cruets of wine: after which two of the women do the same (Scudamore p. 314,) (Daniel Cod. Lit. p. 66). The ancient practice lingered on in some form in many parts of France and Spain, until the last century. A distinct trace of the same custom is mentioned as existing in England as late as 1638. This was in Charlton in Wiltshire. "There was formerly a very odd and inconvenient custom in said Church: namely that each inhabitant, or at least, householder, made their own provision of Bread and Wine for the Sacrament, and brought the same in several parcels or divers pottle-pots, bottles and glasses to the table of the Lord."

This much being settled, that Offerings were thus received from the people in connection with the Liturgy, it next becomes necessary to examine the character of these Offerings and their proper relation to the Eucharistic Function.

Considered in their moral aspects, all the offerings of the people may be broadly distinguished into two great classes. (1) those which were obligatory, viz. the tithes, and (2) those which were voluntary, such as thank-offerings (sacrifices of praise and thanksgiving), and votive offerings (the fruit of the lips).

This as will appear, is a very important distinction, and one which is too often lost sight of in modern times, especially in the peculiar circumstances of our own Church.

I. *Tithes*. In the minds of many persons, no doubt, tithes are associated simply with the Old Dispensation of works, and are supposed to have formed a part of that system which in the days of the Apostles was growing infirm and near to vanishing away. It is certainly noticeable, however, that S. Paul in his enumeration of Jewish observances which fell under his censure, never mentions the payment of the tithes. But we are by no means left to negative arguments in support of the position that the tithe remained in force within the Christian Church. The subject has nowhere received better treatment than in a discussion by the learned Bishop Andrewes (Opusc. Post.* p. 141,) under the title "*Decimæ non sunt Abrogandæ*." To this paper we are indebted for the general line of argument and many references.

(a) It is susceptible of proof from the sacred Scriptures that the tithe was not simply an institution of the Law, but is of prior obligation. Abraham gave tithes to Melchisedek, and the validity of the argument in Heb. vii. depends upon the assumption that this was a matter of obligation, and not simply accidental and gratuitous. These tithes moreover were given not as to a King but to a Priest, for the discourse in this passage of the Epistle to the Hebrews, is of Priesthood. Again: The Prophets, while they disparage the sacrificial system in comparison with "doing justice, loving mercy, and walking humbly with God," and thus showed themselves the forerunners of the New Covenant, yet never class tithes with those ceremonies which God refuses any more to endure, but on the contrary, some of the most telling rebukes are directed at the negligence of the people in this very matter. "Will a man rob God?"

*Anglo-Cath. Lib.

(says Mal. iii. 8) yet ye have robbed Me. But ye say, wherein have ye robbed Thee? In tithes and offerings."

Nor are the words of Christ, in that terrible arraignment of the Pharisees contained in S. Matthew xxiii. without significance in this connection: "Ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." The Fathers with one accord apply this to the enforcement of the duty of paying tithe, drawing attention to the fact that in the case of ceremonial washings, the prohibition of rubbing the ears of corn on the Sabbath, and other ceremonies, our Lord mentions them only to condemn them, and Himself disdains to observe them. If we come to the consideration of the faint traces to be found in the Epistles of the internal administration of the Church, we find very clear indications that the ministry was to be supported in a manner strictly parallel to that of the priesthood of the Old Covenant. "Do ye not know that they who minister about holy things live of the sacrifice: and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained that they who preach the gospel should live of the gospel" (1 Cor. ix. 13, 14).

Again in the same chapter he repeats, "Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" Words which point very manifestly to the institution of the tithe, or first fruits. Again he compares the minister of Christ to the labourer to whom wages are due. He directs Timothy to see that elders who rule well receive double pay (*τιμῇ*, often used in this sense). And in short, throughout, in treating of ministerial support, the Apostle always speaks of it as a matter which by no means depended on the choice or caprice of the people. Even when he speaks of his own course in this respect, he having refrained from burdening the Churches with his support, he is careful to represent this as altogether a matter of indulgence on his own part, and to remind them that he had power to require of them his living. In short, every thing points to the same conclusion, namely, that the support of the Clergy in the Christian Church was not a matter of alms or of free-will offerings, but a binding obligation, the necessary correlative of which is the tithe system. And indeed, something of this kind is implied in the very idea of the Church as an organization of divine origin, not subject to the whims of men for its foundation or its permanence.

It is perhaps sufficient to have indicated thus briefly the nature of the proof from Holy Scripture upon which we rest our assertion that the institution of tithes or fixed payments for the support of the worship of Almighty God, was anterior to the Law, and survived it as an obligation of the New equally as of the Old Covenant. It might indeed be argued with strong probability that such a system belongs even to natural religion, since the same principle comes to light as part and parcel of all the great cults of the heathen world. Frequent mention of this is made by Greek and Roman writers, such as Xenophon, Plautus, Plutarch, Alexander ab Alex. and others. (See Andrewes as above.)

It is more to our purpose, however, to show the sentiment of the early Church upon the subject. Here we discover at once that the obligation is unquestioned. While it is true that the voluntary offerings of the people over and above what was needed for the discharge of the sacred functions became the perquisites of the Priests, it is equally certain that this was not their entire maintenance. In the pages of the Fathers we meet with many statements, allusions and exhortations bearing upon this subject. Consider

the following from Clemens Alex. at the close of the second century: "The tithes of the field and of the flock not only teach us to reverence God, but also not to be covetous in anything; but to impart to the priests of God's goodness (*φιλανθρωπία*) to us. (S. Clem. Stro. lib. ii. cap. 18, pp. 473-4.)

Again Origen: "How can our righteousness exceed that of the scribes and Pharisees, if they do not dare to taste the fruits of their land before they have set apart the tithes for the Levites, and I doing none of these things, so abuse the fruits of the earth that the Priest does not know them, the Levite never sees them, the altar of God remains unconscious of them?" and he concludes, "thus I assert that this command (concerning tithes) ought to stand according to the letter." (Orig. Hom. ix. in Num. xviii.)

S. Cyprian speaks as follows: "This now holds in regard to the clergy, that they who are promoted in the Church of God by clerical ordination, held in honour by the contributing brethren and taking tithes of their fruits should not retire from the altar and the sacrifices." (S. Cyp. Ep. ad. Fum.) S. Jerome writes of himself: "Like the Levite and the Priest of old I live of the tithe, I am sustained by the oblation of the altar." (S. Hieron. Comm. in Mal. cap. iii.) He also declares that whoever neglects the duty of paying his tithe is convicted of defrauding God." (Hom. in iii. Mal.) S. Chrysostom witnesses to the same: "If" says he, "such an obligation existed under the old dispensation, how much more under the New." "If there was danger in neglecting to pay the tithe under the Old Covenant, how much more under the New." (Chrys. Hom. iv. in Eph.)

Lastly we have these strong words of the great Saint and Theologian of Africa, S. Augustine. When the harvest is near at hand, he thus exhorts his flock: "By the mercy of Christ, my Christian brothers, we are approaching the days of gathering in the grain, and therefore while we give thanks to God, let us think of our offerings, yea of the payment of our tithes." And a little further on, "Tithes," he says, "are required as a matter of debt, and he who does not pay them preys upon the property of another."

At a somewhat later time, the payment of tithes was enforced by many conciliar decisions beginning with the Council of Chalcedon. In some cases the penalty of excommunication was pronounced upon him who, after timely admonitions neglected his duty in this matter. In England, before the Reformation, we find Four Special Offering days when tithes were appointed to be paid, viz: Christmas, Easter, Feast of the Dedication of the Parish Church, and All Saints. (Synod of Exeter, 1287.)*

II. *Voluntary Offerings.* We have next to speak of Voluntary Offerings, that is Thank Offerings and votive offerings, the later representatives of the Sacrifice of Praise (*θυσία αἰνέσεως*) and of the calves of the lips (*καρπὸν χειλέων*) that is calves offered in fulfilment of the promise of the lips,—the former of which belonged to the class of Peace Offerings, while the latter might be either a Peace or Burnt Offering. There is no room for doubt that offerings of this nature belong to the most primitive days of the Christian Church. They were applied to the succour of the sick and poor, to the sustentation of the clergy, to the embellishment of the Church, or the sacred uses of the Liturgy. S. Justin thus mentions these voluntary Offerings in his description of worship on the Lord's Day (Apol. i. 67): "Those who have the means give, each at his own discretion what he

*The foregoing references are taken for the most part from those of Andrewes, as corrected in the Anglo-Cath. Ed.

pleases, and that which is collected is laid up with him who presides, and he succours orphans and widows, those in want from sickness or other cause, those in bonds, and foreigners sojourning at the place."

S. Paul's entreaty to the Corinthians (I. Cor. xvi. 2) to lay by in store on the first day of the week as God prospered them, has reference to this kind of Offering; it was in that case to be applied to the relief of the poor Saints of Jerusalem. The train of thought in Hebrews xiii. 10-16 indicates in like manner the connection of the Sacrifice of Praise and the fruit of the lips with the distribution to the poor. S. Cyprian rebukes a wealthy person who "communicated" of the Sacrifice which a poor person has offered. "Thou art wealthy and rich, and dost thou believe thyself to celebrate the ordinance of the Lord who dost not at all regard the offering? Who comest into the Lord's House without a sacrifice; who takest a part of the sacrifice which a poor person has offered?" (*De op. et Eleem.* p. 203.) S. Cæsarius, (502.) "Give alms to the poor according to your ability, offer offerings to be consecrated on the altar; a man with means ought to blush if he has communicated of the offering of another."

Gifts of great value were often presented; vessels of gold and silver could have been no uncommon offering in the time of S. Chrysostom, judging from the following: "Let us not think it enough for salvation if, after stripping widows and orphans we offer a chalice of gold and set with precious stones for the holy table." In later times, the evidence is abundant of the vanity and richness of the gifts which were thus presented; collections for the poor, presents for the clergy, ornaments and furniture for the Church, tapers for purposes of symbolism and utility, deeds of gift of estates and buildings, even to the manumission of a slave,—all these and many more were the offerings of devout hearts, expressions of love and gratitude to God for all His mercies, and earnest zeal for His honour and glory.

(To be Continued.)

THE CATHEDRAL SYSTEM.—NUMBER III.

PLAN OF REFORMATION DELINEATED.

BY REV. A. LANDRUM.

If I venture now to delineate a plan, by which the Chapters of our Cathedrals may be fitted to become, once more the Bishop's Council, and to elect his successor, when a vacancy occurs, it may, I humbly trust, prove suggestive. Let it not for a moment be supposed that I presume to offer it as a perfect scheme. Far from it. All I venture to hope is that it may prove useful by simply being suggestive; and that, taken up by abler hands, it may eventually lead to great and important results.

Happily there has been, within the last thirty years or so, the revival of an ancient and important office in the Church—that of Rural Dean; and this will afford a most valuable basis of operation for the reform and enlargement of our Cathedral Chapters, with a view to adapt them for the duties which, in conformity with ancient usage, it is contemplated to lay upon them. Through this medium may be secured the appointment of dignitaries, whose mode of election will be a guarantee that they possess the confidence of the Church. By means of the Ruridecanal Chapters and Conferences, the Church will be enabled to give to the Cathedral Staff a real representative character, qualifying them, in some degree, to act in the name of the Diocese and to enjoy its confidence.

The Ruridecanal Chapter consists of the Rural Dean and all the licensed Clergy in the district constituting his Deanery. Arrangements have been made in most Dioceses, I believe, to convert these Chapters, so often as it may be considered expedient, into *Conferences*, composed, in addition to the Clergy, of Lay Representatives from each congregation within the Deanery. The Lay Representatives must themselves be regular Communicants and be chosen also by the Communicants only of the several congregations.

The Bishop of Chester, in the rules which he has laid down for the regulation of these Ruridecanal Conferences has, with great judgment, and in accordance with sound Church principles, provided that none but regular Communicants shall have any voice in the election of Representatives, as well as that such only are eligible. As to the wisdom of this arrangement there cannot be two opinions. For none but Communicants are really *living* members of the Church, according to those impressive words of our Lord,—"Except ye eat the Flesh of the Son of Man and drink His Blood *ye have no life in you*;" but whosoever thus partaketh of Christ in faith and penitence, and with a full purpose of renewed obedience, hath "Eternal Life" abiding in him—even Christ his Lord, who "dwelleth in him and he in Him," who is "one with him and he with Him." And therefore, according to St. Paul, "through Christ strengthening him he can do all things," being able to add, with that Apostle, "yet not I but Christ that dwelleth in me." It is to such, and to such only, that all Church privileges belong. Of them it may not inaptly be said, "The living, the living, they shall praise thee;" "the dead,"—the spiritually dead—"cannot celebrate Thee," and therefore the latter can have no right or claim to interfere in any affairs of the Church by which her vitality is maintained or manifested. The law, which looks upon every citizen as a member of the Church and entitled to have a voice in her affairs, is a mere figment, manifested to be such, by the palpable existence of dissent and infidelity, and by the fact that our Houses of Parliament are composed now of members of every so-called religious creed which the corrupt invention of man has been able to devise.

The Rural Dean is rightly looked upon as an officer of the Bishop, and hitherto the appointment has invariably rested with him. I would venture to hope that the Bishops will voluntarily forego this privilege, if it can be shown that their doing so will be for the greater advantage of the Church; and I would suggest that this official should, in future be chosen by the Clergy and Laity of his Conference—they giving their vote, each in his own order, the Clergy by themselves, and the Laity by themselves. But as the Rural Dean is the Bishop's officer, it is but right, and may be sometimes very necessary, that his assent to the election be required, and that therefore he should have the power of confirming or negating it, if, in the latter case, he has good reason to believe that the person elected would prove an inefficient or unsuitable coadjutor with himself. It is a question whether, when the Conference is assembled for an election, it might not be well if the Bishop were himself to preside, should circumstances admit of such an arrangement. We might reasonably hope that this would be likely to promote and ensure that which is so very desirable and important—a good understanding between the Bishop, the Clergy, and the Laity, and a thorough co-operation with regard to the affairs of the Church.

The Rural Dean, thus elected by the concurrent voice of Clergy and Laity, and approved of by the Bishop, must be regarded not merely as the centre of unity and head of the Deanery under his Lordship—the true centre of unity to the whole Diocese,—but, having the confidence of all parties, he becomes the proper and legitimate representative of all, when called upon to act in their name, or on their behalf. Under these circum-

stances it seems not merely just and right, but absolutely necessary, that he should, in virtue of his office, become one of the Bishop's permanent Council, and with that view have his recognized position in the Cathedral as the occupant of one of its stalls. According to the provisions of the Cathedral Act, all that is needful for this is an endowment of £200 a year. And it is to be hoped that there are not many Rural Deaneries that would not be willing to make the effort, and that would not in time succeed, with friendly assistance, in providing that sum, to ensure such a privilege for the man of their choice, while conferring such a benefit upon the Church.

In the event of a vacancy in the See, he would thus become entitled to have a concurrent voice with the Dean and other Canons in the election of a successor to fill the Episcopal Throne; and so likewise to fill the Dean's Stall, on a similar contingency. For the Dean of the Cathedral, no less than the Bishop of the Diocese, is included among the "Prelates" whose free election is secured by "*Magna Charta*," and down to the period of Henry VIII. this privilege was exercised by the Cathedral Chapter.

3. This involves also a re-arrangement of the Chapter, as a whole to secure its entire efficiency. The true relations of the Cathedral to the Diocese at large,—to the Bishop, the Clergy, and the Laity,—having been so long lost sight of, few people have any notion of the importance of a fully constituted and well organized Cathedral Chapter in maintaining the Church's life: and hence it has been denuded of its influence and its power for good. When it acted as the Bishop's Council, his decisions had a weight and an influence which they could never have when, as now, they are merely the expression of individual opinion,—no matter how eminent that individual may be. As now constituted, however, the Cathedral Chapter is utterly worthless for such a purpose. To give it influence as a Council, it must, as it was when of old it discharged this office, be made again both numerous and a representative body. It must have incorporated with it a fair proportion of the leading minds of the Diocese, if it is again to become an engine of power acting in unison with the Bishop in the work of the Diocese.

The number of Canons having their head-quarters at the Cathedral may vary to some extent according to the size and needs of the Diocese. Suppose we say that the Dean and five or six Canons ought to constitute the number of this class of officials—the Precentor to take charge of the choir and the Cathedral services, and to see that they are properly carried out under the general superintendence of the Dean and Chapter; the Chancellor to act as Diocesan Inspector of Schools; another to act as Diocesan Choirmaster, and one or two more, as may be necessary, to fill other posts, theological or disciplinary. These would constitute the central staff, having their head-quarters at the Cathedral, although some of them would be often travelling on duty throughout the Diocese. On them chiefly would devolve the duty of carrying on the Cathedral services, and they would therefore be incapable of holding any other preferment in conjunction with their Canonicries. Of these, two ought to be nominated by the Bishop; the rest, as well as the Dean, to be elected by the full Chapter.

The Archdeacons of the Diocese would, as a matter of course, have stalls in the Cathedral, and thus be, as they ought to be, among the number of the Bishop's constitutional advisers.

Next would follow the Rural Deans, elected as already suggested, who would occupy stalls similar to those of the old Prebendaries, with a concurrent voice in all business affecting the interests of the Cathedral, as 'the Mother Church of the Diocese, under the presidency of the Dean, or, in his absence, the Subdean, or presiding Canon; and in all the affairs of the Diocese, when acting with the Bishop as his Council. The effect of this

will be to bring the Cathedral into direct relations with the whole Diocese; and who can limit the influence that such a body, so constituted, in each Diocese, would be able to exercise upon the future destinies of the Church of England? But to bring this plan into operation, it will probably be necessary to make some alteration in the limits of the Rural Deaneries, or to unite two or three or more into one for this purpose. In the Diocese of Peterborough there are nineteen regular Deaneries, and these were again broken up, by a former Bishop, in some cases, into three or four, making in all forty-four! * Other Dioceses are not so prolific in Rural Deans; but, whenever the number is unduly large, it would be needful to restrict them to such an extent as to bear some suitable proportion to the number of Clergy in the Diocese, say from fifteen to twenty.

But this is not enough. In order to bring the Cathedral into still closer connection with the Diocese, it is desirable that a greater proportion of its wisdom shall have a voice in the Chapter. By the Cathedral Act of 1840 each Bishop is empowered to nominate twenty-four honorary Canons, merely for the purpose of "conferring distinctions of honour upon deserving Clergymen," but this gives them no voice in the affairs of the Cathedral. I would venture to suggest that these honorary Canons should in future be appointed, *one-third* by the Bishop and the remaining *two-thirds* by the Clergy of each Archdeaconry in equal portions, and that they should have an equal voice with the other Canons when acting as the Bishop's Council at least, and in the election of his successor, when a vacancy occurs.

Supposing then that the Diocese consisted of three Archdeaconries, and twenty Rural Deaneries, the Chapter would be composed of the Dean and say six Canons having their head-quarters at the Cathedral, the three Archdeacons, twenty Rural Deans, and twenty-four other non-residentiary Canons, in all *fifty four members*. These would constitute the Bishop's Council, and by them, in the event of a vacancy, the Dean would be elected. When called upon to act as the Bishop's Council his Lordship would have the right of summoning them, through the Dean, either at stated periods or as emergencies in the Diocese occurred. This would promote a brotherly co-operation between the Bishop and his Cathedral, of which the whole Diocese would soon feel the benefit. For their isolation is at the root of nearly all the present Episcopal difficulties and most of the sad blunders by which our spiritual fathers are constantly destroying their influence. It must not, however, be forgotten that the Bishop is not bound to follow the advice of the majority of his Chapter, nor even that of the whole body, although unanimous. Their duty is to give him counsel; his is to weigh it, and to act upon his own judgment thus enlightened and informed. He is bound in important matters to seek it and to give due attention to it, although he cannot be constrained by it.

4. The Chapter, thus constituted, would, when from time to time a vacancy occurred in the See, have a leading voice in the choice of a successor to the Episcopal Throne. But although in the election of the Chapter itself, the Laity of the Diocese have had a considerable voice, as assisting at the election of the Rural Deans, yet does it seem desirable, in conformity with primitive usage, to give them a more prominent and direct influence in the Episcopal elections.

* This division was certainly an error of judgment on the part of the Bishop who made it. For owing to the small number now belonging to each deanery, fulness and freedom of discussion are hardly possible, and the weight of their decisions is reduced to a minimum. In some cases, two now arrange to meet together, and even then they make up but a small body, Laity included. Were my opinion asked I should certainly recommend a return to the old division of nineteen Chapters; and in this recommendation I know I should be well supported.

CONFIRMATION.

BY REV. A. LENDRUM.

Is that Divine ordinance instituted by our Lord for the purpose of bringing us to a state of maturity or manhood in Christ. For as baptism is the ordained means of making us partakers of the life of the Second Adam, so is confirmation the appointed medium through which we receive the seven-fold gifts of the Spirit, and have "strength" imparted to enable us to fight manfully as good soldiers of Jesus Christ. Of this sacramental rite—for such it is, although not in the same degree as Baptism and the Holy Eucharist—the bishops are the authorised administrators. Ignorance of the true nature of this ordinance, insufficient preparation of the candidates, and the irreverence which too often accompanied its administration in past days, have been the cause of great loss to the Church and much injury to individual souls.

It will hardly be denied that, until very recently, the most imperfect, incorrect, and even unsound opinions were entertained on this most important subject. By all, save here and there a very few reading and thinking men, Confirmation was wont to be regarded as nothing more than a renewal of baptismal vows. These having been, by his sponsors, undertaken for the child in his infancy, the Church had made provision that on his attaining mature age he should take them upon himself, and so relieve his godparents of their responsibility. This was all the idea that nine-tenths of the bishops, clergy, and laity had of Confirmation. The grand ceremony was to impress the youth with the notion that he was to take his place in the Church *as a man, and be responsible for himself*; and this was the sum of his estimate of Confirmation.

It is needless to say that the preparation was in entire correspondence with these low views of the rite itself. The candidates were invited to go into the vestry on certain days at certain hours, during the week, to meet the clergyman. They accordingly went in parties of a dozen, more or less, according to circumstances. The following (I have it from numberless testimonies) was a most usual course of preparation; and tens of thousands now living will bear me out in the accuracy of the description:—

"Well, my young friends, are you desirous of being confirmed?"

"Yes, sir," was echoed by a dozen voices.

"You have all attained your sixteenth year?"

"Yes, sir."

"You know your Catechism?"

"Yes, sir."

Sometimes, and sometimes not, a few questions from the Catechism were asked, which brought forth the declaration that he saw they all knew it perfectly. Then followed,—

"Well, I know your parents are all good, religious people. They make you read your Bibles, don't they?"

"Yes, sir."

"They take you regularly to church?"

"Yes, sir."

"Very well; here are your tickets."

This is no caricature, but the simple statement of a most melancholy fact. Not one in five hundred of those children had the slightest notion of the *precious gift* he was going to receive, or with what *deep penitence and faith* he ought to present himself before the Divine Being at such a time. Nor can we be surprised that when from five to fifteen hundred youths were

brought together from various parishes, in every imaginable variety of conveyance, crowded to excess, the solemn day on which they were to receive the "seal of the Lord" was regarded as nothing more than a grand holiday. The religious act in few cases made any impression; and in fewer still did they realize that they were incurring any grave responsibility.

About twenty or twenty-five years ago, a considerable advance was made in the care with which candidates were prepared, and in the proper estimate of the nature of Confirmation. It was then said to consist of two parts: first, that the candidate confirmed his baptismal vow, and, secondly, that God confirmed His gift of grace. Here, too, the renewal of the vows of baptism was regarded as an essential part of the Divinely-instituted ordinance. For any one to have stated that these vows had little more to do with Confirmation than the previous preparation in the vestry-room, would have been regarded as approaching to a denial of the faith. Yet every one who has at all thought upon the subject, knows that it is so. It is but the last and most solemn act of the preparation for the Divine gift, wisely arranged by the Church to be performed by the bishop himself, in the presence of God and His people. Under such circumstances it cannot fail to impress deeply upon the well-taught child his solemn responsibilities and his need of the Spirit of Holiness, with His sevenfold gifts, to enable him to fulfil his duty to God and man as a faithful disciple of Jesus Christ. They are yet in no wise essentially connected with Confirmation, but are so placed, by the wisdom of the Church, for the edification of her young members in the way already stated. When we look into the Word of God, we find that in the days of the apostles there was no renewal of baptismal vows when Confirmation was administered, nor is such a custom ever mentioned by any of the early Fathers of the Church. And why? Simply because the two sacraments followed the one immediately after the other,—the bishop being present to fulfil this ministry. Nay, the custom did not prevail in the *English Church* until it was introduced into the Office for Confirmation at the last revision of the Prayer Book. From that day, owing to the prevailing deadness and want of faith in the Church, Confirmation ceased to be regarded as a rite instituted of God, for the imparting of a gift from Him. It was merely looked upon as an impressive way of entering upon the duties and responsibilities of manhood.

Confirmation is not as essential as the two great sacraments instituted by Christ in the Gospel before His decease: the one to give spiritual, supernatural, and Divine life, the other to nourish and perpetuate that life,—both, therefore, being essentially necessary to all who would be partakers of that salvation purchased and bestowed by Christ. But there is hardly room for a doubt that Confirmation was ordained by our Lord Himself. For we must not overlook the important fact that, on His coming up from Jordan after His baptism, He was Himself confirmed by the anointing without measure of the Holy Ghost—the voice of the Father from heaven declaring Him to be His beloved Son. Nor must we forget that He told His apostles that they, too, should be "baptised with the Holy Ghost"—the well-known Scriptural equivalent for Confirmation. There can, therefore, be scarcely a doubt that it is among those things of which He, "through the Spirit, gave commandments to the apostles," when, after His resurrection, He talked with them "of the things pertaining to the kingdom of God"—that kingdom of which He was the King and Ruler, and to lay the foundations of which they were to be endowed with "*power from on high*," on the approaching day of Pentecost. This is placed almost beyond the possibility of doubt by St. Paul, who seems clearly to regard Confirmation

as one of the "first principles," or "foundations," of the doctrine of Christ;* and from the further fact that from the very first the apostles administered it to the baptised. They did precisely what our bishops do now. They prayed for the candidates, and laid their hands upon them; and the result then as now, was that they "received the Holy Ghost." It was not the *apostles* that gave the gift. No more is it the *bishop* that gives the gift. Both alike minister the Divinely-instituted and sacramental rite of "laying on of hands," and the Holy Ghost *distributes His own gifts*, through that ordinance, "to every man severally as *He wills*." Nor has he left us in ignorance that it is His blessed will to bestow His sanctifying and strengthening gifts on every man who, by repentance and faith, is prepared to receive them, and that *according to his need*. For "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The commission of both the apostle and bishop is the same: As My Father hath sent Me, even *so send I you*"; and, "Lo! I am with you always, *even unto the end of the world*."

The reason why this sacramental rite was not instituted by Christ in the *gospel*, as the Article expresses it, is explained to us both by our Lord Himself and by St. John: namely, because, Jesus being not yet glorified, "the Holy Ghost was not yet given"; or, in His own words, "If I go not away, the Comforter will not come unto you"; therefore "it is expedient for you that I go away." But, I repeat, there can hardly be a question that this was among the commandments which Christ, through the Holy Ghost, gave unto the apostles. For they were not to depart from Jerusalem, but there to "wait for the promise of the Father." No sooner were they endowed with "power from on high," by the descent upon them of "the cloven tongues as of fire," than they forthwith began to use the gifts, thus bestowed upon them, for the good of the Church, and to minister to the people, for their especial benefit, the fruits of those gifts. We thus perceive, and may confidently assert, that Confirmation was instituted, under our Saviour's own direction, by the apostles; and by them, under the special guidance of the Holy Ghost, from the very beginning administered to the baptised. As the gift was administered by the laying on of their hands, so was it intended, as a foundation of the doctrine of Christ, to be administered by their successors, so long as there were souls in a condition to need the special and sevenfold strengthening gifts of Divine grace; and that must needs be to the end of the world.

In past days the Church suffered grievously by the bishops causing to be congregated at one church the candidates from so many different parishes that the numbers sometimes ranged from a thousand to fifteen hundred.

* St. Paul (Heb. vi. 1, 2) mentions six "foundations," or "first principles," of the doctrine of Christ: namely, *Repentance, Faith, Baptism, the Laying on of Hands, the Resurrection, the Judgement*. There are only three laying on of hands to which the words can apply—Ordination, Blessing, Confirmation. A foundation, or first principle, is something that applies to every Christian; but ordination is administered only to a small class, not probably one in a thousand; and laying on of hands in blessing has never been a universal custom; so that Confirmation appears to be the only "laying on of hands" to which it can apply, as that has been from the days of the apostles, ever practised as a sacramental rite applicable to all; and accordingly St. Paul places the "laying on of hands" immediately after "baptism."

Calvin, in his commentary on this passage, says that, if there were not another text in Scripture referring to the subject, this alone would be sufficient to prove Confirmation to be of apostolic institution; and therefore he regrets not being able, for want of a bishop, to have it in his community. Nevertheless, in consequence of his opinion it was afterwards introduced, and an office provided for its administration by his preachers. Administered by them it was, of course, but a formal ceremony.

Ignorant and wholly untaught as to the nature of the rite, can we wonder that the candidates regarded the day no otherwise than as a holiday, in which their chief business was to enjoy themselves? Of the many causes of Dissent this is indeed one of the chief. The size of dioceses and the great difficulty in travelling, in former days, were, no doubt, contributing causes; but it will hardly be denied that the real cause was the general indifference about religion that prevailed in the Church, from the period of the Restoration down to a time within the memory of many now living. It is, however, ground for deep thankfulness that bishops now see the necessity of multiplying the opportunities of Confirmation, and so reducing the candidates to a reasonable number.

Another great evil—resulting in some degree from the same cause, but perhaps more from want of faith in the true nature of the rite—was the custom of confirming a number of candidates with one repetition of the words. The bishop passed along, doing little more than *tap* each one of the candidates kneeling before him on the head with his hand, and then repeating the words in the plural. This has rather profanely, but not untruly, been designated a “*wholesale*” dispensing of spiritual gifts. It is certainly a mode of administration wholly repugnant to the nature of the rite, and utterly unsanctioned by the authority of the Church. As well might children be baptised by the dozen, with one repetition of the words, as be confirmed in this manner. Both are alike individual acts, performed for the benefit of the individual soul, and both ought to be individually administered.

It is the cause of real joy to every genuine servant of Christ, that there are now not a few of the bishops who administer the rite individually, as all are bound, by the Rubric, to do. Strange as it may seem, I have observed that, when properly managed, it takes scarcely any longer time in the one way than in the other.

To be continued.

From the Church Times.

OBSTACLES TO REUNION.

It has sometimes of late been made matter of reproach to the Catholic school in the Church of England that it seems to have lost sight of that which was once a leading feature of its programme, the Reunion of Christendom. And as the Latin Church is from numbers, diffusion, and history, the most important of Christian bodies, it is clear enough not merely that it is impossible to construct a plausible theory of Christian reunion which does not include that mighty society, but that it must needs form the chief integer in the reconstituted federation of Christendom, whenever and however that may come.

It is speciously argued, because we have spoken plainly on several recent occasions concerning faults in the Roman Catholic system, that we have changed face, abandoned our former standpoint, and gone over bodily to the Protestant camp. In truth, we remain working just where and as we were before. We are like the land which passengers on board a swift vessel seem to observe receding quickly from them, whereas the motion which creates the increasing distance is wholly their own.

Those who argue against us in such a fashion are unable, it would appear, from some intellectual defect, to grasp the fact that the events of 1870 have fundamentally changed the relations of the Church of Rome not only to its own members but to all the rest of Christendom. Before the promulgation of the Infallibility decree, it was always possible, as it was certainly

charitable, to treat many intrinsically indefensible practices current in the Roman Church, and many tenets which militate against Catholic dogma, as being only the outbreaks of a zeal not according to knowledge, committing individuals, but not the Church; or else as matters innocently misconstrued by minds trained under different auspices, and capable of being cleared up by authoritative explanations.

But now that all the legislative, executive, and moral authority of the Latin Church has been gathered up into the hands of one man, the Pope is perforce compelled to accept with his new powers all the vast responsibilities which they involve. So, in a country where from one cause or another no settled or else no adequately powerful Government exists, it is unreasonable to blame the authorities, such as they are, for defects in public security or justice, but when by any means a strong despotism is set up, the new chief of the State is expected to put all such matters right, and if he fail to do so, not merely is blame for incompetence, but the severer blame for complicity or command, meted out to him.

Henceforward, as the Pope has been invested with powers which are at least titularly boundless, as he is supposed to govern as well as to reign, every error of doctrine which he does not repress, every scandal of discipline which he does not correct, must be laid at his door, and be taken as having his entire approval, since where drill is so perfect and the means of crushing opposition so skilfully elaborated, the plea of inability cannot be received for a moment in defence and exculpation. Not only, then, has the Church of Rome, in the person of its chief, become accountable corporately for every falsehood, abuse, or scandal discoverable within its pale, but all possibility of explanation, not to say apology, is excluded by the new dogma, since if it be true in any sense, it is as presumptuous to ask for reasons from the Pope as from the Supreme Being. In fact, such is the wording of the decree, that it practically comes to this, that not merely are the Pope's official utterances infallible, but that no interpretation of the meaning of those utterances save his own is entitled to demand acceptance, so that his silence, whether it mean that there is nothing more to say, or that he does not choose to say any more, is equally conclusive of discussion. There is thus no choice left to communities or individuals outside the Roman Catholic pale save that of absolute and unquestioning submission or continued abstention, which may be qualified, if Ultramontanism so desire, by the names of rebellion, heresy, apostacy, and the like, but which is, nevertheless, perfectly consistent with deep piety, sincere desire to arrive at the truth, and fervent belief in all the doctrines common to the ancient historical Churches. It is just as reasonable to blame us now for not accepting this position, and to charge us with Protestantism for holding aloof, as it was to accuse Great Britain in the war at the beginning of this century with having no desire for the peace of Europe, because she stood out alone against Napoleon's ambition, when he had Spain and Portugal, Prussia, and Austria, Scandinavia and Russia, ranked as his allies or cowering as suppliants at his feet. What we did for political liberty against tyrannous despotism then as a State, we are called on to do again as a Church against the like tyranny in the sphere of religion.

We do not at all doubt that Divine Providence is working out some great blessing for Christendom through the means of the Vatican dogmas. But we do not for a moment suppose that blessing to be the acceptance of these decrees by the Churches at large, and the realization of the dreams of Ultramontane ambition. Rather do we believe that the use to religion of that great treason against it which we have witnessed is the concentration of all the evils of Latin Christendom into one huge ulcer, which may be cut away

far more perfectly than noxious humours diffused more widely could have been expelled; for the shifting sands of pious opinions and tolerated usages are a more permanent barrier against reform than a solid mass of formulated dogma, which may be pierced or blasted, and then is done with for ever. But there is equally no question that the present difficulties in the way of Christian reunion are enormously increased by the new state of affairs in the Latin Church, because its authorities offer peace only on impossible conditions, not tendering even such favourable terms as those which Benhadad named to Ahab. They appear to have ceased altogether not only to strive, nay to wish, for the reception of all the nations within the one fold, but to be more than willing to drive out from themselves all who do not accept the extreme conclusions of an extreme school, thus displaying for the first time in their history the peculiar spirit which has actuated almost every heresiarch when generating a new sect. No one can accept the only conditions they propose without simply yielding everything which is in debate, and confessing that hesitation and inquiry are sins as deadly as apostasy and atheism. Nor is it as though obviously salutary results had been obtained so far, at the great cost paid. Under Louis Napoleon's despotism the commerce of France thrived, and a heavy hand kept the more volcanic elements of French society down. Bonapartists were largely justified in their defence of the Empire by the outbreak of the Commune almost the very moment that the Napoleonic dynasty fell. But the peculiar scandals which revolt intelligent and inquiring Christian minds have increased, and in no wise diminished, since the proclamation of Papal absolutism. Things are religiously worse, and not better, throughout the Latin obedience, and it is with the full sanction of the highest authorities that Dr. Newman's "bad dreams" are being converted into waking realities and integral parts of the Roman faith. Take, for instance, the very reasonable objection of non-Roman Catholics, that the cultus of the Blessed Virgin, however innocent and pious in its simpler forms, has, in fact, lifted the human Mother to an equality with the Divine Son in the eyes of average Roman believers, and to an absolute superiority over Him in the thoughts and devotions of all the less instructed.

We have before us as we write a number of the little religious pictures which are produced and sold by countless thousands in Paris. Eight of these are in pairs, each pair being sequent in number. They are published by the well-known house of Bouasse-Lebel, 29, Rue St. Sulpice. 1627 represents Christ standing over the flames of Purgatory, and raising a white-robed female figure out of them. 1628 depicts the Blessed Virgin in the same attitude precisely, the only difference being that the form she is drawing up is equipped with a scapular. There is, however, one thing in palliation to be said, which is that the print of our Lord was issued first, and an honorary precedence thus given Him. The same is true of 1882 and 1883, in which Christ and the Virgin, each with a flaming heart, severally appear in visions to a kneeling worshipper, from whose breast a number of similarly flaming hearts ascend like soap bubbles towards the object of devotion. But the two remaining pairs put the Blessed Virgin first. In 2114, she is represented as standing without and knocking at the door of the heart, as is her Son in 2115. In 2116 she is depicted as the Good Shepherdess, gently extricating a lamb from a thorn-bush, an image precisely paralleled in 2117; thus carrying out the idea of a previous issue, 1532, which may have a companion which we have not seen, naming her "Divine Shepherdess," *La Divine Bergère*, and showing her, as in the imagery of Isaiah xl. 11, carrying a lamb in her arms, and closely attended by the sheep of the flock. Now, the Archbishop of Paris could annihilate the sale of these pictures

by a word. If he be reluctant, his superiors could compel him to speak it. The word is not uttered, and this teaching, whose practical effect and heretical pravity are unmistakeable, goes on under authority. It is clear that there is no more distinction of rank and function drawn here than an ancient Pagan was accustomed to draw between Apollo and Diana. There is a school within the Latin Obedience even now, itself submitting to the new dogmas, if not very heartily enamoured of them, which would gladly see a wiser policy pursued, and friendly overtures made to those who are battling against enormous odds for historical Christianity, instead of having them driven further afield by vituperation and anathema. Let it strive, as we are striving, for the reform of abuses within its own communion, for if Rome and England can be both cleared of errors and scandals, they must needs come together again with no sacrifice of truth on either side. No other kind of effort for Reunion save this and prayer is useful now. For when some of the noblest minds of the Latin Church have been driven into revolt, it is not likely that their places will be filled by converts of even approximate qualities. We know few more startling comments on recent events than that, some few years back, an eminent foreign ecclesiastic of high rank was urging the claims of the Roman Church on one whom he desired to convert, and adduced, amongst other proofs, the moral argument that the greatest of living theologians, the profoundest of living canonists, and the most fervid and eloquent of living preachers, were all devout children of the Holy See. And the names of which he thus made his boast were Döllinger, Von Schulte, and Hyacinthe Loyson.

Miscellanea.

For the Church Eclectic.

REVIEW OF THE LIFE AND LETTERS OF BISHOP PATTESON.

(Concluded.)

Of the mission life and its varied cares and manifold labours we have no time to speak. It is no wonder that the Bishop speaks of himself, at forty, as growing old, and with a wearied, worn out feeling. One of his severest seasons of trial was upon the occasion of a malignant form of dysentery broaking out in the college; after the death of one of the lads he writes:

"I washed him, and laid him out as usual in a linen sheet. How white it looked! So much more simple and touching than the coffin—the form just discernible as it lay where five had lain before: and then I knelt down in our little chapel: and I thank God I could still bless and praise Him in my heart!"

"How is it that I don't pray more? I pray in one sense less than usual, am not so long on my knees."

"Any how *I am* sure that I am learning at terrible cost lessons which it may be God would have taught me more gently if I had ears to hear. I have not in all things depended upon Him, and perpetually sought help from Him."

Later he writes, "All the rest are convalescent! Oh! I look at them to see the loving bright smile again on their poor wan faces. What abundant cause we have for thankfulness! All the many hours that I spent in *that* atmosphere, and yet not a whit the worse for it. What a sight it was! What scenes of suffering! There seemed to be no end to it; and yet there was always strength for the immediate work in hand. Tending twenty-

four sick, after hurrying back from burying two dear lads in one grave, or with a body lying in its white sheet in the chapel; and once after a breathless watch of two hours, stealing at dead of night across the room to the figure wrapped so strangely in its blanket, and finding it cold and stiff, while one dying lay close by. It has been a solemn time indeed."

Nor can we linger to describe his first preaching as Bishop at Melbourne and Sydney; the crowds that flocked to hear him, and the deep religious earnestness of the people. In 1864 he met the greatest sorrow of his life. It had been a part of his plan to educate men for his work, and he had at the time several young men of great promise, to whom he had attached himself with all the love of his loving heart. He writes in his journal:

"I went off in the boat with Atkin, Pearce, Edwin Nobbs, Fisher Young and Hunt Christian—Atkin, Edwin and Fisher had been with me for two or three years, all young fellows of great promise, Fisher perhaps the dearest of all to me, about eighteen, and oh! so good, so truthful, conscientious and unselfish!" They landed on a reef, and on their way back to the boat, without any apparent reason, they were fired into; the Bishop held up the rudder as a shield, but Nobbs, Pearce and Fisher received arrows. Upon reaching the vessel the Bishop extracted the arrows, and for a few days all seemed doing well; but then the fatal lock-jaw made its appearance. Fisher died first, and was buried at Port Patteson: and a week later, Pearce and Nobbs. The Bishop was completely broken down; it was not merely the great loss to him in his ministerial labours, but his heart was wounded to the depths. Writing his sister, he says, . . . "I never felt so utterly broken down, when I thought, and think of the earthly side of it all; never perhaps so much realised the comfort and power of His Presence, when I have had grace to dwell upon the heavenly and abiding side of it."

"But, dear Fan, Fisher most of all supplied to me the absence of earthly relatives and friends. He was my boy: I loved him as I think I never loved any one else. I don't mean more than you all, but in a *different way*: not as one loves another of equal age, but as a parent loves a child."

There is something touching and suggestive in the books the good and holy man found his refreshment at this time. "The closing chapters of the Gospels, 2d Corinthians, and how many other parts of the New Testament were blessings indeed! Jeremy Taylor's 'Life of Christ,' and 'Holy Living and Dying.' Thomas à Kempis, most of all the Prayer Book, and such solemn, holy memories of our dear parents and uncles, and such blessed hopes of reunion, death brought so near, the longing (if only not unprepared) for the life to come, I could not be unhappy."

A little later he writes, "These last five weeks have taught me that my reading of the Bible was perhaps more intellectual, and perhaps more theological than devotional, to a dangerous extent probably; any how I craved for it as a revelation not only of truth, but of comfort and support in heavy sorrow. It may be that when the sorrow does not press so heavily, the Bible can not speak so wonderfully in that particular way I am writing of; and it is right to read it theologically also." . . . "To dwell on His humiliation, His patience, that He should seek for heavenly aids, accept the ministration of an angel strengthening Him, how full of mystery and awe! and yet written for us! And yet we are proud, and self-justified, and vain-glorious!" "The Archbishop of York, in 'Aids to Faith' on the Death of Christ, has some most solemn and deep remarks on the Lord's Agony. I don't know that it could ever be quite consistent with reverence to speak on what is there suggested. Yet if I could hear Mr. Keble and Dr. Pusey (say) prayerfully talking together on that great

mystery, I should feel that it might be very profitable. But he must be a very humble man who should dare to speak on it."

But in spite of all his resignation, Bishop Patteson never recovered his youthful buoyancy, and the sorrow marked lines upon his face that never passed away. Is it any wonder that Patteson utterly distrusted much of the teaching and preaching current in his own and our day? In one of his letters he says, "While I see and love the beauty of the outward form when it is known to be no more than the shrine of the inward spiritual power; while I know that for highly advanced Christians, or for persons trained in accurate habits of thought, all that beauty of holiness is needful; yet I think that the Divine wisdom of the Gospel would guard the teacher against presenting the formal side of religion to the untaught and ignorant convert. . . . Every day convinces me more and more of a different mode of teaching than that usually adopted, for imperfectly taught people. How many of your ordinary parishioners even understand the simple meaning of the Prayer Book, nay of their well known (as they think) gospel miracles and parables? Who teaches in ordinary parishes the Christian use of the Psalms? Who puts simply before peasant and stone-cutter the Jew and his religion, and what he and it were intended to be, and the real error, and sin, and failure? the true nature of prophecy, the progressive teaching of the Bible, never in any age ignoring truth, but never ignoring the state, so often the unreceptive state of those to whom the truth must be represented partially. What an amount of preparatory teaching is needed! What labour must be spent in struggling to bring forth things new and old, and present things simply before the indolent, unthinking, vacant mind. . . . Think of the rubbish most of us chuck lazily out of our minds twice a week, without method or order."

When we look at such a man as this, at such a life, such a work and such results, can we fail to agree with the declaration that what the Church needs, in order to recruit her failing ministry, is a *deeper spirituality*? "that the awakening that we need is not merely a moral and intellectual awakening: that only make men demand such a ministry, and God will send the supply."

And here we will pause for a moment what kind of men Bishop Patteson demanded for his helpers. In his most pressing necessities he refused to have any helpers but those *constrained* to the work by the love of Christ: men that would not scorn any work, when necessary, no matter how menial. "Would the General of an army, he writes, "say to his officers, 'Pray, gentlemen, don't soil your boots or fatigue your horses to succour the inhabitants of a distant village?' or a Captain to his middies and mates, 'don't turn out, don't go aloft. It is a thing hard, and you might get wet.' And the difference between us and people at home sometimes is, that we don't see why a clergyman is not as much bound as an officer in the army or navy, to do what he is pledged by his own act to do."

We remember some years ago, while spending the Lenten Season at one of our Western Seminaries, a young and ardent clergyman, a graduate, presenting himself at the institution in Passion Week; and when the astonished President ventured to ask him how he could leave his flock at such a time, receiving for an answer that his people were too poor to hire a sexton, and had he opened the Church for services, he would have had to ring the bell and make the fires himself, and he wasn't going to do that! And we have seen, during the past few years, a parish supplied with the services of a young man, some two years out of the Seminary, who frankly announced it his intention to merely stay till he could get some larger and

better place, and the people as frankly agreeing that it was natural for a young man to do the best he could for himself? With materials such as the above, what earthly difference could it make whether men were *called* to their work by some luckless parish, or *sent* by some equally luckless Bishop (or Society for *increasing* the Ministry?)

And we have been in rural parishes where, Sunday after Sunday, the same set sermons were preached, on the same set topic, "*the Church*;" sermons without so much as an allusion to the living Christ; sermons that by their very nature repelled all common people, and had nothing where-with to satisfy the more enlightened. Bishop Patteson no doubt remembered just such things, and held the remembrance too closely to allow himself to utter any uncertain note. His letters are full of ripe suggestions on this very subject. "I do really and seriously think that a great and reverently minded man, conscious of the limits of human reason, a man like Butler, would find his true and proper task now in presenting Christian teaching in an unconventional form, stripped of much error that the terms which we all employ when speaking doctrine seem unavoidably to carry with them." . . . "He would never make mere assertions. He would never state as a proved truth, to be presented to a congregation's acceptance, a statement or a doctrine which really equalled only an opinion of Wesley, or any other human teacher. . . And by fairness and learning he would win or conciliate right-minded men of the critical school. What offends these men is the cool, reckless way in which so many preachers make the most audacious statements, wholly unsupported by any sound learning and logical reasoning. A man makes a statement, quotes a text or two, which he doesn't even know to be capable of at least one interpretation different from that which he gives to it; and so the critical hearer is disgusted, and no wonder."

Speaking of the men he wanted, he says, "Earnest, bright, cheerful fellows, without the notion they are making sacrifices, etc." These last few words contain the key note to Patteson's truly successful life and work. Was he born with so different an organization from other people that he found it *pleasant* to cut himself off from all the ties of home and kindred, and utter never a protest? Was it more *natural* to him than to the men of our own land and day, to rise at half past five and work through the long, languid day in a tropical climate? Did he *naturally* take to sleeping on tables in reeking huts surrounded by the natives, with no place for retirement, no rest, no companionship? Did he *like* walking over the coral pits miles to hold services, trembling with weakness and exhaustion on his return? Did he *like* watching night and day by sick blacks, and carrying them forth in his arms to their burial? Who does not see this man's strength lay in *himself*, not in the system to which he belonged? He had a work to do and he *did* it.

In view of some of our own meagre results, we find that the 'system' is all wrong, or the Bishops are all wrong, or the "Parishes" and the "People" are the stumbling block. It is evident from the letters poured forth in such abundance last winter, that we have more obstacles than any people under the sun. Bishop Patteson had an obstacle; he also found one "all wrong," but it was *himself*. "I am selfish," he writes, "I have worked from within. I have neglected so many opportunities, I pray God I may be spared to atone."

"If I teach not myself how *can* I teach others?" Such was the cry of this loving, pure soul.

But we must hasten on to the end; in 1870 came a great sickness, from the effects of which he never quite recovered. Upon his convalescence he

was carried to his friend, Lady Martin at Sydney : writing of this period she says, " It was a new state of things to keep him without any pricks of conscience or restlessness on his part. He liked to have a quiet half hour by the fire at night ; and before I left him I used to put his books near him : his Bible, his Hebrew Psalter, his father's copy of Bishop Andrews. Sometimes I would linger to talk about his past illness. He used to dwell specially on his dear father's nearness to him at that time. He spoke once or twice with a reverent, holy awe and joy, of sleepless nights when thoughts of God had filled his soul and sustained it. He seemed to be standing on the very brink of the river, and it was yet doubtful whether he was to abide with us. Now, looking back, we can see how mercifully God was dealing with his servant. A time of quiet and of preparation for death given to him apart from the hurry of his daily life, then a few months of active service, and then the crown." But the end was not just yet, and in God's loving mercy he was permitted to see of the fruits of his labour. On the Island of Motu the great harvest was reaped : here we find him writing, Aug. 1st, 1871 : " At 8 A. M. to-day I baptised fourteen grown men. . . . Afterwards, at a different service, seven infants and little children were baptised. 238+5 who have died, have now been baptised since the beginning of July. To-day's service was very comforting. I pray and trust that these grown-up men and women may be kept steadfast to their profession. . . . It is 2 P. M. and I feel tired : the crowds are gone, though little fellows are, as usual, sitting all round one." Wonderful was his work on this Island of Motu, but it was his last, and then comes the end. The work among the Islands had been much hampered, and the lives of the missionaries endangered by the shameless kidnapping the natives, who were enticed on to the traders' vessels, and then carried off to work on the plantations. To such an extent had this shameless traffic been carried on that some of the Islands had been literally depopulated. Notwithstanding the interference of the Government, and Bishop Patteson's vigilance, so grievous had become the evil that the Bishop had resolved, notwithstanding his enfeebled health, to leave his missionaries in charge of the work on Norfolk Islands, while he himself set forth to the plantations, in order to secure justice and protection to the natives. He was not at all unaware of the great danger he ran, in the excited state of the natives' minds towards all whites, in venturing unprotected on their islands ; but his heart yearned towards the people he loved so dearly, and on Sept. 20th, 1871, while on board the *Southern Cross*, he spied four canoes hovering about the reef as his vessel tried to make for the island of Nukapu ; as he watched the canoes, his desire to go among them became so strong that he ordered a boat to be lowered and entered it, with Mr. Atkin, Stephen Taroniura, Minissa, and Nondno. The Bishop, as was his wont, tarried to collect presents for the natives, and as he had always found it a sure way to disarm suspicion, he rowed towards the blacks and entered into one of their canoes ; the boat's crew could not follow the canoe, but they saw the Bishop land on the beach. The boat drifted about among the canoes some time, and then, without warning, they were fired into. They were all hurt, but rowed back to the *Southern Cross* ; as soon as Mr. Atkin's arrow could be extracted he set forth, with a few followers, to find the Bishop : Mr. Bongarde, the mate, carried a pistol—the first time a pistol was ever carried. They had to wait a long time in order to cross the reef, but at half past four the tide enabled them to pass over ; two canoes drifted towards them—one cast off the other and rowed away ; the other, with a heap in the middle, drifted towards them. Then they came up to it and lifted the bundle, wrapped in the matting, into their boat.

Two words only were spoken, "the body!" "The placid smile was still on the face; there was a palm leaf fastened over the breast, and when the mat was opened there were five wounds, no more. On S. Matthew's Day the body of John Coleridge Patteson was committed to the waters of the Pacific, 'his son after the faith,' Joseph Atkin, reading the Burial Service." And so at forty-four years of age, Bishop Patteson's work was done, and the crown of martyrdom was won. It was, no doubt, as Miss Yonge remarks, the death the Bishop looked forward to, and could he have spoken he would, no doubt, have declared it a wonderful blessing, that when health and strength were failing, he should be permitted to shed his blood for those he loved so dearly.

We can but think the Life, Letters and Journals of Bishop Patteson worthy of close study; we have only had time to pass over some of the main incidents, but the Life answers many of the vexed questions among us, and one sees that for such men as Patteson there is no "*Parish side*" or "*People side*." A careful study of his Journals and Letters would be a valuable help to those engaged in any kind of mission work.

One of the most noticeable features of this great man's system is that he never tried to make *Englishmen* of his converts: he believed this to be the cause of so much failure in the mission work of India.

Second, he carried to these savages the truth "that in Christ Jesus there is neither circumcision nor uncircumcision, bond nor free;" that the Church is a brotherhood whose members in God's sight are equal. This equality he carried out; the sick he nursed in his own bed; and he literally lived with his people, blacks though they were.

Third, he strove to look at things from *their* stand-point; never began by attacking their prejudices, but planted, first, some positive Christian truth in their heart, believing that light must always eat up darkness, and that all true work must come from within; and he declared it to be a dangerous thing to take a false religion, even, from a man, until you have something he will accept in its place.

One reason why the life of such a man is worthy of being studied at this time is because Patteson belongs to our own day and generation. The men who have so much to say on the "*Parish*" question, are men who could work in the *third* century, or the *fifth* century; or with this usage or that; but who consider it unreasonable to be expected to bring forth any results in the *nineteenth* century, of which they speak with scorn. But Patteson managed to work where he was amid the same intellectual difficulties, the same quicksands and dangers that obstruct our progress to-day.

Only five short years ago, while we were keeping our Christmas tide, in this our favoured land, Patteson, in a church, beautifully decorated, was admitting seven dusky natives, new communicants, to the Christmas feast. These past five years have been years of renewed spiritual life and blessedness to the Church. The influences of such a life and death and work must be mighty, reaching far out into the world. Such a life and such a death must quicken the body of the Church, and who shall say we, in this distant land, are not reaping the benefits?

To the eye of sense it seems a grievous thing that such a man's work should be cut off in its flower; but who shall say that it is cut off, or that his work is not still going on, and we partakers of the benefits thereof?

POMFRET.

THE SUPPLY OF CANDIDATES FOR HOLY ORDERS.

The following is from the first annual Address of Bishop McLaren, to the Diocesan Convention of Illinois, held in Chicago in September:

This vast diocese, including not less than 4,000 families, is represented on my register of postulants and candidates by the names of ten young men, a disproportion which should suggest much serious thought. We must lose no time in arousing our people to a deeper interest and a more unselfish consideration of duty in that which so manifestly involves the well-being of the Church.

On the day of my consecration I baptized an infant who has been consecrated by a loving mother to the Sacred Ministry. I shall ever regard this as an auspicious event, believing as I do, that nothing has a more important bearing on the growth of the Church than the rearing of an indigenous ministry. The adhesion of ministers of different denominations to our Church, with request for her orders, has assumed such proportions as to constitute a very remarkable testimony to the force of truth. These changes are often attended with mental conflicts whose severity cannot be appreciated by those who have not experienced them. When they are made under the compulsion of honest conviction and with a hearty effort at assimilation to the doctrines, practices, and whole genius of the Church, valuable additions are made to the ministry. But the Church must not depend too much upon these frequent accessions to the ranks of the Clergy. It is not well that so many of our youth born and raised in the Church fail to devote themselves to her ministry. Do parents, when they "covet the best gifts" for their living fruitage, forget the best? Is there any higher mission, or nobler rank, or honor more real, or life more happy, or work more enduring? O, how shallow the judgment which, seeing some minister trampled under foot by a worldly and perhaps a Godless opponent, or pinched to the very verge of penury, or despised by the scoffer, vows that "my boy" shall never be a clergyman. Natural enough, the conclusion: but we must lift our eyes above the horizon of nature. A man in whose soul is God's grace of orders is the recipient of God's best gift. The ministry has its encounters with malice and meanness—it must bear the yoke of contumely. But I do not count it peculiar in this respect. No man can push his way through life without enmity and conflict. There are sore trials, and hard to bear, growing out of parochial and other anomalies which are more easily deplored than destroyed. But what class of men can be pointed out who are assured against blows and buffetings? Do we always think how equal, in the average, is human life? Have we not, my brethren of the clerical orders, sometimes perpetrated jeremiads over trials that are simply such as are common to man? Have we not failed to exemplify that bright and cheerful but unobtrusive heroism which we see in other walks of life, enabling men to accept the slings and arrows of outrageous fortune with courage and hope? I insist that of all men we are the men who ought to reproduce the sublime mastery over adverse things which characterized him who said, "We are troubled on every side yet not distressed: we are perplexed but not in despair: persecuted but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body." There is a pernicious fallacy in the minds of many of the clergy to the effect that their relation to the church is one of dependence; whereas, in truth, by divine appointment, the Church must depend on them. "Consider that the priest is the salt of the earth; the candle set upon a candlestick, a pastor, a teacher

a dispenser and steward of the mysteries of God, an overseer, an ambassador for Christ, or in Christ's stead." Magnifying the office, we are better qualified to accept its trials and worries; and when we rise above trouble, the dignity of our ministry will rise with us, and we shall the better commend that which we have received—God's best gift! When the essential attractiveness of the holy ministry is thus deeply appreciated and joyously illustrated by those who have received this so solemn grace, it ought to present attractions to that class of our youth who now turn away as from a cold, unsunned fate.

But involved in this matter there is a parental responsibility which is primary and essential. The family is the germ-cell of the ministry. The conjugal tie has a higher aim than the propagation of our kind. It is a sacred ordinance, designed by the grace that attends it, to transmit religion from age to age, and to raise up a seed to serve God in the ministry. It was such in the patriarchal period. It was so during the theocracy. It is essentially the Christian idea. We cannot, without serious risk, refuse to read this handwriting of God on the page of every dispensation. Parents must be taught to realize unto what ends they have been blessed with children. I do not doubt that the Holy Ghost often suggests the consecration of the child to the service of God in that hour when there is joy that a son is born into the world. I fear He is sometimes grieved when years obliterate the remembrance of that early vow of dedication. The clergy will consider the duty of presenting the claims of the church upon the family. The succession of devout Hannahs and devoted Samuels will have full ranks, if frequent sermons, carefully prepared, press this matter upon the consciences of parents in all our parishes.

There is another consideration intimately connected with what I have already said. I have noticed with pain how small a proportion of children attend religious services with their parents. Much as I value the Sunday school I have sometimes been disposed to charge it with putting asunder what God has joined together. Unity and community are fundamental to the constitution of the family, and these characteristics must apply in religious life as elsewhere. Separate the family in the worship of God, and you so far forth disintegrate a relation established by God partly for this very purpose. The stream of spiritual life in the church runs shallow just in proportion as the springs of fireside devotion are dry.

Our students in theology for the most part pursue their studies in the General Theological Seminary at New York, and at the Nashotah Seminary. We are under a debt of gratitude—to say nothing of other obligations—to these institutions. The Dean of the General Seminary has expressed to me a tender interest in the representatives of the diocese who have been under his care. Their acquirements in "the queen of all the sciences," and their devout life are to us assurance positive that that care has been most faithful. It is a matter of regret that we have now but one student in the seminary. At Nashotah, during the year, six of our young men have received instruction, and most of them have been provided with partial support. The work of this school has its testimonials in some of our most valued presbyters. It is our duty to aid Nashotah in its efforts to sustain young men without means who are desirous of serving our blessed Lord in the ministry of His church.

I have keenly felt the need of a diocesan fund with which to furnish assistance (I do not mean support) to postulants and candidates. The seminaries and the Society for the Increase of the Ministry meet the necessity to a considerable extent, but the diocese must rise to the stature of its full duty to its own sons. Such a demand for aid will never cease. Our

blessed Lord called together a band mostly of poor men to receive under His own tuition preparation for the work of planting and training His church, and we can never forget that primordial fact, verified in every age, that by the poor, as well as to the poor, the gospel is preached. But the delicate ministration of eleemosynary aid will have respect to the preservation of that element of independence and self-reliance which ought to adorn the ministerial character. I will never ask the church for means to support our candidates. Assistance, not sustentation, is the true policy. I deprecate the analogy of West Point which some have applied to this subject. The church does not owe her sons the means of preparing for her orders. Every man who feels within his bosom the sacred impulse of devotion to the ministry owes it to the Holy Ghost who calls him and to the church from which he asks the highest dignity that can crown our manhood, to meet and overcome temporal difficulties in a spirit of heroic self-denial, willing to accept only a little staff of help, if it be needed, to enable him to make his way.

MARRIAGE.

Marriage is not an institution that owes its origin either to the Christian or to the Jewish Dispensation. It is the common possession of the human race—salvage, as it were, from Paradise—and the Church in adopting it into her system has done no more than restore it to its primitive institution by making it indissoluble, and forbidding polygamy. But she does not profess to “marry” persons—she only stands by and when the parties have married themselves, she adds her blessing. It will be instructive to recall the words of the priest—“Forasmuch,” he says, “as M. and N. have consented together in Holy wedlock, and have witnessed to the same before God and this company, and thereto have given and plighted their troth either to other, and have declared the same by giving and receiving of a ring and by joining of hands; I pronounce them to be man and wife together.” Just as when after private Baptism he has satisfied himself that the right words and matter have been used, he declares that all is well done. That the Church never regarded the solemnities with which she has wisely surrounded the espousals of her children as necessary to their validity will be apparent. If M. and N. acknowledged each other to be man and wife, or if they promised to do so and then cohabited, the general law of Europe before the Council of Trent regarded the contract thus entered into as in all respects absolutely perfect. Such, it may be added, is the law of Scotland to this day.

It seems to us that the clergy are guilty of a great dereliction of duty in not more carefully instructing their people with regard to the true nature of matrimony. Nothing but the grossest ignorance could have rendered such an outrage upon propriety as that recently perpetrated by Mr. Fleming at St. Michael's, Chester-square, possible.* The Church cannot make a marriage—she only can give her benediction, where one has been made under circumstances that God will bless. The Archbishop of Canterbury might consecrate a tap-room whilst it was filled with a besotted and blaspheming crowd; but he would not thereby make it a church—he would simply have been guilty of a shocking act of profanity; and those who will quietly read through the marriage service, and suppose it used with regard to a divorcee and her paramour, will not think the illustration an

*This refers to a marriage in high life between persons who had been mixed up with some public scandal.

extravagant one. Really St. Michael's ought to be reconsecrated—or in ecclesiastical language, “reconciled”—before it is used again for Divine service. We see, however, with mingled indignation and disgust that Mr. Fleming has since been appointed a Royal Chaplain by her Majesty.

What, however, is most important to make young people understand is that although the State may not see fit to enforce consensual marriages, they are marriages all the same, and that therefore it is simply impossible to contract Christian matrimony where any such agreement has been verbally made, and where a mistress, who has trusted even to such informal agreement, has to be pensioned off. It is requisite to insist upon this point, because if we may believe a statement in one of the novels of the late Mr. Shirley Brooks, the arrangement in question is a usual preliminary amongst gentlemen of a certain class. Nevertheless, by the common law of Christendom, marriage under such circumstances is not marriage at all—it is bigamy. There is no greater delusion than the notion that wild oats may be sown and the sower then settle down into decent citizenship. There have been young ladies who thought they had a mission to reform rakes. But the thing can rarely be done; and whoever knowingly marries a man who has discarded a mistress for her sake may but help him to commit adultery. At least that is the way in which the matter was regarded, until the hard and fast line introduced by Lord Hardwicke's Act obscured the fact that marriages might be irregular, and yet valid in the sight of Heaven.
—*Church Times.*

THE KING AND BISHOP SUMNER.

In the recently published life of Bishop Sumner, of Winchester, the following interesting incident is related:—

It happened one Sunday that the King was desirous of receiving the Holy Communion. He was usually in the habit of receiving it alone and fasting at ten o'clock, but on this particular occasion he wished to have the service an hour earlier, and accordingly desired that his chaplain should be in readiness at nine o'clock. The King was punctual to the time appointed, but no chaplain was there. An hour passed away, and still Mr. Sumner did not appear. The King grew impatient, and on inquiry ascertained that the servant to whom the message had been entrusted had entirely forgotten to deliver it. The consequence was, that the King at once dismissed him from his service. When the chaplain arrived at the usual hour, unconscious of anything out of the common way having occurred, he found the whole Court in dismay. The King was in a violent passion, and unable to control himself. Mr. Sumner at once went into the Royal presence, and on the King expressing a wish to receive the Holy Communion, told him plainly that he did not seem at that time in a fit state to receive it; that he must learn to restrain his passion; that it was his duty to be in charity with all men, and that he must show by his forgiveness of the servant whom he had dismissed that such was the state of his mind at that time. The King took the rebuke in good part, and expressed his sorrow at what had occurred, and Mr. Sumner then further said, that if he had really forgiven the servant, and bore no enmity against him, his Majesty ought to reinstate him in his service, which would afford a proof to all of his real regret at what had taken place. At this stage Mr. Sumner requested the King's permission to retire, to enable his Majesty quietly to think over the whole matter. Accordingly the King was left alone for a short time, and when his chap-

lain was readmitted into his presence, the King told him that he would grant the request which had been made, and that the servant should be restored to his former place. Emboldened by his success, Mr. Sumner urged one further point, that the King should not receive the Holy Communion alone, but with the rest of the household, after the service. For some time the King demurred to this, but at last consented, and knelt at the holy table with his household, the servant who had been in fault being included in the number of communicants. It is only right to add, that some time afterwards the King, with much heartiness, thanked his chaplain for the line which he had taken in the whole matter.

INCENSE IN CHURCHES.

The Bishop of Lincoln, in censuring that part of the petition of the St. Alban's Working Men's Society which referred to the use of incense in churches, did but reaffirm what he has stated in his Commentary on the Bible. In the long and interesting note upon Malachi i. 11, he says, "If the word incense is to be taken literally so ought we to take literally the word *minchah*. If *we are obliged* to burn incense in our churches, we ought also to offer fine flour—but as has been already observed, the ancient fathers understood incense to be here a symbol of prayer."

Now since Bishop and petitioners agree that Malachi foretells the Holy Eucharist in this passage, the only issue between them is whether his inspired words mean that literal incense and literal fine flour will (and therefore may) be offered in the Christian Church, as well as all of which they are symbols, or whether these *only*, without the symbols, will be offered.

This is partly matter of fact, partly of interpretation of Scripture. As regards the fact, it is certain that the ancient undivided Church did, and the two actual chief branches of the Church do, offer incense and fine flour, that they did and do obey literally the command enshrined for all time in Holy Scripture, "When any will offer a *minchah* unto the Lord, his offering shall be of fine flour, and he shall put frankincense thereon."

As regards the interpretation of Malachi i. 11, if it can be shown that the Catholic undivided Church, claiming rightly, as the Bishop of Lincoln holds, to teach the true sense of Holy Scripture, regarded the prophecy as foretelling a literal fact, then surely the point is settled. Now, in the (so-called) Liturgy of S. Mark, alluded to incidentally in the Bishop's learned note, I find, in the Anaphora recited by the celebrant, these words, "We offer to Thee (Jehovah, Lord God, Father Almighty) this reasonable and unbloody sacrifice, which all nations offer to Thee, O Lord, from the rising of the sun unto the going down of the same, from the north and the south: for Thy Name *is* great among the Gentiles, and in every place incense is offered to Thy Name, and a pure offering." (Neale's translations of the Primitive Liturgies; Hayes, 1859).—*Cor. Fohn Bull.*

BISHOP WILBERFORCE ON PREACHING.—Dean Howson in the *Clergyman's Magazine* for July relates the following: "I heard the other day, at a nobleman's house in the north of England, an instructive anecdote of the late Bishop Wilberforce. When on a visit there he had preached a charming sermon to a village congregation; and some one had been foolish enough to say to him, 'I suppose, my lord, you can always preach to a congregation like this without any preparation.' To which he replied,

"I was up at six o'clock this morning preparing for this sermon; and I make it a rule never, when it is possible, to preach anywhere unless I am saturated with my subject." This phrase," continues the dean, "saturated with my subject," expresses, I think, very well the condition of mind at which a clergyman should aim before he preaches; and this general mode of stating the rule leaves great freedom for details, in accordance with the variety in the habits and temperaments of preachers."

WHITSUN SUNDAY.—"Henry VI. Fourth year. The Kyng caused a solempne feast to be kept on Whitson Sundaie, on the which day he created Richard Plantagenet Duke of York" (*Hall's Chronicles*). "Pentecostals, or Whitsun farthings, were payments made from all the chapelries to the mother church, being a farthing per head for every householder at Whitsuntide" (*J. Noake's Worcester Monastery*). "1644-5. Gateshead. Three gallons of French wine at a Communion on Whitson Sunday" (*App. to M. of Ambrose Barnes, p. 340, Pub. of Surtees S., Vol. L.*) "Whytson Weke" is mentioned in Vol. III. of the Paston Letters, p. 226, No. 817, A. D. 1478, 20th May.—M. P.

WHAT IS MAN?

BY H. L. MOREHOUSE.

"Marvellous mystery!

What is the history

Of spirit, of soul?

Is it a fable, like story of goblin or satyr?

Has it no real being? Is it product of matter?

Is it servant of body? Or does it the latter

Direct and control?

No secrets profounder

Does Earth wrap around her

Than those of the soul:

At every attempt of material science

To bring them to light by its clumsy appliance,

They mockingly hide in provoking defiance,

Eluding control.

Am I a creature,

In every chief feature,

Allied to the brute?

Do honesty, honor, and virtuous graces

Appear in the beast? Do we find any traces

Of duty or conscience! Why such bridgeless spaces?

Ah, here ye are mute!

Moral disaster—

If matter is master,

And mother of mind;

Where's crime? 'Tis misfortune,—the cerebral function

Is merely disordered! Where then, is compunction

If brother kills brother? 'Tis result of conjunction

Of forces, stone blind.

Throw open the prison!

A gospel is risen

Which annihilates sin!

Let the covetous plunder and murder for treasure,

Let the dissolute riot in sensual pleasure!

We're animals only—there's no moral measure

To try actions in!

Peal out the laughter,

If conscious hereafter

Is not for the soul!

Be merry to-day! The Force mills infernal

Are grinding their grist—each creature a kernel—

A moment of turmoil—then Lethe eternal

Shall over us roll!

Is there no morrow

When life's day of sorrow

Has emded in tears?

Are the ages mistaken? Is the deep race conviction

Of future existence unwarranted fiction?

No woe to expect? No glad benediction?

No hopes and no fears?

This mysterious yearning,

This longing, upturning,

Is the soul's prophecy

Of future existence and purer devotion;

'Tis like the responsive, perpetual motion

Of the moonlifted billows, on the sensitive ocean

To a power in the sky.

ROMAN AND ENGLISH MISSIONS.

The remarks we had occasion to make recently as to the faulty working of the Church Missionary Society, and the very doubtful character of its alleged labours, lead on to another branch of the general missionary question, to which we invite the attention of our readers. The Church of Rome, as is sufficiently well known, woke up far earlier than any Protestant communion to the duty of foreign missions, not merely carried on, as has been done all along, by single volunteers in the field, but by the corporate action of a great Church society, undertaking the task of collecting and administering funds, and of training and sending out missionaries. The great Institute of the Propaganda was established by Pope Gregory XV. in 1622, and its College or seminary in 1627 by Urban VIII.; and it was in 1631 that S. Vincent de Paul founded the Priests of the Missions, or Lazarists, who, originally designed for the home field, have since added foreign work to their scheme; while volunteer Roman Catholic missions to the East Indies began in 1522; to Japan in 1529; to Brazil and Ethiopia (under the Jesuits) in 1556; Paraguay in 1610; Central Africa, under the Capuchins, in 1652; and the French College of Missions, chiefly for China, was founded in 1663. On the other side, the earliest missionary effort amongst Protestants was by the Genevan Calvinists in 1570, when they sent agents to North America. Next came the English Independents and Presbyterians, about 1627, to the same place, whose efforts are chiefly remembered by the name of Eliot, called the "Apostle of the Indians;" Sweden and Denmark began missions to Lapland about 1630; Dutch missionaries attempted Brazil and Ceylon in 1640; while it was not till 1698 that the Church of England began to wake up by founding the Society for Promoting Christian Knowledge, and that in 1701 the Society for the Propagation of the Gospel was begun, both of them, however, being at first only incidentally and indirectly missionary, having been designed at their beginning mainly for home and colonial purposes. And it was not until 1721 that the most successful Protestant missions, those of the Moravians, began by the voyage of Hans Egede to Greenland.

These dates, and the list of countries referred to under them, show very plainly that the Roman Church was not only much earlier and more active in the mission field than any other Western Communion, but that her operations were far more general, and were not guided by the colonial view of the question which seems to have influenced most of the others. And, after all deductions for exaggeration, for ultimate failure, and for a very imperfect Christianity taught in some places, as by Robert de' Nobili, there seems little doubt that the Roman Catholic missions were incomparably more successful than the Protestant ones. Nor is this difference altogether obsolete now. The invariable testimony of dispassionate travellers who have no bias either way, is that where Roman Catholic and Anglican or Protestant missionaries are found working side by side in the same country, the former are all but invariably superior in personal intelligence and culture, and consequent fitness for the work; in simplicity and self-denial of life; in accessibility and courtesy; in diligence; in their relations with the native converts; and in the measure of their success. And the more professedly Evangelical and Protestant any competing mission may be, the lower do its agents commonly stand in ability, in learning, in manners, in self-denial, in labour, and in converts. These are not our own inferences, but the simple restatement in brief of allegations to be found in abundant books of voyages and travels, and of private information given to ourselves by lay non-Roman Catholics.

So far, the account is all in favour of the Roman Church. It trains its missionaries far better, it sends a better stamp of men out—would never, indeed, think of trusting the ignorant louts who so often satisfy the C. M. S., to argue with a learned Brahmin or a shrewd Chinese—it organizes its missions incomparably better, and works them not only far more successfully, but at an inconceivably smaller cost. The salary of one ordinary Protestant missionary would keep a whole station, with its two or three priests, catechists, and schools, going, on the scale of the Propaganda's outlay. To be sure, it does not allow for wives and families, and that makes a difference. For domestic life and mission life are not more compatible now than they were in the days of the Apostles.

But there is another side to the matter, which does not tell at all so much in favour of the Roman Church. Broadly speaking, the whole missionary outlay of the Roman Catholic Church is defrayed by the Propaganda. There are separate institutions on a smaller scale with funds of their own, but in the main the Propaganda has to find the money for everything, including the costs out of pocket for proselytizing stations in this country. And its funds are raised by a subscription drawn from the whole of Latin Christendom in every part of the world, that is to say, from a constituency of about two hundred millions. It goes down very low in the scale, for a regular minimum weekly subscription of a halfpenny is theoretically expected from each lay Catholic who is above pauperism, and is encouraged by indulgences and enforced by moral pressure, in a way that ought to make the tax extremely productive, and enormously greater than the revenues which non-Roman missionary societies, drawing from a much smaller area, and having less effectual means for extracting money, could reasonably hope for. Let us make a very liberal calculation, and assume that one half of the whole body of Roman Catholics in the world are too poor to contribute anything. That brings the area of taxation for missions down to one hundred millions. Reduce this again by assuming that the tax is levied not on individuals, but on families or households, and that each household consists of five members, which is above the average. In this wise, the income ought to be twenty millions of halfpence weekly; and if we cut that down again by saying that from various reasonable causes only one-fourth of these households pay their quota, there still remain five millions of weekly halfpence, assuming that nobody gives more, and this would amount to about £540,000 per annum as the available Roman Catholic mission fund, raised by a halfpenny subscription from one-fortieth of the whole body; surely no very extravagant calculation. Now let us see what the actual results are, premising that the body whose statistics we give is practically the only lay auxiliary to Roman Catholic missions.

The Catholic Association for the Propagation of the Faith, each member of which subscribes only a halfpenny per week, publishes its report for the past year, from which it appears that the subscriptions, amounted to £231,898. Of this sum, £156,803 was collected in France, £16,055 in Austria and Germany, and £7,951 in the annexed provinces of Alsace-Lorraine; £14,822 in Belgium, £12,995 in Italy, £5,572 in Great Britain, £4,026 in Holland, £2,324 in Switzerland, £1,489 in Portugal, £818 in Greece, and £181 in Spain. From Canada, the United States, and Mexico the association received £4,932, from South America £2,073, from Africa £1,247, from Asia £389, and from Australasia £217.

First of all, the gross total, taking as before two hundred millions as the whole rateable area, and five millions as the actual ratepayers, is less by much more than half of the sum named by us above. It is not quite a farthing a year from each of the whole body, and it is much under a farthing a week from each of the smaller body of contributors, falling short of that rate by no less than £70,000 a year. Further, even of this meagre amount,

nearly five-sevenths are contributed by France alone, though French Catholics form only about one-sixth of the total number of the Latin Church. If we added, as we morally may, though not politically, the subscriptions of Alsace-Lorraine to the French total, it is not so very far from being three-fourths of the whole sum. But even French liberality is not extraordinarily profuse. The £164,000 has been raised from a Roman Catholic population of thirty-six millions, and if, as before, we compute that only one in forty of these gives the minimum halfpenny subscription, that would amount to £97,500, which the actual receipts are very far from doubling. A penny a week from two per cent. of French Catholics would just come to £156,000, almost precisely the sum actually drawn from them. Holland, allowing for its ratio of Roman Catholics (1,300,000), comes next to France, and is very little below it. But this is lavish compared with some of the other contributions. Belgium, the most Ultramontane of European countries, sends less than three farthings a year from each Roman Catholic, and, on the previous basis of one fortieth of ratepayers, ought to send, as the product of the halfpenny tax from her five millions and a quarter of Roman Catholics, just the very sum she does send. And as there has been no desolating war to waste her resources, she might easily have risen as far above the quota of France as she has sunk below it. But that is not to be complained of in comparison with some other countries. Italy sends, from her twenty-seven millions of Catholics, less than Belgium from one-fifth of the number, and, consequently, less than one-tenth of a penny per week from the one fortieth of her Catholic population. Austria and Germany, with nearly forty millions of Roman Catholics, ought to send, on the previous basis of calculation, £108,000 a year, but do send less than one-sixth of that sum, and therefore not quite one-twelfth of a weekly penny from the small minority of zealous Catholics. Portugal sends from her four millions of Catholics, and therefore really from the hundred thousand assumed as interested in mission work, the magnificent sum of £1,489, whereas the halfpenny rate ought to yield £10,916, more than seven times the amount, and, accordingly, the Portuguese contribution is not one-fourteenth of a penny per week. But Spain, Catholic Spain, crowns the fabric of apathy and stinginess, by sending from about seventeen millions of an unmingled Catholic population, and thus from 425,000 Catholic ratepayers, just one hundred and eighty pounds as a year's subscription, whereas the amount ought to be £46,000, instead of less than the two hundred and fifty-fourth part of it, making the Spanish average below one five-hundredth part of a weekly penny from each rateable member. Nor can Great Britain and Ireland, though very much better than this, boast themselves. The six millions of Roman Catholics in the United Kingdom subscribe amongst them no more than £5,572, (chiefly paid by Ireland,) that is, on the former basis of one-fortieth as subscribers to the Propaganda, about one third of the sum they ought to collect, *i. e.* £16,250, and little over one-sixth of a penny per week; actually not even reimbursing the Propaganda for its outlay here, which was £6,200 in 1874, of which £5,803 was spent on Great Britain, which then repaid £2,745, not ten shillings in the pound. It is true that about £2,500 more was raised for S. Joseph's College, Mill-hill, but even that sum leaves the Propaganda, still out of pocket.

Now let us look at the other side, what the non-Roman Catholics of Great Britain and Ireland, amounting to twenty-seven millions, contribute by subscriptions to foreign missionary work. Our statistics here are not the latest and highest, but are two years old, and therefore understated for the present time. The Church of England alone raised in 1874 more

than £400,089 (nearly three-fourths as much again as all the Roman Catholics do); joint societies of Churchmen and nonconformists £163,585; Nonconformist societies £303,720; Irish and Scottish societies £133,096; making a total of £1,000,490, between four and five times the sum raised from the whole Roman Catholic world, with about eight times the the area to draw from. Or, to put the matter in another way, the missionary revenue of the Latin Church is little more than one farthing per annum from each Roman Catholic; while that of the Church of England alone is eightpence per head yearly; and the whole non-Roman population of the United Kingdom pays a voluntary rate of ninepence a year each for foreign missions; more than thirty times what the Roman Church collects for the same purpose. Taking, as before, one in forty of the population as interested in, and subscribing to, missionary objects, a halfpenny weekly rate in Great Britain and Ireland levied from non-Roman Catholics would yield only £75,000; whereas the actual revenue is more than thirteen times that amount; a difference so great as to be very much more than can be accounted for by the greater wealth of England as compared with the other countries on the list.

Probably, no small proportion of this great sum, perhaps all but a fraction, goes to support mere swindles and impostors, missions without converts, and missionaries without qualifications; but lamentable as such waste doubtless is, it testifies, at any rate, to a widespread lay interest in the propagation of the Gospel and readiness to aid it, such as the Roman Church is altogether unable to arouse amongst her adherents, though her missionary reports of expenditure and results will bear looking into and verifying much better than any Protestant ones we know of, except, perhaps, the Moravian. Does not this illustrate the fatal mistake of the gulf which she has put between the clerical and the lay mind, and show that while drilling her officers with much pains and labour in staff-colleges, she has let the greater part of the rank and file of her army partly disband itself, partly become disaffected and mutinous, and partly altogether undisciplined and relaxed, so as to count for nothing in the day of battle? It is a poor gain if she win a few hundred or even thousands of foreign pagans to the Cross, and lose ten times as many Christians to infidelity at home. And yet that seems the necessary conclusion from the statistics we have here discussed.

SPIRITUAL COMMUNION.

TEACHING OF THE CHURCH.

As Celebrations of the Eucharist become more frequent in city and town, the devout Communicant who finds himself present at the beginning of the Service is often perplexed as to his duty. If he have too recently communicated to partake sacramentally so soon again, shall he remain, nevertheless, and go forward to the altar, or shall he turn his back upon the Lord, and retire from the Church? His tenderest instincts forbid him to do the latter; and yet he is reluctant to do the former. If, however, he would but consider the teaching of the Church concerning Spiritual Communion, his perplexity would disappear. He need not turn his back upon the Lord and retire from the Church, and yet he need not communicate sacramentally.

In Her Prayer Book, the Church asserts the principle that, if there be any just impediment to our communicating sacramentally, we may gain rich blessings nevertheless, if we communicate spiritually. This broad principle she applies specially and practically to the case of a sick person;

but it remains a broad principle still. If a sick man, hindered by any reason from Sacramental Communion, can profit nevertheless from Spiritual Communion, so equally can a man in health, who may be unable from some just cause to make a Sacramental Communion. The question of sickness or health of the body does not touch the benefits to be derived to the soul from the act. What is Spiritual Communion? It is the receiving of our Lord by an act of Faith and Love, when we do not receive Him under the Sacramental Species.

In Her rubric, under "The Communion of the Sick," the Church says: "But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by *any other just impediment* do not receive the *Sacrament* of Christ's Body and Blood, the Minister shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink" [i. e. spiritually] "the Body and Blood of our Saviour Christ, *profitably to his soul's health*, although he do not receive the *Sacrament* with his mouth."

It will be perceived that the Church is guarded in Her language. She doth not say "he doth eat and drink *as* profitably as though he Communicated Sacramentally." She would not encourage a neglect of Sacramental Communion. She would have Her Faithful Children often partake of the Sacred Species to their soul's health. But, on the other hand, if there be any "just impediment" to one's communicating Sacramentally, for instance, if one have already communicated earlier in the day, or if he have communicated too recently on some other day to warrant a second Sacramental Communion so soon, or if for any other just reason he need time before partaking, She would impress upon him that he can nevertheless gain some profit—yea, much profit to his soul by Spiritual Communion, even though he doth not gain the full profit flowing from Sacramental Communion. If, then, one expel himself from a Celebration because he is not going to make *Sacramental* Communion, he hurts his soul by causing it to lose this great advantage coming from Spiritual Communion.

In the Early Church there was a class of penitents called "co-standers." Having been suspended from the Communion, they were not yet restored to the Altar. But, after having performed long penance, they were permitted to remain at the Sacred Mystery. Now if these suspended ones could be present at a Celebration without communicating Sacramentally, much more should the Faithful Christian, who has not been suspended, but who may have received the very same day at an earlier Celebration, remain also through the Celebration, and not turn his back upon the Lord or expel himself from the Church. It were strange to suppose, because the Church in ancient times expelled from the Holy Mystery the ribald polytheistic idolater, the notorious evil-liver, and the unfortunate who was possessed of devils, that the Church to-day desires, therefore, to expel the Faithful themselves from any of Her Celebrations.

In order to profit by Spiritual Communion there are certain prerequisites. These are four in number, and are very distinctly stated by the Church in the above quoted rubric. They are:

- 1st. A True Repentance.
- 2d. A firm belief that Christ died for our redemption.
- 3d. A remembrance of the benefits coming from Christ's sacrifice. And
- 4th. A thankful spirit therefor.

We often meet with the expression, "Non-communicating attendance." It is a phrase carrying with it unpleasant suggestions of persons taking no

part in a Celebration, other than as witnesses. It is an unfortunately selected phrase. In the case of Communicants, it does not strictly express what it was intended to define; and this, because the word "communicating" has a double meaning, not being confined simply to a sacramental partaking of the Body and Blood. If the Faithful do not kneel at the altar-rail for the Heavenly Food, they are not, therefore, necessarily non-communicants. For as no Faithful Communicant should be present at a Celebration without joining with the Priest in offering up by his hands, and by the Immaculate Hands of the Invisible High Priest, the Most Holy Sacrifice, so no Faithful Communicant will ever be present without joining his brethren in Communion also, Sacramental if possible, and if not, at any rate, Spiritual.

Spiritual Communion, says a holy writer of the last century, when made with proper devotion, brings Jesus Christ to our souls in spirit, so that though we do not verily and indeed receive His Body and Blood, we yet partake plentifully of His heavenly grace, and unite ourselves in spirit to Him who is the Fountain of all grace. Thus without receiving the Sacramental Species, we participate to some extent in the fruit of the Sacrament, which is union with Jesus Christ. In order, he says again, to make an act of Spiritual Communion with fruit, we must be in a state of grace. Jesus will not unite Himself to a Soul in which Satan dwells. The inward manner in which we make the act is thus: We must invite our Lord into our inward house, first by a lively *Faith*; dwelling in our spirit upon what He is, and what He has done and suffered for us; upon His Real Presence; upon the treasures He bears with Him in the Holy Sacrament, and upon His yearning to be one with us; saying as it were, "If to behold the brazen serpent healed those that were wounded, it shall likewise suffice me to behold Thee with lively Faith, and Thou shalt deliver me from all misery." Secondly by *Hope*; ardently desiring in the way of hunger and thirst the life-giving food and the cleansing and refreshing beverage of the Altar; saying, as it were, "If, like the woman, I but touch the hem of His garment, I shall be healed;" or "If the shadow of His Apostle cured the sick, how much more will the shadow of this Divine Sacrament heal my Soul." Thirdly, by a profound *Humility*; acknowledging our unworthiness to receive Him Sacramentally. And lastly, by a warm *Charity*; loving and offering our whole self to Him, pressing Him to come and take full possession of our souls; and then inwardly embracing Him.

The soul is, as it were, like some dark room; while in the next room is a burning lamp. In Spiritual Communion it is as though we opened the door of our room to let the light from the lamp stream in. In Sacramental Communion it is as though we bore in the lamp itself. Or, we are each like a river, at whose mouth is the sea; and the sea is Christ. Under the pressure of the sea the fresh water in the river high up its stream is crowded back and so rises to a higher level. This is Spiritual Communion. But when the rising sea flows in and up the river, mingling its salt self with the fresh water of the river, it not only raises the river itself to a higher level, but it actually increases the river's volume of water by addition of itself; and this is Sacramental Communion.

In Spiritual Communion the soul is active, going forth in the exercise of faith, hope and love, to seek, to lay hold of, and to embrace its Lord. While in Sacramental Communion, the soul is more passive; Christ entering the soul to take possession of it, and to fill it according to its capacity of reception. Thus, to conclude in the language of the Rev. Canon Carter, "Spiritual Communion has more the purpose of sustaining the life that is already in us, than of adding fresh powers or enlarging the Endowments of the Divine Presence."

Correspondence.

LETTERS FROM ABROAD.

III.

EDINBURGH, September 1, 1876.

Before we take our departure from this beautiful and interesting city, I must furnish you with some of our pleasant experiences, for the ECLECTIC. Among these we cannot, unfortunately, reckon the weather. I must confess, at the risk of offending my good Scotch friends, that the three weeks which we have spent here have been distinguished by excessive moisture. To be sure, we came late, and had no right to expect anything else. But certainly the skies did not clear up for our arrival, nor afford us many clear views of Scott's "ain romantic toun," and the circumjacent country. We have had days opening in bright sunlight, inviting us to excursions and explorations, but soon dimmed by mist and clouds. We have had others opening in cloud and fog passing away before the clear sunshine, luring us to walks and climbs, in which a pleasant shower came up to refresh us. We have had days without any sunshine, and a few without any mist. All this time, we understand, it has been clear among the Highlands and in the Lake region of Scotland, and tourists have been enjoying themselves amid the beautiful scenery which abounds there.

And we have been enjoying ourselves too. You must not think, from these preliminary remarks, that we have had a dismal time, as we might have had with such weather at home. Feelings and occupations are wonderfully changed by circumstances, and travelling we find to be a great promoter of contentment. There is every thing here to minister to such enjoyment as we seek after, and we have had it to the full in a beautiful town, filled with objects of interest and stirring traditions; in home comforts; in pleasant acquaintances and obliging friends; in good reading, reviving early recollections of Scottish history and life; and in delightful excursions to spots which make one feel as Dr. Johnson did when he visited Iona. By the way, it is something to have been on the ground where "Ursa Major" growled, orated, sneered at Scotland, and ate his pudding which Boswell had seen boiling in the cook's nightcap!

It is difficult for a visitor to realize the transformations which Edinburgh has undergone within the last century. The battle of Culloden, disastrous as it was to the feudal system of the Highlanders and to the house of Stuart, was a great benefit to Scotland, and to no part of it more than to this city. It settled forever the question of the dynasty, and in quieting the elements which had been agitated by that, it left the people of Scotland free to develop its great natural resources, and improve the country. The result is a populous, highly cultivated, prosperous land, with well-built cities, filled with institutions of science, art, learning, benevolence and religion. In travelling through Fifeshire I was struck with the neatness, the comfort, the taste of the labourers' cottages, most of them new and fresh; with the thoroughness of the farming and the neat appearance of the farms; and with the great improvement, as was shown by the contrast with the old thatched tenements of a former generation. A great drawback to this, however, is the fact, mentioned by an intelligent gentleman

whom I met on the train, of the great prevalence of intemperance, which, he told me, filled up their Lunatic Asylums. He attributed to this sad cause the increase in that terrible disease, which, according to the report of last year, afflicted 228 in every 100,000 of the people of Scotland, or 8,069 in about 3,500,000.

But whether my suggestion of the cause be correct or not, there can be no doubt that within a few years after that event the measures were undertaken which have made this town what it is, and changed it from what it was. The situation was always grand. Three parallel ridges running east and west, separated by deep ravines, with lofty hills at either extremity, form its site. The Castle Hill, a crag over three hundred feet high, crowned with the old fortress founded by Edwin of Northumbria in the seventh century, terminates the central ridge at the west. On this the Old Town stands, extending from the Castle on the west to Holyrood Palace at the east, about a mile in length. The street which leads from the Castle to Holyrood is steep, and in some places precipitous, as the palace is in the valley between Calton Hill on the north and Salisbury Crags, crowned with Arthur's Seat, on the South. Along this street and the "wynds," or alleys, and "closes," or courts, branching from it on the sides of the hill, lived the population of Old Edinburgh in houses fourteen and fifteen stories high, tier upon tier, family over family, the higher up the better. Incredible as it may appear, it is stated on the best authority, that all classes, high and low, alike inhabited such dwellings in common, with a single staircase, often very narrow and always very dirty! As there was no sewerage, the garbage was thrown from the windows into the closes, wynds and street, and 10 P. M. was appointed as the hour for the general precipitation of the unsavory matter, and wo to the unlucky wights beneath! Imagine the odour and the sightliness of "Auld Reekie," as it was fitly called, on a hot summer's morning! Yet improvement and change were as obstinately resisted by the conservative dwellers in this Royal Burgh as if it had been a town of palaces, redolent of the fragrance of "Araby the Blest." However, the spirit of improvement was fortunately too strong for them, as it is for all like them, and adventurous burghers, who cared more for the comforts and refinements of life than for the prejudices and hostility of their neighbours, began to lay off "squares," unheard of innovation! and build "self-contained" houses, in which only one family could live, and to leave the "lands" in which their "forebears" had been content to live and hold their noses. And so the innovations spread, in spite of the protests of such as that venerable gentleman who on going up to London had selected the sixth story of his lodging house as being the most desirable, and on being remonstrated with by a friend on the unnecessary labour he had imposed on himself in mounting so many pairs of stairs, replied that he had been a gentleman all his life, and thought he knew on which floor a gentleman should take his lodgings. First the hill on the south was occupied. Then a long bridge was built over the north ravine, and they began to build on the northern ridge, which was admirably laid off in broad streets, spacious squares and crescents, adorned with greens planted with trees and shrubbery. The buildings are all of the stone of the neighbourhood, substantial, commodious and often elegant, but without any great display. The result is a stately, convenient and beautiful town, which for situation, comfort and general effect is not excelled by any in Europe. The transformation is complete; the new has supplanted the old, and only enough is left to preserve the historic memories which cluster around the remains of the past, and show what must have been in "the good old days."

Now ascend with me to the Castle, a formidable looking pile enough, which has never been taken by direct assault, but would be mere paste-board against modern artillery. Passing through narrow and crooked streets, once lined with royal and noble homes, you come upon the broad esplanade, where you will see Highland soldiers parading in their picturesque dress. Passing across the old drawbridge, under a frowning arch, you mount a steep path leading round the outworks till you reach the highest rock, where you are rewarded with a sight of the ancient chapel in which Margaret, the holy queen, was wont to worship, restored to its original state after long neglect and abuse. It is the tiniest house of prayer you ever saw, but perfect with its little apse chancel, and an unmistakable Norman chancel arch of the 11th century. Hard by is a Scotch relic of a different character—old Mons-Meg—a huge old cannon brought into Scotland from Flanders four hundred years ago. Descending you find in the inner court-yard the Regalia room, containing the ancient crown, sceptre and sword of Scotland, which were recovered by the exertions of Sir Walter Scott, after having been hidden for over a century; and with them the jewels left by Cardinal York, the last of the Stuarts, to the King of England, among which is probably the “George” handed by Charles I. on the scaffold to Bishop Juxon with the caution “Remember.” Next to this are the royal apartments, where James 6th was born; small and crowded enough, with his mother’s initials and his own on the paneling of the ceilings. The view from all sides of the parapets is magnificent, embracing the Forth, the Sea, the Fife and Pentland hills, and the distant Highlands.

Now climb with us the Calton Hill at the other end of the new town. Here are the Observatory, the monuments of Nelson, Burns, Stewart and Playfair, and an unfinished memorial to the soldiers of Waterloo and the Peninsula. This is the spot where you will find the little boys flying their kites, and chattering their inimitable Doric, such as you read in Scott and Burns. From this new and charming views of city, country and hills burst upon you, and you realize how much Edinburgh recalls ancient Athens in its situation, its port, and all its surroundings. The resemblance is indeed very striking.

Now let us go up higher, and scale Arthur’s Seat, 820 feet high, on the south side of Holy rood. Here you have around you the scenes made famous in “The Heart of Mid Lothian,” and look out upon a vast expanse of water, plains and hills, dotted with towns and castles of historic renown. Below, the city stretches west and north, with the great acropolis towering in the midst, and spires and pinnacles on every hand, while the great harbour of Leith seems to lie at your feet, and you trace the course over which Charles 1st passed in crossing the Forth, when he was nearly lost in a fearful storm.

The Edinburghers are proud of their heroes, ancient and modern, and point with pride to their statues and monuments. Greatest of these is Scott’s, which is said to have been designed by an obscure youth, who was so excited by its being chosen that he died of joy. It is certainly magnificent, though not yet finished, and a fitting tribute to the great Scotsman. An elegant, but less appropriate, one to Prince Albert has just been completed, of which they are very proud; and as a work of art they may well be so. A statue of Livingstone has been erected, but in a very bad position, so near the towering monument of Scott that it is dwarfed by it. Scotia is not forgetful of her distinguished sons, as the many public statues raised to them testify. Nor have they any objection to cracking a quiet joke at their expense, as witness the following: “Among the most

intimate friends of Hume was Sir James Stewart Denham, one of the early illustrators of political economy, and a man of infinite humour and pleasantry. Sir James was very much addicted to that favourite amusement of the last century, then termed *cramming*, and which has more recently been known under the equally elegant epithets of trotting and hoaxing. He used to find in David Hume one of the best of all possible subjects for his favourite exercise, as the philosopher, it must be understood, was, in all common affairs, the most credulous of mortals. One day, after having *run* the sceptic to a considerable length, he could keep up the joke no longer, but burst out with 'Ah, Davie, Davie, ye wad believe any thing, mon, but what's in the Bible!'

Edinburgh is filled with institutions of learning and beneficence, munificently endowed. Chief among the founders of these have been men who have made their own fortunes, as George Heriot, goldsmith to James 1st; George Watson, merchant's apprentice; Daniel Stewart, of the Exchequer; James Gillespie, merchant and tobacconist; John Watson, writer to the signet; Louis Cairvin, teacher of French; James Donaldson, printer; George Chalmers, plumber. I was particularly interested in the working of the Royal Asylum for the Insane, under the charge of Dr. W. S. Clouston, the largest of the Royal and District Asylums, containing 739 patients. It is conducted on the principle of a minimum of restraint, and I was amazed to see an institution embracing all grades of the Insane, without bars to the windows, or any of those accessories which suggest to the eye confinement. The sashes were mostly filled with plate glass, and even those on the ground floor had only the usual fastenings. Exercise and employment are the chief methods of treatment. Carpentry, cabinet making, printing, shoemaking, plumbing, are successfully carried on. I saw the patients quietly taking their exercise in the grounds, and enjoying a game of cricket; and I was taken to a lofty hall, 90 feet by 45 feet, where they are to take their meals together. The system requires a larger number of attendants, but Dr. Clouston assured me that nothing had occurred in his experience to disturb his confidence in its efficacy.

We have thirteen churches and chapels in Edinburgh, served by the Bishop and nineteen clergy. An elegant cathedral is building, from designs by Sir Gilbert Scott, with a legacy and on property left by Miss Walker. It will be a noble building when finished. The work of the Church is carried on most zealously and effectively by Dean Montgomery and the whole body of the clergy. Two Churches, All Saints' and S. Columba's, have daily celebrations, and S. Paul's and S. John's have weekly and Saints day celebrations and daily prayers. The Church is growing steadily and quietly, and there is a delightful harmony among the clergy. In fact they all seem too much in earnest, and too busily at work to be finding faults in each other, and the result is an increase in numbers and strength which all acknowledge. Since I have been here I have not heard a single expression of suspicion or unkindness toward the clergy of any shade, and you can well understand "how good and pleasant a thing" such an experience must be to one of us. Of course, everything here is Presbyterian, but its feeling is wonderfully modified and softened. I have found some of my kindest and most obliging friends among the Presbyterians; and have heard nothing but kindness and good will from them towards us, as from ours towards them. The clergy to whom we have listened are excellent preachers. A sermon in All Saints by a clergyman unknown to us, on the nature of Sin, was one of the most powerful and awakening discourses which I have ever heard. The Dean is a laborious missionary in addition to his many other labours, and closes every Sunday

with a hearty missionary service in a destitute part of the town. The clergy of S. John's, Dean Ramsay's old Church, are equally diligent, and it is good to witness their labours and their fruits. The quiet and order which distinguish the Lord's day are most impressive, as well as the large and devout congregations which fill the churches at all the services. Among the few ancient ecclesiastical edifices which have been saved to the Church is the exquisite Roslyn chapel, the best preserved and most perfect of all the religious buildings of the past. I wish I were not obliged to say that during the week it is a show house at a shilling a head, instead of being a daily witness, by a due observance of the Church's solemn service, of her continuity, through the historic Church of Scotland, with the one Catholic and Apostolic Church of Christ.

M. V. R.

For the Church Eclectic.

MR. EDITOR: In their division of the Decalogue, Roman Catholics consolidate the first and second commandments, and divide the tenth. 'Tis easy to assert that the reason for their doing so is that the condemnation of image worship is thus obscured. But this assertion could not be readily accepted by charity that thinketh no evil. Desirous of knowing the truth, and learning nothing on the subject from such books as the shelves of a country parson hold, I confessed my ignorance to my Bishop, and asked for instruction. To print a private letter without the knowledge of the writer is, doubtless, to take a liberty. Yet I venture to offer you the answer kindly given, and which few could have so readily given.

I am, &c.,

B.

My Dear B.: Among her many errors Rome is not chargeable with the alteration of the Decalogue, although she has contrived to make a great convenience of it. If anything, Luther is more responsible for the so-called "Roman" form, than Rome herself,—for adopting it in his Catechisms and reviving catechetical teaching, he set Rome an example in the latter which she was compelled to follow, and in doing so, very naturally availed herself of the advantage which her adversary had given her by his mistake in adopting the Augustinian mode of distributing the Decalogue. Calvin was wiser; and, by adhering to the older and more general division, occasioned one of the war cries between the "Reformed" and the "Protestant" bodies; many and hot debates arising anent a difference at once so obvious and so capable of constructive colourings. The division of the Decalogue is not a simple question, as it concerns both the distribution into "tables," and that into "precepts," or "words" as the original terms them. Our Lord gives His sanction to the first; over and above its natural deduction from the historic fact. We thus have His authority in proof of the recognition of such division by the Old Testament Church in His day. Philo is, I think, the only other contemporary witness,—followed, at no very long interval, by Josephus. They both testify to a division into two Tables of five laws each. I know of no other evidence as old as our era. The Jewish testimony can never be accepted for worth any thing farther back than the fifth century of our era. Irenæus—the one great theologian of the second century—unhesitatingly accepts the Jewish distribution into two tables, of five laws each. Clement, of Alexandria, in a confused, and perhaps mutilated, passage, seems to me on the whole still to have retained the same distribution: and there is a trace of

it in one or more of Origen's works. But after their time Christian teachers began to systematize, and shape facts to suit theories. They conceived our Lord's distribution of the Decalogue into two commands to rule the distribution into tables, and transferred the fifth commandment (as we count) to the second table, because our Lord includes it in the love of one's neighbour.

Augustine, I believe, is the first who carried the arrangement further, and, to suit his notions of symbolic fitness, made the first table to consist of *three* commands (the Divine triad,) and the second of *seven* (the human perfection). In order to do that, he availed himself of previously existing differences about the distribution of the clauses of the tables—some accounting the opening clause as the first commandment, others not; some reckoning our present first and second commands as one,—others (the more part) not; some making our sixth command the seventh, and *vice versa*; some dropping the ninth and making two of the tenth. This last peculiarity had a double origin: first, the difference in the arrangement between Exodus and Deuteronomy; and secondly, the two-fold significance of the double term used in Deuteronomy the one signifying "covet"—desire to appropriate as against the right of another: the other signifying "covet"—desire to enjoy; as gratifying one's self; and the latter being held to be—*concupiscentia mala*—the very pith and substance of original sin. The distinction between concupiscence and greed, of course assumed importance in proportion to the stress laid on the Augustinian views of the philosophy of grace; and so sealed the acceptance of Augustine's trine-heptenary division. Still, beside Ambrose and Jerome (who preceded Augustine) the great authorities of Nazianzen and Chrysostom are for the older distribution; and all through the middle ages dissentients from the Augustinian are to be found.

I know no better or instructive account of this whole matter than is to be found in the great Lutheran System of Theology. Jo. Gerhardi Loci Communes. Loc. xii. (de Lege) xxxviii–liv. It is Tom. v. pp. 238–253 in Cotta's edition. Gerhard, as a Lutheran, struggles hard to make the best of the Augustinian mode, but it is very clear that whether as regards the reason of the thing, or the authority of the practice, he finds it to be but a bad job.

Nothing in all this, you will observe, affords a word of defence of the Roman mutilation of what they call the first, and we the second command. That is their own invention, and the whole burden of responsibility for it belongs to them alone.

The question about Canon law is coæval with our existence as the Church in America. The seeds were brought from England in our first settlement, and produced abundant crops in our congenial soil. Puritanism has always denied the force of Canons: and after it Erastianism took up the cudgels. Here the course has been one of steady, rapid gain for the worth of (1) *any* Catholic law; (2) the Catholic canon law in particular. Industrious, honest research, alone, can bring about a satisfactory settlement. In time I think it will. In the meanwhile it is a comfort to know that as a whole, the mind of the Church is improving in regard of it.

Your loving friend,

Church Work.

THE MINNEAPOLIS BROTHERHOOD.

The Brotherhood of the Church of Gethsemane, Minneapolis, Minnesota, was organized in February, 1869. Its Constitution provides for a President, Vice President, Secretary, Treasurer, Board of Directors, and four Working Committees :

1. Church Extension and Mission Work.
2. Works of Mercy.
3. Young Men, Strangers and Working Men.
4. Lectures, Entertainments and Reading Room.

The Rector of the Parish is President, *ex officio*, and Chaplain. Its regular meetings are on the first Monday evening of the month, and are opened with Devotions and Scripture Reading by the President. The Chairman of each Working Committee reports in writing. The annual meeting is on the Monday evening nearest to the Festival of S. Andrews.

OBJECTS.

"The promotion of Church Work among the Laymen of the Parish in aid of the Rector, by means of an organization which shall conduce to mutual sympathy and improvement; and which shall systematize works of mercy to the bodies and souls of all in our midst who need our ministrations."

Each member subscribes to the following declaration: "I desire to engage in Church Work in unison with the Brotherhood of Gethsemane, and I agree to perform, to the best of my ability, the duties which may be assigned to me in accordance with its provisions. Communicants of the Church residing in Minneapolis are admissible to membership. Membership fee \$1.00; annual dues, \$3.00. Average number of members has been 20. The average number of Lay Readers, licensed by the Bishop, has been five; three of its members have entered the Ministry, and two others are Candidates for Holy Orders.

Results of seven and one-half years of organization: At Oak Grove, a farming settlement six miles from Minneapolis, after four years of Lay Service, a church building—Trinity—has been erected, a congregation and Sunday School gathered. The Church property, consisting of building, lot, bell, communion service, organ, Sunday School library, surplice, &c., is valued at \$1,200. Rev. Charles Rollitt, a Diocesan Missionary, is in charge. At *Minnetonka Mills*, six miles farther on, another church was erected at a cost of \$800, and services maintained for two years, when it was passed to the care of Rev. Mr. Rollitt.

At North Minneapolis, a mission was begun in 1869; a beautiful chapel was soon erected, and it is now an organized Parish—S. Andrew's—with church property owned by the Brotherhood, valued at \$2,000. It numbers 35 communicants, a Sunday School of 60 scholars, and seven teachers; a congregation that fills the church every Sunday morning.

All Saints Mission was begun in 1871, in a growing quarter of the city about a mile from the Parish Church. It has grown into an organized Parish numbering 30 communicants, and a Sunday School and Bible Class

enrolling 60 scholars and eight teachers, with a church property worth \$2,500. It has Service and Sunday School on Sunday afternoon, and on Tuesday evening.

In 1873, Grace Mission Sunday School was organized in the lower part of the city. It enrolls 100 pupils and ten teachers, under the superintendence of a member of the Brotherhood. It meets every Sunday afternoon, in a Hall fitted up and furnished neatly by the Brotherhood. This Hall, is used for week-day services during Lent, by the Rector of Gethsemane, and for provided courses of lectures and entertainments for working men during the winter. A building fund for a chapel for this mission has been started.

A Service is also maintained at the County Jail at 2 P. M. every Sunday, two members of the Brotherhood being in attendance.

These chapels are all located in the midst of the working population of Minneapolis, and their congregations and Sunday Schools are from this class. For several years the Brotherhood maintained a Free Reading Room, where Church and secular papers and magazines were on file. Its patronage was not large enough to warrant its maintenance, and for two years it has been suspended. Nearly every winter the Brotherhood provides courses of popular lectures on various subjects by home talent, for our working population; also concerts, readings and recitations. These are largely patronized and well appreciated, and have a healthful influence.

In 1871, the Cottage Hospital (upon a suggestion of the old *Gospel Messenger*) was founded by the Brotherhood, in a rented building furnished with ten beds. It has been maintained at an expense of about \$2,500 per annum. The Brotherhood have purchased and paid for a commodious building near the Parish Church, at a cost of \$9,000, including furniture. It now has fifteen beds, and is in charge of two Sisters from the Bishop Potter Memorial House, who are admirably adapted for the work. The Sisters also engage in visiting in the Parish and two of the Missions, and maintain two Industrial Schools for Girls. The Hospital has received 475 patients since its establishment, and has the support and encouragement of the entire community, there being no other institution of the kind in the city.

The Brotherhood are awaiting some Providential opening to establish an Orphan's Home, and hope soon to undertake it. They are also maturing plans for the erection of a Parish Building, containing Lecture Hall, Parlors, Reading Room, &c. They only await a revival of business and more prosperous times. Of course this varied work calls into active service every member of the Brotherhood, and every member of the Parish and Missions who is willing to work, and calls for great exertion and active self-denial on the part of the more active and willing. Some who enter upon the work give out, and others are raised up to take their places. Few members of the Brotherhood have much means; indeed, most of them are humble working men, who have a mind to work for Christ and the Church, and are willing to follow their Leader and Rector, and be guided by him. The Rector, or his Assistant, visits every mission as often as possible, and celebrates the Holy Communion in each at least monthly.

This story is told in the hope of encouraging and stimulating other organizations of a similar character in their good work.

NOMENCLATURE OF GUILDS.

The oft-quoted words of the Poet, "What's in a Name," like some other sayings of great men, are strained often beyond their meaning. He, and all men in common with him, place a high valuation upon names, as representatives of things, events, persons and principles. It is when men wish to forget or ignore these, or to carry out a pet theory, that they are apt to profess a contempt for names. The truth is, the mass of people every day acknowledge the importance of a name, by insisting on particular names in divers cases, whether it be naming a child or giving designation to a plant. The first persons created on the earth received each a peculiar appellation from the CREATOR. Who thinks of confounding them, and calling Eve Adam, or Adam Eve? To the man God gave authority to name each of the lower creatures. Who has ever confused their designations, and called a horse a cow, or a sheep a goat, and *vice versa*? Nay, while even a rose by another name might smell as sweet, yet we would not consent to call it a thistle. Nomenclature, then, whether in the realm of science or in that of familiar things, is a matter of no small importance. Right names have much to do with correct ideas. The American Church is in this respect much at fault. It seems safe, indeed, to say, that no other portion of the Catholic Church is so afflicted in the matter of nomenclature. To begin with, she is called "Protestant" and "Episcopal;" both names being necessarily included in the true conception of the Church of God, which is obliged to "protest" against all error, and is by nature and usage "governed by Bishops."

The very title of this portion of the Church is an absurd tautology, one half of which renders her ridiculous in the eyes of Romanists, and the other half perpetually raises doubts of her Protestantism in the minds of Protestants. How can she expect those who arrogate to themselves exclusively the name "Catholics" to believe in her Catholicity, when she persists in identifying herself with those whom they consider heretics? How, on the other hand, can Protestants do otherwise than suspect her professions of Protestantism, so long as she flaunts her Apostolic Succession and "Episcopal" order in their faces? We had better call ourselves Old Catholics at once, than stagger under such a monstrous title as this! We should, in that case, at least cease to be hampered by Protestant relations having no congeniality with our Catholicity, while we should be strengthened, doubtless, by the fuller recognition and coöperation of the Old Catholics of Europe. It is well that the "fathers" of the Church in the United States did not have the naming of the creatures. We might never have known a horse from a cow, or a rose from a thistle!

The philosophy of the matter is simple enough. Names, whether of things, persons, events or principles, represent subjects of thought; and since certain names are assigned as proper to certain subjects, to confuse those names, or misplace them, tends certainly to confuse thought. Nay, without correct names we can neither think nor speak clearly of the subjects named. It is not to be wondered at, for instance, that such erroneous ideas of the nature and powers of ecclesiastical Synods should prevail, when we call them by the purely secular name of "Conventions"—a

term besmeared with the mire of American politics, or at best associated with the devious and often dubious ways of civil diplomacy. Nor again, can we be surprised at the low, sensuous views of the Blessed Eucharist and Holy Christian Sacrifice, when we permit it to be called only a "Supper." Equally difficult must it continue to be for people to acknowledge the teaching, ruling and dispensing authority of the Christian Priest, when we allow him to be known simply as a "preacher," "minister," or "parson;" and when many of our Priests themselves take refuge from the name which the Church has bestowed on their office, in the more awkward term "presbyter;" forgetful, or else ignorant, that it is only the Latin form of the word "Priest," and oblivious of the fact that although they cast away the *name* they still bear the *office*!

Through a porch possibly too pretentious for the main structure, we have approached a third point necessary for the efficiency of Guilds:

3. *A churchly nomenclature.* The bad custom of importing secular titles into the Church is already followed in many of our parochial societies. Having fallen into a deep rut, we find it hard to get out again. With a few notable exceptions, we find no such organization established, and hear of but few being started, in which a great array of these unhappy designations does not stare us in the face. The clergy, as well as their lay coöperators, make it a matter of course to repeat these stereotyped titles which savour of only worldly and business associations. In one instance after another we see a string of Presidents, Vice Presidents, Secretaries, Assistant Secretaries, Treasurers, Sub-Treasurers, &c. &c., which to Churchmen trying to realize that the Kingdom of God is not of this world, is distasteful and annoying. But the worst of it is, this is more than a matter of taste or feeling. Upon the principle laid down, that names represent things and subjects of thought, these titles thus wrested from their ordinary uses and applied in the realm of Christian activities, tend to confuse secular and religious work, and to lower the character of Church sodalities of every kind in the esteem both of their members and of the outside world. Let us, then, institute a reform in this matter; and with the word "Guild" as a generic term for all working parochial combinations, introduce and steadily insist upon a distinct, Churchly system of names for all the officials of such Societies.

For instance, let the head of the Guild, who should invariably be the Rector if there be one, be called the "Master;" or if he prefer that a layman should fill the office, let him be the "Visitor," *ex officio*, with the power of presiding at any meeting at which he is present. Let a "Warden" have the charge of the rooms and effects of the Guild. Make "Treasurer" give way to "Almoner," and in place of a "Secretary" let us have a "Clerk" or "Scribe." Such designations are briefer, and hence more convenient, as well as more ecclesiastical. Then, there is that ugly word "Committee," which is expressive indeed; but unfortunately so, for it transports us at once to legislative halls and the company of politicians, to town meetings, railroad meetings, and every conceivable worldly gathering. Would not "Section" or "Band" answer as well for the business purposes of the Guild, and be in much better keeping with its character as a distinct religious association? To some minds all these considerations may seem trivial. But it does seem, upon sober reflection, that there is very much in a name, and more yet in names applied to holy Christian work. Nay, we seem justified in declaring that by a proper nomenclature many may be taught both the religious character of these works and something of religious Truth itself.

A WORK OF ECCLESIASTICAL ART.—*Chas. F. Hogeman*, (119 West 3d St., cor. McDougal, N. Y.,) has just made a most beautiful sett of silver for private communions, for Trinity Church, Elkton, in the Diocese of Easton. It consists of three pieces—two of sterling silver and one of cut glass with silver mounting. The *Paten*, about four inches in diameter, is richly gilt on its whole surface, and without ornamentation except the sacred monogram exquisitely engraved in gothic character in the centre of its concave surface. It stands on a substantial rim which fits neatly over the mouth of the Chalice.

The *Chalice* stands about four inches high, and is of most graceful shape. Its bowl is hemi-spherical and well lined with gold; and the stem at its largest part is girt with six brilliants of fine quality, whose prominent settings display them to the best advantage. Around the bowl, just below the brim, is a band of rich chasing; otherwise the piece is plain. The *Cruet* is an octagonal cut glass bottle, four inches high, and of about a gill in capacity, with a silver neck-band; and a silver wheel-cross and cap surmounting the ground-glass stopple.

The work is all of the most substantial and elegant character; and the result of the maker's unstinted pains is a real work of art. The value of it is enhanced in the eyes of the parishioners of Trinity Church by the fact that the silver and gold used were contributed in the Parish. The elegant and convenient morocco case, lined with pale blue satin, looks like a jewel-casket, and is in its way as artistic as its contents. The entire cost of case and sett was \$50, a moderate price enough for such thoroughness and beautiful finish.

Mr. Hogeman's designs have the additional merit of avoiding that toy like size too commonly given to small setts. They are large enough, and at the same time conveniently portable.

It is a pleasure to commend to church people so conscientious a workman, and one so moderate in his charges. †

ELKTON, MD., July 24, 1876.

THE TURKISH ATROCITIES.

England, awake, put out thine arm to shield the weak,
 Speak forth in Heaven's great name for those who cannot speak;
 By altar, hearth, and home, swear to defend the right,
 And, if need be, take out the sword to smite.
 Perish the thought, that all thy chivalry has fled—
 That England's tears may fall no more for outraged dead;
 Send up a cry from every patriot's honoured grave,
 That England hates the tyrant—aid the slave!
 Perish the statesman's plea of party gain or loss
 Let England choose between the Crescent and the Cross:

Bulgaria, like our own dear isle, at peace and free,
 Or curst by Moslem-fiends' atrocity.
 And while we weep for men and babes cut down,
 For women, who have lost, by force, a woman's crown,
 There thunders forth a Voice across the blood-stain'd sod—
 "Vengeance is Mine, I will repay," saith God!
 Then to a God-like cause, each heart and voice be lent,
 Till the sharp arrow of a nation's scorn be sent
 Straight to the craven hearts, whose gods are blood and lust,
 And Turkey's prowess crumbles in the dust!

W. C. D.

Literary Notes.

—*The Dead in Christ; a Word of Consolation for Mourners*, by the Rev. R. C. Lundin Brown, M. A. (J. Masters, 1876), will probably be appreciated by those suffering from bereavement who want no very definite teaching about the future state. Mr. Brown repudiates the doctrine of Purgatory, yet thinks that the dead are in a state of imperfection, and of progress towards perfection. What is this, after all, but the Purgatory so eloquently depicted in Doctor Newman's "Dream of Gerontius?"

Take me away, and in the lowest deep
 There let me be,
 And there in hope the lone night-watches keep
 Told out for me.
 There, motionless and happy in my pain,
 Love, not forlorn,—
 There will I sing, and soothe my stricken breast,
 Which ne'er can cease
 To throb, and pain, and languish, till possess
 Of its Sole Peace.

The doctrine of Purgatory is not a scaring one, as Mr. Ruskin thought when he drew his picturesque sketch of the Alpine Catholics struggling against the forces of nature and with no hope beyond the grave but of writhing in flames. It is, on the contrary, most consoling to the Christian. He feels then, when brought face to face with the All Holy, the All Beautiful, and becomes conscious of his own miserable imperfections, the lowness of his aims through life, the pettiness of his best efforts, there must ensue an anguish of the soul, and that this anguish is the birth pangs of the soul as it strains toward God, and struggles to be more like to Christ. Goethe said truly that a great work of art always strikes the beholder at first glance with a feeling of dislike, and that it is only after a while that he escapes this emotion and rises into admiration. For, he says, he is brought in contact with the work of a spirit mightier than his own. He cannot understand it at once, and he feels disgust at his own incapacity. But after he has painfully confessed his imperfection, the faculty of perception and enjoyment grows. We can understand in like manner how the soul brought before the blaze of All Perfection is withered by the sense of its own littleness and defect, and that the process of education till it can see God face to face is slow and painful. It is so in this life, why not so also in the stage of existence after death?

—*The Finest of the Wheat, or the Bread of Forgiveness*, by "L. A. B." (Strahan & Co., 1876). This unpleasant book is the expression of the most uncompromising Lutheranism. The manna which the faithful are to gather daily is the sense of free justification. The doctrine of the writer is the same as that of the early Valentinians, Markosites and Marcionites, free grace and entire emancipation from the law,—which has led, from the first century to the nineteenth, to the wildest moral disorders. The proclamation of this doctrine, apart from the Christian moral law, has produced through all the period of the Church's history a horrible counterfeit Christianity, dogging true Christianity everywhere, forming sects which, while proclaiming the most enthusiastic adherence to the doctrine of S. Paul, and professing the liveliest faith in Christ, have made Evangelical liberty stink through the abominations practised under its cloak.

—*The Mystery of the Serpent, an essay for these times*, by the Rev. Henry Stretton, M. A. (London: Masters and Co., 1876). This is a curious little book on the Fall, and the relations between the serpent and Satan. It is well known that the first trace of an identification of the serpent with the Devil is in the Book of Wisdom (ii. 24), a work of an Alexandrian Jew, and it has, therefore, been concluded that this identification is the work of the Hellenistic school of Jewish interpreters, and that it was adopted by S. Paul from them. But the Palestinian Rabbis had also probably identified the two. There is, indeed, no trace of this in the Targum of Onkelos. But the Targum of Palestine contains a curious passage on the Fall. After the paraphrase of the speech of the serpent, follows the passage—"And the woman beheld Sammael, the angel of death, and was afraid." The serpent is *chivva*. It is difficult to say whether this means that Eve, as she approached the tree, saw the angel of death warning her off, yet persevered, seduced by the inviting appearance of the fruit and the promises of the serpent. Such seems, at first sight, to be the meaning. But it is certain that later Rabbis identified the serpent with Sammael. The Jalkut Rubeni, under the head of Sammael, says that Sammael was one of the Seraphim having six wings before man fell; but that after he had led Adam into sin he was cast out of Heaven by the Almighty. The Jalkut Simoni says that "God called all three before Him, and pronounced over them a sentence of nine curses, and of death, and that He cast Sammael out of His host, from the place of His sanctuary,

out of Heaven; and He cut off the feet of the serpents, and bade them thenceforth change their skins with great pain every seven years." The identification of Sammael and the serpent is complete in the Talmud, and consequently it is probable that the passage in the Jerusalem Targum means that the Angel of Death and the serpent were one, that Eve was frightened at being addressed by Sammael, but that her fear gave way before her curiosity to taste the fruit and become "God-like." Sammael, according to Rabbinic Angelology, was prince over the "watchers" or archangels. He is the "chief of all devils," "the head of the hosts of evil." He derives his name of Sammael from his having blinded man, and led him out of the right way. He is also called Satan, the Angel of Death, the Old Serpent, the Unclean Spirit, Asael, Ashmodeus, &c., by the Talmudic rabbis. The identification being complete, the advanced Paulinians who had fallen into excesses in the early Church, in their hatred of the law, and abhorrence of everything Jewish, regarded Jehovah as the God of the Jews, the God of this world, and exalted the evil spirit into the position of God of the Gospel and of Free Justification, who warred with and superseded the God of law and punishment. As Jehovah gave a command to Adam and Eve, they, as long as they obeyed Him, were under the law, and not under grace. The Serpent, or Serpent-Seraph, who taught them to resist, was, therefore, the spirit of liberty and of free grace without works. Consequently, they thought that the Fall was really a passage from the bondage of law to the glorious liberty of the children of God. The God of the Gospel, of Liberty, they named Jaldubaoth, a name not easily interpreted, but formed, probably on some cabalistic signification. Gnostic representations of Jaldubaoth, as a serpent with head crowned with glory, occur on gems, and have been engraved by Mr. King in his "Gnostics and their Remains." In their sacred rites these fanatics introduced a serpent to coil round loaves of bread, trail over them, and thus—as they thought—sanctify them for their eucharist. The serpent was their type of freedom from the bondage of the law, and they pointed to the lifting up of the serpent in the wilderness by Moses, as symbolical of Christ, the God of the Gospel, of true liberty, and emancipation from all vexatious trammels. The book which we are reviewing ought to have been written after more extensive and more careful study. It states, rightly enough, that there is some confusion in the use of the word *nachaschim*, which is applied

to seraphs and to serpents alike, and, therefore, lends itself to a double interpretation in the narrative of the Fall; but there all that we can make out as definite in the book ends. It contains a number of extracts from Waterland, Bishop Patrick, Larroque, &c., patristic notices at second hand, jumbled together without leading to any conclusion. Mr. Stretton does not seem to have formed any very definite theory in his own mind when he wrote the book, except that the serpent and the Devil were one, and that the Devil was a seraph. He quotes accounts of the Ophites and their Eucharist blessed by the serpent, but does not see the chain of ideas which connected this symbol with their creed. Yet the book is suggestive. It states curious theories but it settles none. It is unsystematic in treatment, and inaccurate in the way in which it is put before the public. The *Æneid* should not be printed "*Æneid*," nor "*De Præser. Hæres.*" as "*De Præser. Hoeres.*" Bryant's *Mythology* is not a book to be quoted, now that we have more accurate knowledge of the religions of the ancients. His theories have been exploded to dust long ago.—*Church Times*.

—Fifty thousand of Mr. Gladstone's pamphlet on the Bulgarian Atrocities, were sold in a few days after its issue.

—Bishop Ellicott and Prof. Lightfoot are the editors of a new Bible Commentary to be published by the Messrs. Cassell.

—*The Village Comedy*, begun by Mr. and Mrs. Mortimer Collins, jointly, and to be finished by Mrs. Collins, will be published by Messrs. Hurst & Blackett during the autumn, in three volumes. Mr. Mortimer Collins has left another novel, called "*You Play Me False*," two-thirds finished, which Mrs. Collins will complete.

—The long-expected Prolegomena to the eighth edition of Von Tischendorf's Greek Testament, which Dr. Oscar von Gebhardt was to have written, are postponed, in consequence of that scholar's labours in connection with the new edition of the Apostolic Fathers. In the meantime, Dr. Caspar R. Gregory has undertaken the preparation of shorter prolegomena.

—Some statistics have been published with regard to the almost unbroken progress for the last 150 years of the French educational establishments in which in-

struction is given by Brothers of the Christian schools. At the end of the last year there were 1,009 of these schools in France and the colonies, with 8,736 teachers and 326,510 scholars. The Brothers also had 182 schools in other countries, with 1,928 teachers and 69,733 pupils, so that in all this order can boast of 1,191 schools, 10,664 teachers, and 396,083 pupils. In 1719 the "Institute of Brothers of the Christian Schools" had but 17 schools, 274 masters, and 9,885 pupils.

—In 1834 one J. R. Stephens, a Wesleyan minister in the Ashton circuit, having publicly advocated the disestablishment of the Church of England, was tried before Conference for so doing, found guilty, and refusing to desist was expelled from his ministry. This was avowedly on the ground of his violation of "the peaceable and anti-sectarian spirit of Wesleyan Methodism," and "those sentiments of respect and affection towards the Church of England which our Connexion has, from the first, openly professed and honourably maintained." This shows the old stand-point of genuine Wesleyanism, and has been held to with more or less fervour and zeal until quite recently, when, in 1875, a similar case arising, it was treated on very different principles. A Mr. John Bond, another Wesleyan preacher, having enthusiastically advocated Liberation Society principles was, like Mr. Stephens, brought before Conference, but, unlike Mr. Stephens, he was left to do so at his pleasure!

—*Footprints of our Fathers* (Hayes) is a new work by Miss C. A. Jones, with brief accounts of the chief British, Scotch and Irish Saints, with a preface by Baring Gould.

—H. S. King & Co. publish a very curious book—*Myths and Songs from the South Pacific* by Rev. W. W. Gill, with preface by Max Muller. The cosmogony of Polynesia seems to be a sort of Darwinism.

—Among books now attracting attention is "*The Gospels in the Second Century*," an answer to the work "*Supernatural Religion*" by W. Sanday. (Macmillan.) It is less popular than Sadler's "*Lost Gospel*," and does not cover the same ground as Prof. Lightfoot's able defence.

—The late Dr. Eadie's last work, on the History of "*the English Bible*," is issued by Macmillan, in two vols. Said to be very able and exhaustive.

—George MacDonald's new serial, "*The Marquis of Lossie*," is begun in the number of *Littell's Living Age* for Oct. 21st, printed from advance sheets. It gives promise of a remarkably powerful story.

The same number also contains *The Philosopher's Pendulum*, a Tale from Germany, by Rudolph Lindau; *Society in Italy in the Last Days of the Roman Republic*, by James Anthony Froude; *The Bayreuth Performances*; *The Reality of Duty*, as illustrated by the Autobiography of John Stuart Mill; *Ulster and its People*; *A Drive in Devonshire*; *The Pope's Daily Life*, and other valuable reading, besides choice poetry and miscellany. Containing the opening chapters of MacDonald's story, it is an excellent number with which to begin a subscription to this standard weekly magazine.

For fifty-two numbers, of sixty-four pages each, the subscription price (\$8) is low; or still better, for \$10.50 any one of the American \$4 monthlies or weeklies is sent with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

The CHURCH ECLECTIC is furnished with the *Age* for \$9.00 to new subscribers.

Short Sermons on the Psalms, in their order, preached in a Village Church, by W. J. Stracey, M. A. Rector of Oxhead and Vicar of Burton. Ps. i. xxv. Rivingtons, London: Oxford: Cambridge.

We do not recollect any Courses of Sermons on the Psalms in their order, though Bishop Horne's work is still a mine of materials, as well as the far greater work of Neale & Littledale. This author believes in *courses*, on connected subjects of Scripture, and the case of Tozer, the butterman in "*Salem Chapel*," need not hinder us from agreeing with him. This volume gives us discourses on the first twenty-five Psalms, and he certainly brings out their Christian meaning to the easy apprehension of any ordinary Congregation—and this is a good work to do.

The Morals of Trade: Two Lectures, given in the Anthon Memorial Church New York, by R. Heber Newton. T. Whittaker: New York, 1876.

What a comment such a book as this is upon the popular Protestant religion of this country! Well may Dr. Newton exclaim that while ministers are in council how to utilize the great wave of reviv-

alism "in our midst," even as they come down from the mount, they find the whole business and politics of the country possessed with an unclean devil, which it asks said ministers to cast out, but in vain. It was a wit who described the sentimentalism of popular pulpits as "fighting the devil with *gush*." It sounds like a wail over the lost Sacrament of Confession or Penance, and the substitution for it of "justification by faith and live as you please," or Luther's *Pecca fortiter!* The author of *Ecce Homo* is right when he says it is not enough to preach that people ought to be *moral*, but we must show them what is moral and what is not. There was philosophy in Dr. Slop's scepticism of Uncle Toby's dictum that a man ought certainly to be able to tell whether he had a good conscience or not. It is a question of "seeing ourselves as others see us." Teaching what is moral is a matter of individual instruction and *direction* in practical affairs, and pray what is the pastoral office for?

Dr. Newton has done an excellent thing. His first lecture is an incisive inquiry into the actual morality of trade and its maxims nowadays; and the second considers the causes of the existing demoralization and the remedies for it. Now here is a field for those "ministers of the Gospel" who have left out the Decalogue and the Sermon on the Mount as belonging to an *old* Dispensation.

—The *Church Times* gives high praise to Miss Yonge's *Eighteen Centuries of Beginnings of Church History* (Mosley & Smith), in 254 short readings or lessons, pp. 336. It is a sort of conspectus of the most salient and picturesque events in each century, and it is recommended to S. S. Teachers, to show how Early Christian history does not end, as people too often infer, with S. Paul's imprisonment at Rome.

—Mr. Hockin's little book on *John Wesley and Modern Wesleyanism*, has reached a third and much enlarged edition.

—Baring Gould's *Vicar of Morwenstow*, R. S. Hawker, has been revised and reissued with all mistakes amended, and

is a very amusing and instructive biography. (King & Co.)

—T. O. Garnier's little book, *Church or Dissent?—an Appeal to Scripture*, is excellent for Dissenters. There are 139 religious denominations in England and Wales certified by the Registrar General besides some twenty more not registered

Meditations on the Public Life of our Lord and Saviour Jesus Christ: from the French, by the Compiler of the "Treasury of Devotion." Edited by the Rev. T. T. Carter, Rector of Clewer. 2 vols. Rivingtons, London; Oxford; Cambridge.

These volumes contain 217 Meditations and Contemplations on all the public acts and teachings of our Lord, His parables and discourses as well as His miracles and other acts. They are intensely practical, rich in suggestion and devout impulse, and destitute of the spirit of controversy, or anything to make controversy. It seems to us any one might read them with great profit at Lent Services or retreats. We have discovered no tinge of Mariolatry or of "Eucharistic Adoration" in the popular offensive sense of that term. No book could keep Christ more constantly and prominently before our minds, His sacrifice for us, as well as His example and teachings.

These two volumes are accompanied by a *third* on the *Hidden Life* of our Lord, with some fifty exercises, and a Prelude explaining the method of profitable meditation and contemplation. This takes up such subjects as the Annunciation, the Incarnation, the Adoration of the Magi, Jesus in the Temple, and in the Home at Nazareth, and in Bethany. This is an age when all men, as Dr. South put it, are "outward bound"—get away from themselves. Can there be real religious life and self knowledge, or divine knowledge without the practice of meditation? (Pott, Young & Co., N. Y.)

Summaries.

FOREIGN.

The Church Congress met at Plymouth Oct. 3-6. Opening Sermons by Bp. Harold Browne (the only Bishop who attended besides the Bishop of the Diocese)

and Canon Miller. Bishop Temple appeared on the platform with his blooming bride and was heartily cheered: but his address as President threw much cold water on Church Congresses, as to their utility.

But the Congress was a fair success, though not as well attended as usual, on account of the place being on one side. Many speakers were new to such occasions—a great advantage—for these things are apt to fall into the hands of one and the same “set” every year. And some of the subjects were new, such as “Work in the Army and Navy,” “How to Keep the Young in the Church,” &c.

The principal papers read were by the Dean of Lichfield, Lord Plunket and Mr. Meyrick on the “Bonn Conference;” by Lord Nelson, Rev. H. Temple, and others on the “Extension of the Episcopate;” by Dean Cowie, Canon Garbett and Archdeacon Reichel on the “Causes and Influence of Unbelief;” by S. B. Windsor and J. B. Harbord on Work among Soldiers and Sailors: by Rev. Messrs. Elsdale, Kitto and Tyacke on Keeping the Young faithful to the Church: by Sir Bartle Frere and *Commander Cameron* on “Mission Work in Central Africa;” by Rev. W. S. Smith and R. W. Randall on the “Supply of Clergy;” by Canon Money and J. G. Talbot, M. P., on the “Recovery of the Alienated Classes;” by Rev. G. Thring, C. Bullock, G. Venables and others on “Periodical Literature and a Church Press;” by Canon Hoare, Dr. Legg and Dr. Swaine, on “Ministrations to the Sick;” by Prebendary Clark, Canon Bell and Rev. Mr. Hutchings on the “Spiritual Life.” Each of these subjects was followed up by several speakers.

Our usual Editorial abstract will appear next month. One announcement was made first at this Congress, that the Home Episcopate Committee had given the sum necessary to secure Lady Rolle's splendid endowment of £40,000 for the Truro bishopric; so that matter is fixed.

Some of the papers we hope to print—the rest we will summarise. The Congress was a financial success, and the tone of the Bishop of Exeter was somewhat changed at the close.

—Mr. Gladstone has written a letter to a Working Men's meeting condemning “the gentlemen who form the Government” for either not dissolving the Parliament, or declaring that they will shape their policy on the Eastern question to the wishes of the people. Besides visiting Dr. Dollinger, Canon Liddon has been to Vienna and Belgrade, and had an interview with Bishop Strossmayer at Deakovar, the “most influential among the Slavonic races of Southern Europe.” He is (Roman) Bishop of the united dioceses of Syrmia and Bosnia. He regards Turkey as irreformable, *Carthago est delenda*. He would like to “kiss the hand” that wrote Gladstone's pamphlet.

—The Rev. E. R. Johnson, archdeacon of Chester, has accepted the See of Calcutta, as Metropolitan.

—Canon Miller in his opening sermon at the Plymouth Church Congress, followed the example of Canon Ryle and preached in his surplice. The *Rock* is in hysterics.

—The *Church Times* in speaking of the revived efficiency of St. Paul's Cathedral, London, contrasts it with Westminster Abbey under Dean Stanley—“half Madam Tussaud and half Christy Minstrels.” Of Archbishop Tait, who censures certain persons who offer “the poor substitute of common human morality for the Gospel” (is this a hit at Broad Church?) it says “he has himself offered the poorer substitute of common human immorality in the shape of the Divorce Act and the Purchas Judgment.”

—The Bishop of Melbourne was to be consecrated in Westminster Abbey, October 22d.

—Hon. Arthur Kinnaid has resigned as Treasurer, and Lord Shaftesbury as President of the Turkish Missions Aid Society.

—The vicar of Broughton Salop, Rev. Jno. Hawkesworth, died lately in his 91st year. Till very lately he took the whole Sunday duty of the parish himself.

—The new St. Catherine's at Bellevue, Wakefield, makes the 114th Church the Bishop of Ripon has consecrated. Lady Vyner has built a beautiful memorial

church at Skelton near Ripon, for her son killed by Greek brigands in 1870.

—One of the three "aggrieved" complainants in the prosecution of Rev. Mr. Tooth of Hatcham, a Wesleyan, has expressed his regret for his action, and is now preparing for Confirmation under Mr. Tooth.

—Salisbury Cathedral will be reopened on All Saints' Day.

—Canon Norris is now Rural Dean of Bristol Deanery.

—The Home Episcopate Committee now talk of new Sees for Newcastle, Yorkshire West Riding, Liverpool, Southwell and Coventry.

—The London School Board *rejected* the motion of Dr. Irons, that the Creed, Lord's Prayer and Decalogue should be taught in its schools.

—Among the deacons ordained in September by the Bishop of Worcester, were Mr. K. Bache, a Unitarian minister, and A.W. Wiggins, a Moravian minister. Rev. A. Rutledge, a Wesleyan, has told his Congregation that he will seek orders in the Church of England.

—The Bishop of Fredericton (N. B.) wishes to resign his See unless he has a coadjutor.

—Some 400 clergy lately agreed to preach sermons on the same day in behalf of the Free and Open Church Association, and give their offertories to it. The subject will hereafter be on the programme of the Church Congress.

—Monsig. Capel has been trying to vindicate the virtue of the miraculous waters of Lourdes, and cites the testimony of a "resident practitioner," a "Dr. Dozous." The *Church Times* asks, if such is the virtue of those waters, what is the use of an "eminent resident practitioner" at all, and especially one of such a name as "Dr. Dozous?" But it appears none of the priests, Capel included, ever resort to Lourdes themselves for health, but to Pau and other watering places.

—Lord Cairns has presented to St. Laurence, Norwich, a Mr. Crompton, a Unitarian minister admitted to the

Church in 1874, though it is doubtful whether he was ever baptised.

—The *Church Times* notices a book of Mr. Geo. Harwood on *Disestablishment*, and with it a sermon by Dr. Hills on the Emancipation of the Church in this Country. Now, what strikes us with strong conviction is, that while a State Church *can* hold together and keep in check several *parties* that would inevitably become separate Churches upon Disestablishment, we in this country can *never* make a strong Church so long as we reflect the various parties in the English Church, and work and live apart from each other as distinctly as they do, and more so. For the State Connection and the Prayer Book as the Law of the land, supplies the place of moral unity. Here, if we have not the moral unity and coöperation, we have none at all. Till we can gain this we shall be as we are, the weakest intrinsically, of all Protestant bodies. Our Literature, our Schools and Colleges show this, and show that the Protestant Episcopal Church, small as it is, is not united enough to furnish a clear market to any one publication or enterprise whatever. Methodism, like Romanism, sacrifices all individualism, to the success of the corporate idea.

—Sir Herbert Jenner, in the case of *Bankes vs. Woolfrey* about forty years ago, decided that Prayers for the Dead were not necessarily connected with the doctrine of Purgatory: that the latter alone is repugnant to the standards of the Church of England.

—Dr. J. B. Kelly, of St. David's College, Lampeter, succeeds Dr. Field as Bishop of Newfoundland.

—Dr. H. Kynaston has resigned St. Paul's school.

HOME.

—The article of our correspondent on the Roman Division of the Commandments is a jewel of genuine learning. There are those who will say it could have proceeded but from one source.

We do not quite like the use of the word *species* in the article on "Spiritual Communion." It would never do to say that the outward visible sign *is not* what

it *appears* to be (i. e. God's "gifts and creatures of *Bread and Wine*"): though it is the means of *conveying* to us what is vastly more. The "Sacramental change" is not of the substance.

We call special attention to the article on Confirmation. It presents a side of the matter little thought of, or understood. We have another on the proper age. We shall reproduce some things of our own American Bishops on the Cathedral System.

The article on the Offertory is a fine study and will be valuable to the clergy. It is not to be denied that the Primitive Church used the Offertory for *clerical support*.

—We hope our friends will remember that this Magazine is not so much for controversy and negation, as for the selection of the best Church literature giving *positive* teaching and instruction.

—We have received the Report of Bishop Bedell on the Oriental Churches, and that of Dr. Tustin on the Church of Sweden—also the Sermon of Rev. Dr. Clarke on *Religion and Science*—too late for notice in this number.

The American Church Quarterly Review;
Rev. Edward B. Boggs, D.D., Editor
and Proprietor. October, 1876.

Art. I. "The Basis for Church Union,"
by Rt. Rev. Thomas March Clark,
D.D., Bishop of Rhode Island.

Art. II. "Latin Hymnody," No. IV., by
Rev. John Anketell, New York.

Art. III. "The Symbolism of Numbers."
Rev. Joseph F. Garrison, M.D., Cam-
den, N. J.

Art. IV. "Bishops as Pioneers." Rev.
Frederic Gardiner, D.D., Middle-
town, Conn.

Art. V. "Lucretius—The Poet," by Rev.
Robert T. S. Lowell, D.D., Schenec-
tady, N. Y.

Art. VI. "The Incarnation not Depend-
ent on the Coming in of Sin." Rev.
C. P. Jennings, Syracuse, N. Y.

Art. VII. "Leo X." Rev. C. M. Butler,
D.D., Philadelphia.

Art. VIII. "Church Music" Rev. Mor-
gan Dix, D.D., New York.

Art. IX. "The Church and The Nation,"
by Rev. E. B. Boggs, D.D.

Art. X. "Book Notices;" Life of Bishop
Gray; Church in Burlington, N. J.;
The Vicar of Morwenstow, &c., &c.

The *American Church Review* for this quarter appears promptly and does great credit to its Editor and Publisher. Its contents, as will be seen, are sufficiently varied to suit the tastes of most readers. The first paper by Bishop Clark of Rhode Island, is marked by all the traits of his mild Churchmanship. The Basis for Church Union which he puts forth is not a Divine Order, or a Historic Kingdom as such, but "*three peculiar features in the Episcopal Church which would seem to make it a good basis for a Universal Church*"—adding "*this, of course, it does not now pretend to be.*" He evidently believes that there is a certain *diffused Force* or influence in the world called "*Christianity*," and this evolves a great variety of forms called Churches, or "Christian Bodies;" that these are not *genera* or *created Realities*, but occasional and perishable *varieties*, formed by a kind of "natural selection," and "survival of the fittest." Most Churchmen believe that the material universe is one grand living Zöon, or Creation, each part essential to every other part, and each essential to the Whole, and that Genera and Species are original created entities, and no natural life exists, or can exist outside of them. Even so they believe in the real objective existence of the New Creation, or "pala-genesis"—a grand living Zöon inhabited by the Creator-Spirit, unfolding its Divine Life by a genetic historic principle, and the presence of this Order is what they call organic Christianity—the Extension of the Incarnation,—"*The New Creation by Water and the Word.*" Here is the home of inspiration, the nurse of reverence and faith and love,—"*A Present Heaven,*" and the only practicable "*Basis of Church Union.*" It is Divine, not human—a Creation, not an Evolution or "*Natural Selection.*" Bishop Clark evidently does not recognize such a Divine, Historic Order, though he is part of it. He describes with great beauty of language many of the excellences and advantages of it, but he cannot present it as having any claims upon conscience and obedience, or as Divine. He simply presents the Church as a matter of decid-

ed expediency and "practical use." We agree heartily with him when he says that "Enriching our Prayer Book with new material, drawn from the boundless stores of antiquity—provision for greater variety in our Sunday and Week-day Services—liberty to abbreviate and adapt it according to the exigencies of times and occasions—*would do more to set forward this Church than all the argument in the world.*" We thank him also for expressing so clearly the important distinction between private devotion and public Worship. "Worship," he says, "being a ceremonial, in which God is prominent and not man, in which the melody of song seems to be more appropriate than the duller sounds of ordinary speech,—a great outburst of reverence, an overflow of adoring love, a sacrifice, a transaction between us and God, in which our selfhood, our private needs, our individual sins, and personal longings is not the most prominent thing. I can conceive of a Service," he says, "to which men and women would be drawn by as strong an instinct as that which brings children home to keep the festival under their father and mother's roof; a Service that would so penetrate their souls that it would lift them Heavenward by bringing Heaven down to earth." He strikes the key note, we trust, of future advance and improvement, when he says "*one reason which accounts for our having in so great a degree lost our hold upon the popular sentiment, is that Protestant Churches have, to a sad extent, lost sight of this principle.*"

But we have left ourselves little space to speak of other articles in this interesting number.

Rev. Mr. Anketell's paper on "*Latin Hymnody*," gives a fresh contribution to our knowledge of these wonderful gems of poetry and devotion—unsurpassed, perhaps unequalled, for tenderness and depth, by anything of more recent times. His translations do him great credit, and here and there catch something of the marvellous rhythm and vigor of the originals."

In "*The Symbolism of Numbers*" Dr. Garrison pays an enthusiastic and well deserved tribute to the remarkable vol-

umes of Dr. Mahan on this subject. At the same time he gives us some interesting results of his own independent studies in this most marvellous department.

The article on "*The Incarnation*" takes the Scotist view, which is now generally received by leading Theologians, but treats it in too brief and sketchy a manner. He does not seem to regard the Incarnation as the complement of Creation bringing back the Creature to the Creator in the Hypostatic Union. But it is full of thought on a theme of all others most profound and deserving study.

Dr. Gardiner is opposed to the policy of sending out "*Bishops as Pioneers*," or missionaries, and seems to think that the Church of to-day must adhere to the methods of the past forever.

Of the other articles we can only say that Dr. Dix' words on "*Church Music*" deserve to be read by every Clergyman in the land, and when such words are read in the American Church Quarterly Review, for this centennial year we may thank God and take courage.

—A Pamphlet is upon our table by Gov. Seymour, apparently addressed to the times so "out of joint" with political disorder and business distress. He points out with great clearness and ability what he conceives the distinguishing feature of our system, the principle of local self government in all matters that lie near home—leaving national jurisdiction to those only that concern the nation as such. He refers to the provisions for protecting minorities against majorities as peculiar to the American system: but this is all that can make a Constitutional Government. He rightly treats political corruption as something that springs from below and works upwards: and thinks our main remedy for it is in purifying the sources of power—in other words, the constituencies. Each man has his personal duty, to give and require in his own neighborhood an example of virtue and uprightness in private life, and integrity in the local offices with which his neighbours entrust him.

We fear this picture cannot be realized in a country that has cast off the religion of its ancestry—where the sense of future

retribution is fading from the popular mind.

But the real nut of this matter is *universal suffrage*, especially in municipalities. The Governor's idea of "special intelligence" in local constituencies as regards local matters, only resolves itself after all into the special *interest* which individual ownership in the soil or in local property gives a man, and which ties him down to rules of common sense, as to everything that affects that property. The whole question of universal suffrage is, "Must the non-taxpayers be allowed to rule the taxpayers?" It will be some time yet before the politicians of either party offer a solution of that problem. Mere "Legislative Commissions" to govern cities, is but a dodging of the question—an evasion—a trick, that can never answer the purpose.

We suggest *our* plan for the promotion of public morality—preaching the Gospel in *Free and Open Churches*. The pew-system is only a first lesson and rudimentary stage of the "*ring*" system, now so familiar in this country.

—The Rev. J. W. Bonham has been holding a very successful Mission among some of the Churches in Montreal, closing with a special service in the Cathedral. The Bishop and Clergy testified to great good done.

—Bishop McLaren of Illinois, in the first nine months of his Episcopate has confirmed 906 persons, a greater number than was confirmed in the first seventeen years of the Diocese. The Episcopal Address shows Celebrations of Holy Communion 51; baptisms 39; Churches consecrated 4; Missionaries 22; Lay readers 31; Candidates 11; ordinations 10; clergy received 8; present number of clergy 94.

—The *Catalogue of Alumni* of Hobart College has been issued under the Editorship of Prof. Chas. D. Vail, in most creditable style. It surprises us with the thoroughness and accuracy of its information. Prof. Vail deserves the thanks (and assistance) of every alumnus for his untiring industry and perseverance in gathering the materials for this publica-

tion. We know more of each other than we have ever done before.

—The first annual *Report* of the Free Church Association (of which the headquarters are in Philadelphia) is issued as No. 7 of its publications. Sixteen of our Bishops are now its patrons, with 25 Vice Presidents, of different Dioceses, an Executive Council of twelve, the Corresponding Secretary being the Rev. G. Wolsey Hodge, 717 Locust St., Philadelphia. Any clergyman may be enrolled a member who desires it, and any layman by agreeing to pay one dollar annually. This Association is destined, we hope, to do a great work in correcting the anti-Christian ideas of worship and offerings entailed upon this generation by the Pew System. Every diocese should have a branch organization.

Health and the Higher Culture; a Discourse before the American Public Health Association in Philadelphia, by Samuel Osgood, D.D LL.D. New York: E. P. Dutton & Co.

This is really a most elegant and appealing address on the true combination of mental, moral and physical hygiene. Full of high thoughts vigorously and incisively expressed. Men like Dr. Osgood in the high positions of the Church would soon bridge over the gap between Theology and Modern Culture, and make them intelligible to each other. There are many thoughtful and beautiful passages in this discourse we should like to copy; but we give one passage:

Perhaps one reason of the undoubted fact that the clergy, especially the regular, well-educated, Protestant clergy in Europe and America, are the most healthy and long-lived of any class of men, comes from the fact of the just combination and sequence of their lives. They study in the morning, and make visits generally in the afternoon, and they add to frugal living kind sociality and judicious recreation. They marry generally for love, are free from the perils of poverty and of riches, and they combine much of the new culture with devout faith and service. Their record is an honorable one, and the old pastors and preachers have practiced as well as taught a wisdom that may not always be found with the new sensationists, who are likely to pay for their spasmodic brilliancy by burning out before their time.

THE CHURCH ECLECTIC.

VOL. IV.

DECEMBER, 1876.

No. 9.

THE PLYMOUTH CHURCH CONGRESS.

[We received the following letter from our valuable correspondent in England, just in time to anticipate the Abstract which we had set about compiling from the English papers.—ED. ECLECTIC.]

LONDON, October, 1876.

MY DEAR DOCTOR: Five beautiful days have given us a taste of "St. Luke's summer" in this region of fogs and clouds. Every one here goes about with an umbrella on the clearest days, for London weather is not to be relied on, any more than Turkish promises of reform, for six hours at a time. The agitation about the Bulgarian atrocities, which appeared to have subsided for a time, is likely to be revived by a formal official contradiction of the statements of Canon Liddon and the Rev. Malcolm MacColl in reference to the impalement of Christians by Turkish authorities. The Canon is out of town, but Mr. Mac Coll is out this morning in the *Daily News* with a statement, which it will require more information and skill than the Government supporters have yet shown to refute. In addition to this, the Bulgarian correspondent of the *Daily News* has sent a terrible account of the present sufferings of the victims of Turkish barbarity and misrule, which is confirmed by an appeal of the Viscountess Strangford, who has been raising a relief fund, and has gone there to superintend its distribution, for increased contributions, and describing the misery of the people as beyond belief. This will be stale intelligence before these lines can even reach you, much more before they can be printed. But the sufferings in mind, body and estate of our fellow Christians will not have diminished, but increased tenfold, whatever turn diplomacy may take, or whether peace or war be the issue. The Turks have taken the most effectual way of killing them off by burning their homes, robbing them of their clothing and food, and leaving them to endure the severity of the winter unsheltered and unprotected. But even this is better than the nameless wrongs and outrages inflicted on them in their families and persons, for which no redress is offered, or is possible. Nor will the cold and heartless course of the administration of this great Empire be forgotten when this paper is printed; a course in which they will not be sustained by the nation, whose conscience has been at last aroused to the iniquity of sustaining such a power as the Turkish in its tyranny over Christian

people. An American has no reason to be ashamed of his country when he sees how such things are managed here. A clerical friend from South Carolina called my attention to the smallness of the contributions to the Bulgarian Relief Fund compared with the amount sent from New York to Savannah. During the last two months meetings have been held in every important place in England and Scotland, and yet the amount of money raised does not equal that which St. Louis alone raised for Chicago at the time of the Great Fire. There are instances of princely liberality in gifts here, in which many of the givers are carefully concealed; but, as a general rule, the meaning of the Divine maxim, "It is more blessed to give than to receive," has not yet penetrated the British mind: *its* maxim, as judged by its practice, is just the reverse of it. As a confirmation of this statement I refer to the remarks of the Lord Mayor at a civic banquet last week, in which "his lordship expressed an opinion that the response to the appeal for the fund for the relief of the sufferers through the war in the East had not been such as might have been anticipated."

The great ecclesiastical event of the month has been the Plymouth Congress. Judging by the notices of its proceedings which have appeared in the newspapers generally, if not the largest, it was certainly one of the most important and influential church assemblages which has met in many years. The quality and tone of most of the papers and speeches were of the highest order. Every one has been struck with the entire absence of all party demonstrations, and the candour with which the most opposite views were received; while one cannot but observe that the most popular speakers and opinions were the most pronounced on Church doctrine and ritual. The papers and speeches on Ministration to the Sick are a good illustration of this. Many things received with applause there would hardly have been tolerated ten years ago. One of the signs of the times was the sermon by Canon Miller at one of the opening services, the significance of which will be understood by every one who knows the Canon's affiliations, and the sensitiveness of his party to floral decorations and preaching in the surplice; and certainly no one could have uttered more Catholic doctrine.

The church was adorned for a harvest festival. There was a surpliced choir, and the service was partly choral. Dr. Miller, who preached in his surplice, took for his text the concluding words of St. Matthew's Gospel—"And lo! I am with you always, even unto the end of the world." Upon this passage the reverend gentleman dwelt with eloquence and force, insisting on the continued presence of Christ in His Church. He feared that some were too much inclined to think and speak as if the Son had transferred the government of His Church to the Holy Ghost; whereas, although He had withdrawn His bodily presence, he was still with it by His Spirit, and the Holy Ghost was, so to speak, His Vicegerent ruling it for Him. He protested altogether against the tendency there was in these days, for the sake of getting rid of our miserable strifes, to round off every peculiarity of the faith, and to give up every dogma.

You will agree with me that the influences of such a body cannot be ephemeral, and I make no apology for bringing before your readers some points which seem to be of lasting interest, as well as some which need to be discussed and settled. I will premise that the President was the Bishop of Exeter, the Diocesan, who in his opening address gave a singular welcome, which was rather startling. In complete defiance of Aristotle's *dictum*, that an orator should secure the favour of his audience in his *exordium*, he began by giving the Congress a sharp slap in the face.

You Congress-goers are by no means, he said in effect, a good sample of the Church of England; practical men do not care to leave their parishes, and thoughtful men do not care to speak to a crowd. Moreover, as you have no power to do anything, you are very apt to talk wildly, as men do who have no responsi-

bility. But, nevertheless, if you will but try and be moderate and practical, some good may come out of it.

It was not complimentary, but the Congress felt that there was truth and sense in what he said, and good-humouredly accepted it with applause.

The subjects discussed were—

1. The Bonn Conference and the Old Catholic Movement.
2. The Increase of the Episcopate.
3. The Causes and Influence of Unbelief in England.
4. The Church in the Army and Navy.
5. How to Keep the Young faithful to the Church after leaving School.
6. Central Africa: in relation to Mission Work, Slave Trade, and Commerce.
7. How to Increase the Number and Improve the Training of Candidates for Holy Orders.
8. The best means to be adopted for the recovery of Classes alienated from the Church.
9. Periodical Literature and the Daily Press.
10. Special Ministrations to the Sick.
11. Spiritual Life in its Personal and Social Aspects.
12. The True Relations of Church and State.
12. Church Bells, and How to Use Them.

Carefully prepared essays were read on all these subjects, and discussions were held of the very highest value for their temper, ability, learning, and earnestness. The last subject may seem, perhaps, the least important, but I can assure you that any one who has listened to the sweet chiming of the Sunday bells here can understand what a mighty influence for good they may be made to exercise. Where there is so much that is excellent it is difficult to make a selection; but I venture to take the first, third, seventh, tenth, eleventh and twelfth as embracing the greatest points of interest to your readers, and to commend to them the careful perusal of the papers and speeches on those subjects, as reported in the *Guardian*. I subjoin a few extracts on each one of them, which I think will repay perusal.

The following very graphic description of the Bonn Conference of 1875 was given by the *Rev. F. Meyrick*:

And now I will try to bring before you a picture of the Bonn Conference of 1875, and to make each one of you realise it as though you had yourself been present. Picture to yourselves, then, a room capable of holding two hundred persons, two-thirds of which is occupied with benches. On these benches (suppose them to be those now before me) are sitting Archbishops Lycurgus, Gennadios and Melchisedek, Archimandrites Sabbas Anastasiades Bryennios, wearing the lofty hats and flowing costume of the higher Eastern ecclesiastics, Professors Damalas and Rhossis from Athens, with far more of a Western look about them; and the arch-priest Janyscheff, Professor Ossinin, and Colonel Kiréeff, from St. Petersburg, undistinguishable in appearance from cultivated Englishmen, together with ten or twelve other members of the Russo-Greek Church. And side by side with them are sitting the Bishop of Gibraltar and some fifty other Anglican clergy and laity, some of the Old Catholic Professors and Pfarrers, and Herr Herzog, the newly elected Swiss Bishop; while the back seats are occupied by the miscellaneous crowds collected to see and hear. In a space in front of the benches is a table, at either end of which sits Bishop Reinkens and Professor Reusch, while behind it stands the great man on whom every eye is fixed. Presently he begins a speech, and by his voice and action rivets the attention of every one present, and retains their interest for hour after hour, though addressing them in a language which to many is perfectly unknown, and to most so unfamiliar that his meaning is only doubtfully guessed at. I would that he were standing in my place now, that you might experience the enthralling power of his eloquence!

What I have been describing is the *Musik-Saal*, where the general meetings are held. But I must take you with me to two other rooms—the Bishop of Gibraltar's

room, where the Anglican members of the conference meet daily for consultation and prayer, and a room in Bishop Reinkens' house, with whom Dr. Döllinger is staying. Here sits the committee to which has been delegated the task of considering and discussing the solemn doctrine of the Procession of the Holy Spirit. At the end of a long table, with his back to the wall, is seen the tall but bowed form of the Archbishop of Syros. Next to him on either side the Archimandrites of Constantinople, then the Russians, the Germans, and the Anglicans.

May I pause here in the midst of a grave subject, and raise a smile by mentioning an occurrence which was not, perhaps, without significance? At the first meeting, before all the members were assembled, I was sitting in the window on a small chair, when Dr. Döllinger came to talk with me. As he insisted on my continuing to sit, I made room for him on my chair, and, that we might not fall off, we passed our arms each round the other's waist. While we were in this position, and our heads very close together in consultation, the door opened, and Bishop Reinkens entered. The Bishop, who has a great deal of quiet humour, drew himself up (he is a man of considerable presence), and exclaimed, "See a symbol of the unity of the Churches. Oh! that we had a photographer to show to Christendom the type of our accomplished work!" "*Accipio omen*" were the words which naturally suggested themselves as we rose up and greeted him in return.

That committee-room made me realise in a way that I had never done before the manner in which business must have been conducted, I will not say at such pseudo-councils as Florence and Lyons, where foregone conclusions were arrived at, but at Chalcedon, Ephesus, Constantinople, Nicæa. Nothing could exceed the gravity, the earnestness, the vivacity, the good temper with which each point was contested by the representatives of East and West. After many schemes had been proposed and abandoned, a unanimous agreement was at length come to on seven propositions extracted by Dr. Döllinger from the writings of St. John Damascene. On the theological bearings of those propositions I do not intend here to enlarge. It is enough to say that they are regarded by the authorities of the Old Catholics as orthodox, that they have been declared by a committee of the Convocation of Canterbury, to which they were referred by both houses, on the petition of the Anglo-Continental Society, for examination, to be orthodox, and that the authority of St. John of Damascus is in itself sufficient to stamp them in the eyes of the members of the Russo-Greek Church as orthodox.

The Causes and Influence of Unbelief in England drew forth able papers and speeches. Among the former, that by the Dean of Manchester, and among the latter, the speech of Archdeacon Reichel are especially worthy of attention. [*See Fifth Article in this Number.*]

The discussion on the Increase and Training of Candidates for Orders was long, able and valuable. There was a considerable difference of views on some important points, especially as to the nature and amount of previous preparation. The Principal of St. Aidan's College read the introductory paper, in which he said:

Is the requirement of Latin and Greek from every candidate for the ministry a necessary and wise one? I think not. In most cases it may be; as a general rule and standard it is certainly good. The possession of a real knowledge of these languages is an essential acquisition for the "theologian," and is much to be desired in every clergyman. But it is not in the power of many men to acquire such a knowledge, who are yet by no means unfitted to be excellent evangelists and pastors.

He was sustained in his doubt by the Dean of Durham, who said:

I endorse all that has fallen from the lips of previous speakers with regard to a good education. No one desires it more than I do, and I agree with what fell from Mr. Smith, but I slightly disagree with what has fallen from some other speaker with regard to the necessity of a knowledge of Greek. I think we are a good deal hampered by insisting upon particular points; and as to that point I will just say I was once talking with Sir George Cornewall Lewis, than whom no one knew better the state of education in France, and he said he believed that in the whole of that country there were not more than six persons who were acquainted with Greek. I believe that not to be far from the fact, and I urge it upon you as a ground for not insisting upon one special point. Why not insist upon Hebrew as much as upon Greek?

On the other hand Warden Thornton said of the Candidate for Holy Orders:

He must know his Bible; and here I cannot consent to give up the Greek Testament. It is the word of God, and I cannot consent that my priest shall know nothing of that tongue; and I would that he should be introduced at least into the threshold, if no further, of the same language in which David sang and Isaiah prophesied.

This was earnestly sustained by the President in remarks whose bearing on the intercourse between pastor and people extends far beyond the point reached by him; for if the flock must seek advice and instruction from the priest in doctrine, each for himself, why not in practice?

I think it would be most mischievous to the Church of England if her priesthood were less instructed than they are at present. I do not think it would be at all wise for us to do anything, the result of which would be that, as is the case already in some degree, many of our people coming to consult the priest upon different points in the New Testament should find that the priest was quite unable to give any reasonable answer. I think a certain amount of knowledge of the original language of the New Testament is necessary in order to save a priest from saying in such cases what he had much better not say. Therefore, I think that to lower the very low standard which is now required would be an exceedingly great mistake. But I go further. I do not only think that we ought to insist upon as high an intellectual standard as we now require, but we ought also to insist that those who have studied shall have studied a sufficient time, and under such surrounding circumstances as will ensure that their study shall have sunk into their minds and formed their character. I am constantly asked by candidates for orders such a question as this, "If I can pass the examination ought not that to be enough, even supposing I have no more than three months for preparation?" I always reply that, even looking at the intellectual qualification required, precisely the same amount of knowledge, if it has been acquired through a course of study extending through three or four years, is infinitely more valuable than that which has been crammed up hastily in the course of three months. (Cheers.)

The Vicar of All Saints, Clifton, took a cheerful view of the demand for more clergy:

And the first thing that I venture to suggest is that it is a very good sign, and not at all a bad sign, that we want more clergy. It is a bad sign, perhaps, that we do not get more clergy as quickly as we could wish, that the supply is not equal to the demand; but that there should be a large demand, a pressing, an eager, and almost impatient demand for more clergy, shows very plainly that the Church is up and at work in earnest.

The pressing need which the Church feels for more men to do her work is one of the best of all proofs that she has set herself in good earnest to do that work. The cry that goes up for help is like the cry of the Apostles when the very breaking of the net showed them what a multitude of fishes they had taken.

He concluded with the following admirable words, most appropriate to the present crisis:

Enthusiasm for the Church, we want that; but what is it? Enthusiasm for the one Lord in Whom all hearts meet:—for the one Body into which we have been all baptised by the Holy Ghost; enthusiasm for unity. Let us be tolerant; let us bear with one another. Let us be free, generous, loving to one another. Let us determine to understand, to appreciate, to know one another. Yes, to honour and to respect a conscientious difference of opinion. Let us say with one heart and voice, "Perish all contention that goes to sever Christian from Christian." Laity and clergy, let us know but one strife—the strife against sin and evil—but one contention—who shall do most for our Lord? So let us welcome the earnest efforts of all men that mean to serve our Lord in His Church. Let us give the fullest and freest encouragement to all who are making an honest effort to bring home the faith and practice of the Church of England to the hearts and lives of the people of England.

On the subject of Special Ministrations to the Sick, the remarks and speeches were admirable, especially those by laymen. Many excellent points were made by Dr. Legge, a physician, in one of the opening papers:

In the course of his remarks he said:—"There are some cases in which it is most desirable that the poor sufferer should open his grief 'to some discreet and learned minister of God's Word.' I would be the last to advocate either a general, or a necessary, or habitual, or what some term sacramental confession, for I find noth-

ing of the kind in my Bible or my Prayer Book. But if a person believes that there is some weighty matter which shuts him out from the hope of eternal life, I would not hesitate for one moment in urging such an one to open his grief and make the frank acknowledgment of his sin. If a person says to me, 'If you knew what I know you would not think I could be saved,' I answer at once, 'Then tell me what it is, and I will tell you whether, according to God's Word, there is hope.' This I believe to be the meaning, and the only meaning of the rubric—'Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.' But if you want a person thus to open his grief you must get him alone. I am exceedingly jealous of too many private interviews with clergymen. I believe that the habit of being frequently closeted with a clergyman for a private interview is in all cases most undesirable, and in the case of young clergymen and young women infinitely dangerous. But in special ministrations there are special needs, and if the conscience is hindered by some weighty matter it is generally of no use whatever to attempt to deal with a secret grief in the presence of friends. They will often interrupt you by their tiresome though kindly intended interference: and their presence will always prevent the sick man speaking with freedom about that which weighs on his heart."

The feeling against any interference of the clergy extends itself to men of culture. The most correct and polished of our modern poets thus expresses his wishes for the surroundings of his deathbed:—

Nor bring to see me cease to live
Some doctor full of phrase and fame
To shake his sapient head and give
The ill he cannot cure a name.

Nor fetch to take the accustomed toll
Of the poor sinner bound for death
His brother doctor of the soul
To canvass with official breath

The future and its viewless things
That undiscovered mystery
Which one who feels death's winnowing wings
Must needs read clearer, sure, than he.

These are the feelings generally of the nineteenth century. They are to be deeply regretted. The men and women of our day seem to pass over the brink with as little concern for the future things as they showed during life. How many Christian folk pass out of this world weekly, daily, hourly, "unhouselled, disappointed, unanealed," without preparation, without communion, without confession, without absolution. Let us, then, by all the means in our power persuade those who come within our reach to receive the aid offered by the priest.

On the question of the reservation of the blessed Sacrament for the sick, a question which seems to dwell in some men's minds at this moment, I cannot, of course, presume to give an opinion on its theological, or rather I suppose I should say, its ecclesiastical merits. But looking at the matter purely from a medical point of view, I should say that great advantage to the sick would follow its introduction into our communion. The present Office is far too long to be borne by any person very sick. The weak mind wanders long before it is brought to an end; and the Office might well be greatly curtailed." Dr. Legge strongly advised, in acute cases or where the sufferer was incapable of prolonged attention, great simplicity in the prayers which were used by his bedside. As rest was required for the body, together with the simplest kind of food, a return to the milk of infancy being often enforced, so with the soul. The Lord's Prayer slowly repeated, and with space for meditation, was probably the best possible form for the sick man. In like manner, the articles of the Creed might be profitably used as subjects for meditation. Short ejaculatory prayers might also be employed, such as that in the Visitation Office, "O Saviour of the world," or what was called the Prayer of St. Ignatius, *Anima Christi, sanctifica me*. Some had found fault with the incessant repetition of the *Kyrie Eleison* in the Eastern Offices, but after all, those two words contained in them the kernel and germ of all prayer. Dr. Legge strongly advised the use of chromo lithographs, representing the chief mysteries of the faith, or our Lord on the Cross, or as the Good Shepherd. These had been found by experience far better teachers of patience and love than books or words would be.

Thus the general principles of dealing with the sick should be these: not to attempt to excite him or to stir up his emotions, but rather by gentle means and gentle persuasions lead his thoughts Godward. But to too many of the sons of

men an awakening to the reality of the things of God, comes too late. If we have been unaccustomed to think of God, and to pray, when we are well, the language of devotion will be to us on our death-beds like a foreign tongue. It is while we are well that the great preparation for death must take place. We must live in an atmosphere of prayer and thought of God. "Think of God as often as you breathe," says Epictetus; and St. Augustine, in those famous words which form the opening of his Confessions, says—"Tu fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te." "Thou hast made us for Thyself, and our heart is all unsatisfied till it can find rest in Thee.

Another physician followed up the subject in the same strain:

Turning with reluctance to another point, he considered that medical men had a very serious responsibility in the cases of patients who were dying. He believed it to be the duty of the doctor to warn the patient of his approaching end. If that were done gently and judiciously, he did not believe it would do the harm that was fancied. With regard to the reservation of the Sacrament, he did not consider it any innovation, but a restoration to primitive practice, and very desirable. He hoped it would not be long before that power was restored to the Church of England by open recognition. The Sacrament then could be taken to the sick bed when a large number of persons were ill.

In the course of the discussion the following statements were made, and not contradicted:

With regard to Reservation, he might observe that Archbishop Longley, when Bishop of Ripon, distinctly allowed it during the visitation of cholera.

Mr. Shaw Stewart said the late Bishop of Winchester had permitted Reservation during the small pox epidemic in South London six years ago.

If any one doubts the reality of the revival which has been steadily advancing for the last generation, his doubts must be dissipated by reading the report of the essays and discussions on the Spiritual Life, which formed the great feature of the last day's proceedings. It forms of itself a most admirable and instructive treatise on the subject, and should be carefully perused by all who desire to be quickened in the Divine Life. The earnest, simple, heart searching addresses of laymen, as well as of clergymen, show what is stirring in the hearts of these people, outwardly so cold and impassible. This is confirmed by what one sees every day in the churches in every corner of this great city—sights which make an American Churchman blush when he contrasts them with what he too often is compelled to witness at home. I can only give a few samples from this precious collection, which I hope may whet the appetite of your readers for the whole.

Canon Bell, said:

I recognise as the highest spiritual life that which, in its manifestation, does away with any hard and fast line between what is religious and what is secular, and so welds the two together that all work becomes religion and all life worship. This is a practical carrying out of the Apostle's exhortation—"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Viewed in this light, and conducted in this spirit, the most common action, the most menial work becomes honourable; every lawful occupation rises into a holy service. I believe that it is through this outward manifestation of the spiritual life, through its natural outgoings in "works of faith and labours of love," that religion is commended to men of this world; and that, when we hold up to them the mirror of a life bright with all things that are "just and pure, lovely and of good report," they feel when in contact with us the subduing power and the attractive beauty of holiness.

The Sub-Warden of Clewer read a most carefully prepared and suggestive paper, of which this is a sample:

Before examining the conditions of its growth, we must have some definite understanding as to what is meant by the moral and spiritual life. We have been told that there is a "physical basis of life" out of which the varied beauty of this outer world is formed; so must there be a spiritual "basis of life" out of which the virtues and graces of a holy life take their origin. The tree will not be produced unless the seed is sown. The spiritual life is not generated by an effort of nature, but is imparted by God; it belongs to a new order of existence. As the maintainers of the theory of evolution have three chasms to bridge over, one from the stone

to the plant, the second from the plant to the animal, the third from the animal to man, so from natural to the supernatural life again the continuity is broken. But as a preparation for a new point of departure, the highest form of the previous order of existence approximates towards, is a prophecy of, and nearly touches, the next step in the scale of being, as some plants present an appearance of sensitiveness, and have a mode of nutrition which places them seemingly on the confines of an animal organisation; and as some animals by their conformation and instincts come almost to the threshold of human existence, so the moral instincts of man's nature, when faithfully and persistently followed, raise him up almost into the sphere of the supernatural life. Yet after all that life is from above, and whatever be the approximations of nature enough to justify Tertullian's exclamation, "O human soul, thou art a Christian by nature!" the sentence holds good "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." St. Bernard says, "As the life of the body is the soul, so the life of the soul is God." The root of the spiritual life is the presence and workings of the Holy Spirit in the soul, animating it, corresponding with its faculties, and bestowing on it a new capacity for fellowship with God and man. This life is but a seed or germ in the regenerate child or newly converted person: they, in the words of Scripture, are begotten "not of corruptible seed, but of incorruptible," and this seed is the spiritual basis of the life which is to be afterwards developed.

There are three requisites for the growth of the spiritual life, three processes continually going on, which I will name: *eradication*, *assimilation*, and *education*. *Eradication* of evil, *assimilation* of supplies of grace, *education* of natural and spiritual gifts. The attainment will be gradual, and accomplished not by a leap across the intermediate stages, the watered garden will become a brook, and then the progressive steps may follow in the language of the Son of Sirach,—"And lo, my brook became a river, and my river became a sea;" for the words of Solomon will ever be verified by experience—"The path of the just is as the shining light, that shineth more and more unto the perfect day."

A layman, the Hon. C. L. Wood, made the following suggestion in an earnest speech:

The fact was, the Christian life was not lived. We must present to people the Christian life as a living reality; and with that view it would be well to have retreats for the laity where they from time to time might cultivate the practice of holiness. (Cheers.)

We are apt to boast of our advantages over foreign Churches. My lord, I wonder how we so dare mock God and man by such boastings as long as there remains a single church in this country where the Holy Eucharist is not celebrated at least every Sunday and saint's day. We are indignant at what we consider the profanation of the Lord's Day by others: in how many places do we profane that day among ourselves in a far more serious manner by a systematic disregard of the one service commanded by Christ Himself? As Sunday after Sunday, saint's day after saint's day come round in their turn, and yet the altar stands bare, with no Eucharist, no distribution of the Bread of Life to those who for lack of it are ready to faint by the way. I tremble at our boastings, for I ask myself, in what light must our self-glorification appear in the sight of Almighty God? Surely if we would escape the denunciation of hypocrites, our first duty is to set our own house in order and to put away from amongst us at once and forever so great a scandal. Nor can we plead ignorance as our excuse, for all men acknowledge that from the time of the Apostles down to the present day, such a thing as a Sunday without a celebration of Holy Communion is a thing absolutely unknown throughout the length and breadth of the Christian Church, except it be in these latter times in England.

Mr. Skey, who—though he betrayed something both of ignorance and unreasonable prejudice in his attack upon Mr. Wood's proposal for retreats—drew a really noble picture of the religious life of a business man. The other side again appeared in a very earnest and loving commendation of confession by the Rev. F. Allen.

Archdeacon Earle asked if there was no simple act of daily Christian life whereby they might put to practical use much of the wisdom they had heard that day? He thought there was, and that act was intercessory prayer.

And this suggests the wonderful increase in this devout practice. You see constantly on the notice boards of the churches the names of those desiring special prayers. At All Saints, Margaret street, intercessions are asked every day by name for various persons, and they have got beyond calling one "a Methodist" who requests the intercessions of the brethren.

The Relations between the Church and the State is, of course, a subject more interesting here than with us. However, "if one member suffer, all the members suffer with it," and we cannot be indifferent to the relations of our fellow-members here. I note, among other utterances, the following—the first from Dr. Phillmore; the second from Rev. Berdmore Compton—as indicating the signs of the times:

May we not say that the contingency which Mr. Gladstone once contemplated in his "Church and State" as improbable has in fact arrived?—"If the conscience of the Church of England should, by its constituted rulers, require any law, or any meeting to make laws, as essential to its well being, and such law or the licence of such meeting should be permanently refused, it would then be her duty to resign her civil privileges and act in her free spiritual capacity."

The present position of the ecclesiastical side of the State being unattainable, the theory of Bancroft and Hooker having proved a failure, the relations of Church and State being in utter confusion—(cheers)—is this anomalous state of things capable of being patched up? Can the Church of Christ go on allowing herself to be confounded in its disgraces, or is it to be disentangled from the civil power? (Cheers.) I believe the change is very far from being ripe, though it may be near. Let us stick to the unseaworthy ship as long as we can, let us not precipitate the awful scene of the foundering of the Establishment. For two chief reasons let us do this:—1. The freedom we desire for the spiritual body will not be conceded to so powerful an institution as the Catholic Church in England. 2. The civil State, which after all consists of ourselves, will be in woeful plight before the majesty of the King of Kings. But if the gallant vessel is to be patched up and kept afloat for a time—and everything we can do is but for a time, the Lord may come before the time has elapsed—the officers will be wise not to irritate those of her crew who do some of the most difficult and dangerous work of the ship. (Laughter and cheers.) It would not be wise to put them under arrest at the bidding of those whose artillery has made the widest rents in the framework of the ship, not wise to confine them below for the offence of using their private judgment on the revolutionary aggressions of the civil power. (Loud cheers.) If this unwise course be taken the foundering is close at hand.

The gathering passed away with the talk on Church Bells and How to Use Them, no unfitting conclusion of an assemblage whose sound must go out into all the lands and its words unto the end of the world, for good or for evil, as they shall be received and used. "Numerically and financially the Congress has more than fulfilled anticipation, for it was certain from the first that it could not be expected to rival towns situated in central districts. In the particular of extended popular influence, however, the Congress stands alone; for what with the congressional and subsidiary meetings, the working men's gatherings, and the densely crowded special services in St. Andrew's, between five and six thousand people have every day been addressed by the Congress's most distinguished members."

Thus is the Church being guided and trained for that time, to which all eyes are looking intently, when the politicians will surrender her, as they suppose, to her enemies. But it will be to her, as it was to us, the day of her deliverance. But what will it be to this proud nation, its throne and its privileged classes? Who knows? Who will dare to prophesy?

M. V. R.

THE OFFERTORY.

THE CONNECTION OF TITHES AND VOLUNTARY OFFERINGS WITH THE LITURGY.

(Concluded.)

1. *The time and place.* From a very early period the offerings of the people, whether of the nature of tithes* or voluntary offerings, were all

*It is not certain that this is true of tithes, but it is probable that while the Pentecostal Spirit remained the distinction was not clearly made, and it might be some little time in this as in other matters, before a well defined system was necessary.

made at the Eucharistic Celebration. This may not have been the case at the very first, when fired with Pentecostal zeal numbers of people sold their possessions and laid the price "at the Apostles' feet;" but it certainly became common, if not universal, very soon after the Apostolic days. Thus the priests lived of the altar, the poor were succoured from it, and above all the great sacrificial rite of the Church was made to include and to sanctify the individual gifts offered with various intent.

That it must soon have become common to place upon the altar itself offerings of every kind, is witnessed by the third of the so-called Apostolic Canons, which formally forbids the practice with certain appropriate exceptions. This Canon is as follows: "If any Bishop or Presbyter, contrary to the appointment of the Lord at the Sacrifice, offer upon the altar any other things, be it honey or milk . . . let him be deposed; except new ears of corn and bunches of grapes in their season. But let it not be lawful for anything else to be offered on the altar than oil for the lamp and Incense, in the time of the holy Oblation." From this it evidently appears that it was not in any way regarded as necessary that all things offered should be placed upon the altar. The probability is that the practice soon became burdensome and irreverent, as may readily be supposed when, as would be the case with the poorer people, the offerings were in kind.

The miscellaneous gifts of the people therefore, were consigned to the gazophylacium, or treasury of the Church, or some other fitting place, although in later times we again find gifts of great value, especially gold and silver plate for sacred uses, consecrated by presentation upon the Holy Table.

2. *The Rationale.* Now what is the proper connection of the gifts and offerings of the people, of whatever description, with the Eucharistic Sacrifice, which makes it natural and right that they should be presented at the time of the Celebration?

It must be remembered that this Sacred Function has one definite purpose, and that nothing ought to be admitted into the Service that is not in strict harmony and subordination to the one grand Object of the whole rite. Many authorities fail to grasp this truth, and seem to regard the different parts of the service as having no necessary relation to each other. The same imperfect conception of the meaning of formulas so constantly employed has given us the anomaly in practice of reading the Epistle and Gospel, which have a direct relation to the preparation of the hearts of the faithful for the Great Act in which the Gospel is summed up,—or still worse, of offering the alms of the people upon the altar, and reciting the words of Oblation,—when no Consecration is to follow. Evidently in such practices, each of these rites is regarded as having independent force, instead of depending, as in fact they do, for all the significance which they have upon their relation, in harmonious subordination to the central action.

Let us turn back again for a moment to the analogies of the Old Dispensation. We there find as to the tithes of the people, that they were not offered sacrificially, but were paid to the Levites as a tax, or debt. They stood upon the same footing precisely as any other debts, with the additional consideration that they arose out of no business arrangement between man and man, but were required by the terms of a covenant with God (Neh. 10: 37-39).

Everything however, over and above the tithes, which, either in accordance with a command, or as a matter of free choice, men brought to the temple, had its proper relation to the altar. The smoke of the perpetual Burnt Offering ascended up without ceasing, and through this, and in

union with this alone, were individual offerings sanctified and offered up. The individual Burnt Offering slain, flayed and cut to pieces by the giver, and received by the priests, was placed upon the Altar whereon the perpetual Burnt Offering lay, and entirely consumed in union with it.

In like manner when Peace Offerings of any kind were brought, the fat and the inwards were consumed upon the altar; but of these what remained was retained by the Priests and the Offerer. So again, the lesser sin or trespass offering, except that this was partaken of by the Priests alone, to the exclusion of the offerers.

The Pure Offering of flour, oil and wine again was consumed upon the same altar, by the same fire, and in union with the same all-embracing sacrifice.

Thus it will be seen that none of the Offerings of the people had any significance apart from the Great Continual Burnt Offering. Without this they could receive no Sacrificial Character, could obtain no acceptance as offerings of a sweet savour unto the Lord.

We are now prepared to understand the rationale of the Offertory, or Minor Oblation of the Christian Liturgies. The Offerings received from the people at this point might correspond to any of those classes of individual offerings referred to above. If any man resolve to make some great and signal offering, involving on his own part deep self-denial, such as would be the surrender of great estates or properties, or the sacrifice of something very precious in his eyes, this will be parallel to the individual Burnt Offering of the Old Dispensation. If he brings a gift expressive of his gratitude for the mercy of God, this is the sacrifice of praise and thanksgiving. If he offers that which he has vowed in the time of distress or danger or at some critical moment of his life, this is the "fruit of his lips." In such offerings we have the analogue of the Peace Offerings of old. If the members of the Congregation brought Bread and Wine, from which the Eucharistic elements were taken, which was the custom of the Middle Age, and which the English law still in effect requires, this is to be compared with the meat offering of the Levitical system.

When all these various offerings of various import, and consisting of money or kind have been received, how are they to be brought into a proper connection with the Altar and Sacrifice? Not by being placed upon the altar in bulk, a practice which not only has the objection of inconvenience, and in some cases of impracticability, but is entirely unnecessary for the purpose under consideration. It is after the Offertory that the Priest approaches the altar with the elements of Bread and Wine necessary for the great sacrificial function. These elements form the true connecting link between all the individual offerings of the people and the Great Sacrifice by which, and in union with which alone can all such offerings be made acceptable, and become a sweet savour unto the Lord. These elements, at this time placed upon the altar, preliminary to their consecration stand in the same relation to all Thank or Votive Offerings, as that of the portion placed upon the altar to be consumed, to the remainder which was appropriated to the priests. And as the meat offering was the chief of all the sacrifices of old, and had the force and efficacy of either Burnt or Peace Offerings, so that is taken under the Christian Liturgy as representative of all individual offerings of every kind.*

It is now easy to see how, through the medium of this meat Offering or Pure Offering, the separate offerings of the people are brought into connection with the great central action of the Liturgy. This pure Offering

*I am much indebted in this and the following paragraphs to Richey's "Truth and Counter Truth," an essay on the "Slain Victim and the Pure Offering."

thus representative of all the particular offerings is, in the Consecration, solemnly laid upon and identified with the great and eternal Burnt Offering, even Christ, mystically present; in the Oblation the sacrifice thus set forth in due order is verbally offered unto God; in the Invocation of the Holy Spirit the Divine Fire is called down from heaven to kindle the sacrifice and to render it an offering of a sweet savour acceptable unto God.* In the Prayer of Intercession the sacrifice is pleaded in behalf of the whole Church, its rulers secular and ecclesiastical; the people, especially those "who have made their offerings; the worshipping congregation; all estates and conditions within the Church on earth; and not only for the living, but for all the faithful departed, that the One Sacrifice of Christ forever with which the particular sacrifice now offered is mystically but truly identified may be efficacious to their deliverance from sin now and from judgment hereafter.†

Lastly, in the Communion, the faithful receive back of their Peace Offerings, even as of old, while one portion went up with the smoke of the Burnt Offering, another was received by the Priest and the Offerer and consumed as a token of Communion with each other and with God.

Certain conclusions of a practical character follow from what has been said:

In the first place, as to the ceremonies accompanying the reception of the offerings of the people. The Rubric of our Prayer Book directs that the Priest having received these offerings "shall humbly present and place" them upon the Holy Table. But it is to be observed that this, as well as the saying of the Offertory sentences and still more the prayer for the "whole state of Christ's Church militant," is only directed "when there is a Communion." It might be thought that the very common practice of reading the Offertory and presenting the offerings when there is no Communion, was only a reverent carrying out of the spirit of this part of the service; but in reality, it is in that case a ceremony carrying a false significance. It is true that in the will of the givers the offerings may be intended as true sacrifices to God; but this subjective intention is not sufficient to make them true sacrifices. To this end they must be in the appointed way, brought into relation with the great Sacrifice of the Altar. The minor oblation is not a thing by itself, capable of being made apart from the great Oblation of the Body and Blood; to admit that, would be to say that we can offer acceptable sacrifices apart from the Sacrifice of Christ.

It will appear also, that however instructive and edifying it may be that the offerings of the people should be received in immediate visible connection with the minor oblation, there is no necessity whatever that it should be so. It is only necessary that the relation between the Oblation of the elements and the various offerings of the people should be understood by which the former represent the latter, and then it is a matter of indifference at what time the offerings are presented. It is easy to see that where the offerings were not in money or precious metals, painful and incongruous scenes might occur, productive of irreverence and discord at the very time when the utmost solemnity and collectedness is demanded. It is by no

*It is not meant to be implied here that the Prayer of Invocation is necessary to a valid Consecration.

†In this summary of the Prayer of Intercession, reference is made to the other great Liturgies of Christendom rather than our own; but the same points are involved in the two prayers which we have, the one "For the Church militant," the other following the Invocation, and commencing "And we earnestly desire Thy fatherly goodness."

means my purpose to criticise the Anglican usage which has its own utility in these times; but I merely desire to show that the practice of the larger part of Christendom is fully justified by grave and weighty reasons.

One point more. Much is said, in connection with the Free Church movement, of supporting the Church through the Offertory, by means of the free will offerings of the people. But the distinction which I have endeavoured to establish between tithes and offerings is sufficient to show that this is to proceed upon a mistaken theory, and it can hardly fail if faithfully pursued to lead to evil results in practice.

It admits of grave doubt indeed, whether, considering the state of things which exists at the present time amongst us, it is even a wise practice to encourage the payment of subscriptions for the support of the Church at the same time that voluntary offerings and alms are received, whether through the popular envelope method, or any similar system. Such a practice is too likely to obscure the true principle upon which the support of the Church rests, and to confound things which ought to be kept distinct. Under such circumstances the Offertory system, as it is called, is likely to exaggerate instead of remedying the evils it has been expected to meet, since it must inevitably strengthen the idea in men's minds, which they are already so willing to entertain, that the support of the Church and of the ministry is purely a voluntary thing, a thing of charity, of alms, and that neglecting it they may be more or less charitable, but are violating no binding obligation. Whether such an attitude of mind is calculated to better the condition of the poorer clergy, already so often compelled to part with much of self-respect and to assume the position of beggars dependent upon the charitable impulses of well-to-do parishioners, let any unprejudiced mind judge.

Instead of obscuring the distinction between tithes and offerings, I would take every means of making it more marked. Let it be understood that it is the duty of each one to pay a fixed part of his income to support the worship of Almighty God. Then so far from rejecting the subscription system, let it be adopted as natural and right. It is necessary, on the one hand, for the efficient working of any organization, that the means upon which it has to depend should be known as definitely as possible; and on the other hand it is a just and wholesome thing that the man who acknowledges his obligation to God should place that debt upon as secure a footing at least, as his ordinary debts to his fellow-men; that he should make the obligation a legal one, such as the laws of the land recognize and protect. In other words, the more entirely the support of the Church can be placed upon a business basis, the better for religion and the more wholesome for the individual. Provided, of course, that no erroneous principle is admitted on the other hand, as in the Pew-rent System, wherein a material recompense is made and the divine right is completely lost sight of.

It is hoped that the points under discussion have been made sufficiently clear, and that it will now be owned that the distinction which obtained under the old Covenant between tithes and offerings still continues under the new, and must necessarily continue if the existence of the Church as an organized body is to be contended for, and that while the offerings properly so called have a true and admirable relation to the Eucharistic Sacrifice analogous to that of the individual offerings of old to the perpetual Burnt Offering, the tithes on the other hand have no proper connection with the altar at all, and ought by no means to be confounded with voluntary offerings of any kind.

It is not surprising that there should be many anomalies in practice arising from an incorrect estimate of the ritual relation of various acts, for

it appears constantly more evident that it is only through a careful study of the Old Testament Sacrifices that the true value of the Sacrifice of Christ and its Eucharistic presentation can be arrived at, or the relations of the various ritual acts connected with it can be correctly understood. And this is a study which, notwithstanding the results already attained by Freeman and others, is yet in its infancy.

W. J. GOLD.

AGE FOR CONFIRMATION.

BY REV. A. LENDRUM.

The greatest of all the evils affecting the rite of Confirmation which has so greatly prevailed among the bishops, is the practice of postponing the age of Confirmation to fifteen, sixteen, or even, by the caprice of some, to seventeen years of age. The consequence of this is that thousands and tens of thousands die unconfirmed, while during their life they have, in consequence, never approached the Table of the Lord to receive the Bread of Immortality, thinking they were too old to be confirmed, and that without this they were inadmissible as communicants. In every part of the country where I have recently taken duty I have found it the same. In the dioceses of Canterbury, Gloucester, Salisbury, Lincoln, and in that of London, it has been alike. It was the exception, not the rule, to find both the parents of a family confirmed; and in such cases neither ever thought of communicating. The Church had lost its power over them; and they were ready to become the prey of any "heretic or schismatic" who might cross their path. This is one of the chiefest causes of the Church losing her hold upon the people.

But that I may not seem to speak at random, permit me to state one or two facts illustrative of the true state of the case. Unless in exceptional positions, where the helm is guided by faithful sons of the Church, the facts I am about to state will be found too true a representation of the whole state of the country. I had, for a few months, the active share of the work in a large and neglected parish; and on visiting and making inquiry as to its religious condition, I found, to my surprise, that in many cases neither father nor mother had been confirmed, and in a still larger number one or other of the two were in this condition. I, in consequence, brought the facts under the notice of the good bishop, who, with a readiness and kindness which I shall not easily forget, agreed to hold a special Confirmation for them, if in about four weeks I could prepare a moderate number—he having only one day for them at his disposal. By working very hard I was able to prepare upwards of ninety; and of these about one-half varied from the ages of *seventy-seven* down to *twenty*; and of the rest only *twenty* were under *seventeen*. Of course, not one of these had been communicants, or had even given the subject a thought. More than this,—the whole parish was, for want of definite teaching, becoming a prey to various forms of Dissent. The life and the power of religion had almost wholly disappeared from among them. I then went into a parish in Lincolnshire for a time. Here there was a good and zealous clergyman, but in such delicate health that he had not for years been able to take his own duty. In visiting the people in one of the united parishes, I found in every house the same sad report, that no one had ever ventured to approach the Lord's Table; and on making further inquiry found that one or other of the parents was unconfirmed. And in a small parish in Cheshire, where I had not been many months before I found it in the same condition, I presented

to the bishop upwards of seventy candidates—he also most kindly agreeing to hold a special Confirmation for them. Let me add that in both cases the rite was correctly and rubrically administered to each individual candidate. In this latter case the population only amounted to four hundred and eighty. It makes one's heart bleed to think of the extent to which the good old Church of England has lost its hold upon the people, and suffered them to neglect to seek union with their Lord through a faithful use of the appointed means. Surely it ought to cause great searchings of heart, both among bishops and clergy, as to how things could have come to this pass.

I candidly state my belief, that one great cause of this evil is the unsuitable age which the bishops have generally been in the habit of fixing for Confirmation. The children of the working classes, both male and female, as a rule, go out to earn their bread at ages varying from twelve to fifteen; and therefore, if fifteen or sixteen is fixed by the bishop as the proper age for Confirmation, they are scattered abroad before they reach the so-called proper age, and in most cases are ever after lost sight of.*

It would, I believe, be hardly possible to fix on a more unsuitable age for Confirmation than that between fifteen and seventeen, from whatever point of view we regard it.

For if Confirmation is, as we have shown it to be, the imparting of a Divine gift—the gift of grace, of strength emanating from the Holy Ghost, to enable the frail son of Adam to combat successfully with the terrible enemies that strive to crush out the spiritual life—then surely he ought to put on his armour before he has gone into the thick of the fight, and not when half the life has been hacked and hewn out of him. It may then, in many instances, be too late; or he may have lost the perception of his weakness, and begun to think himself sufficiently strong without the Divine armour. Such is the temptation of Satan. Every one who has at all studied human nature knows that, long before the age of fifteen, the author of sin has begun to make his power felt; and on what plea the child can be denied the needful succour that his Divine Saviour has so mercifully provided for him, it is difficult to comprehend. Can it be that, in the dead ages of the Church, the bishops fixed a late period of life that they might have the fewer to confirm? No; this is too horrible a thought to require a moment's consideration. But I fear we have no choice, otherwise, than to attribute it to ignorance of the true nature of this Divine rite. The introduction of the "preface," and the question to the candidates, at the last revision of the Prayer Book,* is, there can hardly be a doubt, the foundation of this ignorance. Bishops, priests, and people were thence, unhappily, led to regard Confirmation as nothing more than a renewal of baptismal vows—a "confirming" and taking upon themselves those vows, the burden of which, as they imagined, up to that time rested upon their god-parents. The thought hardly ever crossed their minds that Confirmation was the imparting of a Divine gift to give them strength and power to carry on successfully the warfare against their deadly spiritual foes. The real object of the question was, without doubt, to impress upon the child his responsibility in the terrible combat with his enemies, and conse-

* It is well to note, also, that, if a child is within a few months of the specified age, he is inadmissible; and as he cannot have another opportunity for three years, instead of sixteen he must be nearly nineteen before he is confirmed. In the diocese of Lincoln before it was reduced to its present size (still enough for two dioceses), Confirmations were only administered once in seven years,—and therefore when the youth approaching sixteen was rejected, he could not have another opportunity till he was nearly twenty three; and then, too often, he would have become quite indifferent as to whether he were confirmed or not.

quently to make him sensible, in the most striking manner, of his need of Divine aid. This is clearly stated in the rubric of the Prayer Books up to the last revision; which says, "It is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they *begin* to be in danger to fall into sundry kinds of sin."* The preceding part of the rubric asserts that the object of the ordinance was to impart "strength and defence against all temptations to sin, and the assaults of the world and the devil." As Wheatly rightly states, the Church did not remove this rubric because she had changed her mind, but because the substance of it was introduced into the new "preface"—the purport of which and of the bishop's question to the candidates was, as I have already stated, to impress upon the child his responsibilities, and his need of the Spirit of Holiness to enable him to carry on successfully his warfare against his spiritual enemies. But, unfortunately, this was misunderstood; and the inference too commonly drawn from it was that the Church required that the child's intellect should be perfectly matured before he was considered fit for Confirmation. There could not be a greater or more pernicious mistake; and yet I believe that this, or something very like it, was the real reason of this ignorant departure from the customs of the rest of Christendom to so unreasonable an extent as has prevailed.

The question is one of such momentous importance that I dwell upon it for a little longer, and seriously inquire—What is the proper age for Confirmation?

It is well known that in the Eastern Church it was the custom to confirm infants immediately after baptism. The same custom also prevailed in the Western Church, whenever a bishop was present; and was not given up until the close alliance of the bishops with the State, under Charlemagne, withdrew them from their dioceses. Numerous canons prescribe that the parents shall bring their children (without any prescription of age) to the bishop to be confirmed when he is making his visitation of his diocese. Under the Norman fighting bishops the seeds of negligence were sown; and they have now grown up, and produce a plentiful crop of tares. In the Western Church, even in modern times, men eminently devout have maintained that, in cases of danger, children under *seven* ought to be confirmed; in order that, as they had received the greater grace on earth, they might enjoy the greater glory in heaven—thus considering Baptism the only indispensable qualification for Confirmation.

The question—the only question with which we have to do—is, What has the wisdom of *the Church* decided for us? For it is with her, and not with the individual bishop, that the decision rests. Now our own Church of England having laid down, as her rule of reformation, conformity with primitive antiquity and the decisions of the catholic undivided Church, we have thus a guide for the interpretation of her rule, if her words seem at all ambiguous.

The priest is commanded, after the Baptism of Infants, thus to address the god-parents: "Ye are to take care that this child be brought to the bishop to be confirmed by him, *so soon* as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." Again: the rubric at the end of the Catechism requires that "*so soon* as children are come to competent age, and can say, in their mother-tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the

* Wheatly on "Common Prayer," Ed. 1729, p. 404.

other questions of this short Catechism, they shall be brought to the bishop." Further, in the preface to "The Order of Confirmation," we find these words—namely, that "the Church hath thought good to order, that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained." The reason given for this is that they, the children, "being now come to the years of discretion," may be able "with their own mouth and consent, openly before the Church," to "ratify and confirm" what their "godfathers and godmothers promised for them in baptism." Nor must we fail to notice that the Church clearly contemplates that the rite is to be administered to children; for the bishop is enjoined to say, "Defend, O Lord, this Thy *child*"—the word "*servant*" being put in brackets to show that the Confirmation of adults is the exception, not the rule.

Here, then, we have, in most clear and distinct terms, the rule of the Church—that *so soon as* the "*child*" is capable of exercising faith and repentance, and of fulfilling the duty of Christian obedience, it has a title to claim, and ought to receive, the strengthening gift of grace. It is clearly her mind that so soon as the child is capable of knowing what sin is, and the obligation of resisting it, that he should receive that gift which alone can enable him "to fight manfully under the Redeemer's banner, against sin, the world, and the devil," and so be able to continue "Christ's faithful soldier and servant unto his life's end." For of himself he cannot do these things: upon what plea, then, can he be denied the Divine aid? Does not charity require that we should remove all difficulties out of the way, and fence him round with a power superhuman, to enable him to combat successfully with the "principalities and powers and rulers of the darkness of this world," which otherwise would be too strong for him? The sevenfold gifts of the Holy Ghost have been, of God's mercy, provided for those who have to carry on the warfare against the deadly enemies of the soul; a bishop incurs a fearful responsibility when he refuses to confirm a child with whose mental and spiritual attainments he is satisfied, or of which he has received assurance from a competent priest. For he deprives the child of that heavenly grace and assistance which is so essential to the preservation of his spiritual being; his very weakness proving his need of a supernatural guide.*

A clergyman not long ago applied to the Bishop of London to accept his child, of nine years of age (in her tenth year), for Confirmation, she being singularly advanced in Christian knowledge, and understanding well her responsibilities; which her parents considered a valid and good reason for her being admitted to a participation of the grace of the sacramental rite. When the child overheard her father read the letter to her mother, informing him that the bishop "could not undertake the responsibility of confirming a child of such tender years," her remark was, "Papa, surely the responsibility is in refusing me the help which I so much require, to

* "The modern innovation," says the late Rev. H. Newland, in his work on "Confirmation and First Communion," "of confirming grown people *only* has arisen from a faithless substitution of man's understanding for God's grace. It is entirely a modern idea, sanctioned neither by precedent, nor by the laws of the English Church, nor by the customs of any Church on earth, ancient or modern. It crept into our Church during the scepticism of the Georgian era, and is continued now, wherever it is continued, from the inexperience of our bishops, who, selected from schools, universities, or private tutorship, have in very few instances ever prepared a single Catechumen for confirmation; and thus, unable to judge for themselves, copy their predecessors' mistakes" (p. 308). Jeremy Taylor, too, thinks they cannot be too early received after "reason begins to dawn," provided the children be catechised, and well instructed in the fundamentals of religion.

enable me to be good." Most people who have any knowledge of the needs of human nature and of the free grace of the gospel; any one who has given heed to the workings of sin in the souls of the young, will, I think, come to the conclusion that there was more truth and wisdom in the child's reason for claiming the gift, than in the bishop's for refusing it. It was a sad disappointment and a very needless trial to the poor child, calculated greatly to impede in her the progress of the spiritual life. How can we reasonably expect, if the means of grace be withheld, without which there can be no real growth, that "such as are planted in the house of the Lord shall flourish in the courts of the house of our God?"

About twenty years ago, I was informed by a clergyman, then of the diocese of Salisbury, that he had directed the attention of his bishop—the late Dr. Denison—to this subject, and that his lordship thoroughly entered into his views. He told the bishop that the children at his National School usually went into service, or to trades, when about fourteen; and if his lordship would consent to confirm them when about eleven years of age, they would then have the advantage of three years' training under the parental roof, and under their clergyman's supervision, before they entered upon the temptations and trials of the world. Their habits would thus be formed; they would become regular communicants; and he reasoned that there would be every probability of their persevering in the good path in which they had begun to walk—according to that proverb of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." The good bishop approved and acted upon the views of his priest in that case, and such was his success that that clergyman assured me that he had not then been disappointed in a single instance. None of them had fallen away after they had left their parents and gone into situations. They were "grounded" and "settled" in the fear and in the love of God, and in the habits of devotion, and they were, by the grace of God, enabled to resist the seductions by which they were surrounded, and to persevere in the path of duty.

It is cause of deep thankfulness that several of the most experienced of our bishops are now acting upon this sound principle. And I am bold to say that nothing but the want of practical parochial experience, or defective faith in the rite itself as an ordained channel of grace, could have led any bishops, past or present, to do otherwise. The Bishop of Rochester—probably the most acquainted of all with parochial work—has very judiciously abstained from naming any age, rightly considering that the resident clergy are the best judges in the case, inasmuch as they have what, for the most part, he cannot have—a personal knowledge of each individual. Nor should I omit to mention that the Bishop of Gloucester and Bristol likewise leaves it to the working clergy to present any, however young, in whose cases they think it would be inexpedient to delay Confirmation. The earnest and energetic Bishop of Peterborough, too, in his recent circular letter on the subject to his clergy, left it to them to fix the age in each case, and made various most judicious suggestions, which, if acted upon, cannot fail to make Confirmation a reality in his diocese. I presented some as young as eleven, and several adults as well; and I should fail in my duty in dealing with this question were I not to say that neither now nor on any previous occasion have I had cause to regret presenting young candidates; while now and often adults have proved very far from satisfactory. My experience confirms to the fullest extent the wisdom of Solomon as to training the young early to tread in the path of duty. And how can any bishop venture to withhold a child from the Saviour, when he desires to be with Him, after His own gracious invitation, "Suffer little children to come unto Me, and forbid them not?"

From the Literary Churchman.

POMPONIO LETO ON THE VATICAN COUNCIL.

EIGHT MONTHS AT ROME DURING THE VATICAN COUNCIL Impressions of a Contemporary. By POMPONIO LETO. Translated from the Original. London: John Murray, Albemarle-street. 1876. Pp. xx. 340.

Pomponio Leto was a famous Italian antiquary or philosopher, as he is styled here, who died in 1498; and during his life was one of those who shared in the fullest degree in the Renaissance return to classical models of art and philosophy. The adoption of his name as a pseudonym by the writer of this book is of course intended to be significant of the point of view taken. It is well known that the real author is the late Cardinal Nobili-Vitelleschi—a most able and moderate man, who used to be talked of as a possible successor to the present Pope. His decease, six months ago, was a grievous loss to the Roman Communion. The work is essentially that of an eye-witness, and gives us the diary of the Council almost from day to day; somewhat condensed, indeed, here and there, but practically complete; and the narrative abounds in those happy and graphic touches which set before the reader a picture of the actual scene. We are not surprised to hear that they were written for a periodical publication, and that some of them were actually published. There is a contemporaneity about them which carries us back to the time they treat of. They are like letters of a special correspondent; only that they have the reality of that complete information which it is incumbent on the “special correspondent” to affect. Thus the first letter gives a graphic description of the opening of the Council: the presence of the whole of the Roman clergy, both regular and secular, arranged in long lines on either side of the portico and the church, so that the procession might pass between them; the procession itself, of “abbots in ordinary, abbots *nullius*, bishops, archbishops, prelates, patriarchs, and cardinals, preceded by an incense-bearer, the apostolic sub-deacon carrying the Papal cross;” then the representatives of the municipality of Rome, and other laymen of high rank, and finally the Pope himself; all these in white, it being the Feast of the Immaculate Conception, to the number of 723, or, according to the official account, over 760, the procession intoning the Hymn to the Holy Spirit. Then, after an intoned mass, came a ceremony the like of which we imagine was never seen in any Council of the Church before. The Pope, seated on his throne, received the allegiance of all the members of the Council, each of the bishops kneeling before him one after the other, and kissing his knee!

All this was preliminary, and more or less formal; but undoubtedly it must have given the Pope the idea that a motion to declare his infallibility had only to be brought forward to secure a unanimous and enthusiastic “Placet” from the assembly. Such an idea was entirely unfounded, as events were speedily to show.

And here our author takes occasion to show the wonderful nature of the opportunity which was before the assembly. There had been no Council summoned for three hundred years. Never since the foundation of the Church had so long a period elapsed without one. Probably, too, the conjuncture was even graver than that which occasioned the convocation of that of Trent. The revolution was surging up to the very gates of the Eternal City. The temporal power of the Pope, never before menaced except temporarily, was the object of the bitterest hatred of a united Italy. There was Garibaldi, ever prepared for a swoop upon Rome. The extreme peril of Mentana had passed over the Papacy little more than a year before

The Roman people were ready to rise, and the temporal throne of the Pope was propped only by the bayonets of the French troops.

Beyond the limits of Italy, the prospect was no brighter, though the perils were of a different kind. In the so-called Catholic countries, there were widespread defections from the authority of the Church. Rome has her dissenters, as well as England. In other lands she was in a weak minority. "The Bishop of Chicago," says our author, "does not represent a Catholic Chicago, any more than the Patriarch of Babylon represents a Catholic Babylon. And then he goes on to ask, What does the Bishop of New York represent in face of the Catholic or Universal Church? or, not to take the countries known to be anti-Catholic, how many are the French Bishops able to feel themselves pastors of the whole or the greater part of their flock, or who really represent a Catholic society, or even a true Catholic Majority?" And we may go on to say that the inward revolt is even wider than the outward. A powerful and widespread movement is carrying men's minds away, not merely from the Roman Church, but from Christianity itself, and even from Theism. And this is strongest precisely in Roman Catholic countries, where it forms the reaction from the feverish raptures of Ultramontanism. This movement has its leaders, its organisation, its propaganda, its literature; and it forms a peril of the time, which appears to dwarf all others.

Here then the Council had *dignus vindice nodus*. Would it attempt to deal with the question which might seem to outsiders to be the only justification that could be pleaded for calling it together?

Already in February, 1869, that is nearly a year ago, the *Civiltà Cattolica*, organ of the Roman Jesuits, had announced that the objects of the Council were "the declaration of the Syllabus, of the Infallibility of the Pope, and of the assumption of the Virgin," and furthermore declared "that, having so little to do, the Council was to be but of short duration." But this raised a storm; as well it might do, if the Council was to have even the semblance of freedom belonging to it.

When the Council assembled for deliberation, an order of proceedings was decreed for it, in the form of a letter from the Pope, which was imposed upon the Fathers. Here was the first infraction of freedom of deliberation. The Council ought, it was said, to have been allowed to have settled its own order. In this document, besides imposing the strictest secrecy on all the proceedings, the right of any bishop to bring forward a subject was limited by the necessity of submitting it first to a congregation of Cardinals, who might suppress it or no, as they should think fit. Thus a mere illusory show of freedom in debate was made; whilst the congregation mercilessly suppressed every motion that was not convenient to the infallibilist party, so that it did not come before the Council at all. Secondly, by forbidding the bishops to leave Rome during the continuance of the Council, an engine of coercion was provided, and which in the latter stages of the Council, during the hot and malarious air of the Roman summer, was used with terrible effect upon the bishops.

Having thus cleared the ground for the actual discussions, the present author goes on to analyse the character of the several national groups of which the bishops were made up. The French bishops he decides were on the whole infallibilists, although a group among them, illustrious alike by ability, character and position, headed by Darboy and Dupanloup, stood consistently in opposition all through. The German bishops were on the whole united; and united in "the most clear, sincere, disinterested, serious opposition." On the contrary, the bishops from England, "with Manning at their head," were "more Catholic than the Pope himself,"

and made themselves famous for their Ultramontane opinions. This is as it would appear to a mere outsider ; and the reason which the author gives is to us utterly unintelligible. Of Dr. Manning he speaks much and with a concealed bitterness. Here is the character of the now Cardinal-Archbishop, according to him :—

“By his activity and energy he became the principal champion of the supporters of Infallibility, as the Bishop of Orleans was of those who opposed it.

“Manning was not long since a Protestant, and not only joined the Catholic Church, but became Archbishop of Westminster. None are so devoted as converts ; and the fact of having been in error the first half of his life did not hinder his becoming in the latter an ardent advocate of Infallibility. At any rate, as his antecedents justified the supposition that he was lacking in the traditional ecclesiastical spirit which is seldom acquired save by early habit and long usage, a presumption further supported by his own immoderate restlessness, it seemed likely that his authority would be somewhat diminished in the estimation of that portion of the clerical world whose principles, being conservative, are best able to exercise a calm and impartial judgment.”—(Page 21.)

“As for the Spaniards, continues our author, imbued as they are with the traditions of Torquemada, it is so much gained for humanity when they are satisfied with being simply Ultramonianes. The South Americans are merely Spaniards who have crossed the sea ; and the Portuguese, for the most part, are Liberals.”—(P. 29.)

And so he goes on ; hitting off the characteristics of each group for the most part in happy phrases. The epigrammatic sentence on the Orientals is amusing : “They made a grand display with their splendid vestments, and gave the surest votes to the Ecumenical Council.”

The Infallibilists had hoped to proclaim their favourite doctrine at once, and to have it solemnly promulgated on S. Peter's Day June 29. But it soon became evident that no such *coup de main* as that was likely to be permitted. Scheme after scheme, “De Episcopis,” “De Fide,” “De Moribus Clericorum,” “De Catechismo,” were referred back to the Congregations for amendment ; and as yet the really disputed point of Infallibility had not been touched. With the presentation of the schema “De Ecclesia,” with its Appendix defining the personal Infallibility of the Pope in faith and morals, the real contest began. Henceforth the strife rages around this schema, like that round the body of Patroclus. It was resisted clause by clause. The majority was tyrannous and overbearing ; the opposition no less determined, in spite of the employment of every means to coerce them. Threats were freely used of excommunication. One bishop of high rank, the Chaldean Patriarch, was invited by the Pope in person either to submit or to resign his office ; and resigned accordingly. There were even diplomatic protests : a widespread spirit of resistance was evoked both within and without the Council ; and the result was that the scheme “De Ecclesia” was withdrawn for the time.

The sittings of the Council during April were occupied with the amended schema “De Fide.” The opposition strongly objected to its opening formula, “Pius Episcopus” instead of “Sancta Synodus Ecumenica :” rightly enough, of course : *only* that this formula was perfectly consistent with the autocratic authority which the Pope had assumed from the beginning : imposing regulations, binding it down by prohibitions, coercing individual bishops, and altogether hindering their freedom of action. There were many lamentations, too, over the addition of “Romana” to “Catholica Ecclesia,” though this must have been familiar to the bishops in the Creed of Pope Pius IV. : and one English bishop, we are told, “very ingenuously recounted the fact that in his English diocese some land had been left by will to the “Catholic Church” and that the Anglicans had appropriated it on the plea that they were really the Catholic Church, the so-called

Catholic Church being styled *Roman Catholic*. The Roman Church, for whom this designation was of great import, paid no regard to the land lost by the bishop, but maintained the title."—(Page 153.)—How the slow months dragged on in fruitless and weary fighting of a lost cause, we have no space to tell. The fatal schema was brought forward again. Then the torrid climate of Rome in July began to fight for the Infallibilists by sickening and enervating the opposition, which was composed almost entirely of northern bishops; as of old "*General Fevrier*" had fought for the Russians in extremity. Then the majority enacted the *clôture* of debate on the requisition of a certain number, thus enabling them to put an end to opposition when they pleased. Finally the protest of the opposition, though their ranks were sadly thinned by that time, and their departure from Rome. And then the voting of the disputed scheme, with only two *non placets*. All this is told with power and vividness in the narrative before us. The writer rises into something like eloquence as he records the closing incidents of that gallant struggle against a measure which is probably the worst fraud upon the human conscience ever perpetrated by any body of men. He remarks with a stern satisfaction in his tone, that no sooner had the golden head of the colossus been duly crowned, than its feet of clay were crushed by the loss of the temporal power. He is indignant with the lightness of heart with which the majority crushed out all opposition. He points to the motley and servile crowd of cardinals, bishops *in partibus*, *monsignori*, generals of orders, and such like, by whom the mass of the really diocesan bishops were outvoted and overborne; and he does not fail to point the appropriate moral.

It appears to us that this volume is certainly the best narrative of the Council that has yet appeared, or is likely for a long while to be written. It is not indeed formal and technical, as F. Paul Sàrpi's 'History of the Council of Trent.' But it is as precise as if it were more formal, with the advantage of vivid readableness. And it is the work of an Italian and a Cardinal. The Appendix of documents is full and in the highest degree valuable; and the book altogether one to get and keep for reference.

The importance of the subject would have justified a longer review. We will close with the quotation of one more noticeable fact:—

"All must remember the part taken by the Fathers of the *Civiltà Cattolica* and Monsignor Manning, Archbishop of Westminster, in promoting the dogma of the personal Infallibility of the Pope, and all know that it was their mind and their will that carried it. On the day of the promulgation of the dogma, Monsignor Manning received as a gift from the Society of the Jesuits a portrait of Bellarmine, with the following inscription:—

HENRICO EDUARDO MANNING,
ARCHIEP. WESTMONAST.
SODALES SOC. JESU,
COLLEGII CIVILITATIS CATHOLICÆ,
SESSIONIS IV. CONCILII VATICANI,
MNEMOSYNON."

PLYMOUTH CONGRESS PAPERS.

UNBELIEF.

The subject for discussion on Wednesday morning was

The Causes and Influence of Unbelief in England.

It was opened by the *Dean of Manchester* in the following paper:—

I have to speak of (1) the Causes, (2) the Influence, of Unbelief in England. First, of the Causes.

I. In the foremost rank of the causes, I put the poverty of spiritual life in a great many that hold the truth. Men who hold as cardinal doctrines of the faith—that God Incarnate died for man's salvation; that the Divine Son is ever present in His Church, to renew and strengthen the union between Himself and His faithful members; that God the Holy Ghost dwells in every Christian, except he be reprobate. I say, men who profess such doctrine as this, if they believe it in their hearts, must show the influence of this faith in their daily lives. Now, is it so with any large proportion of those who confess these truths? Is it surprising, if many refuse to believe in the truth of the revelation of Jesus Christ—if they discern in those who accept it no marks which broadly and visibly stamp the believer? For these doctrines, if true, are of such overwhelming importance that they must influence those who really accept them as from God. If, then, these latter are scarcely to be distinguished from civilised heathen, what is the natural inference? All infidels are not included in the number of those who deny or question our religion. The professed infidel has a large body of allies within the camp which he opposes. "If not (in the words of Dr. Barrow) what meaneth that monstrous dissoluteness of life, that horrid profaneness of discourse, that strange neglect of God's service, a desolation of God's law? Where there is so much luxury, such lewdness, such avarice, such uncharitableness, such universal carnality—can faith be there? Can a man believe there is a God, and so affront him? Can he believe that Christ reigneth in heaven, and so despise His laws? Can a man believe in judgment to come, and so little regard his life?—a heaven, and so little seek it?—a hell, and so little shun it?" Thus, the Church's foes are they of her own household; whose negligent lives, condemned by their avowed convictions, lead men, who are without, to remain in their unbelief, because they see that professed belief is to so great an extent barren of all fruit.

II. In the next place, we do not all speak the same thing. We do not all accept the Catholic faith in its integrity, so there is a want of unity of religious belief among the teachers; there is also a want of unity in teaching. Some are of Paul, some of Cephas, some of Apollos, all professing honestly to teach the doctrine of Christ, but doing so with more or less completeness. No doubt there are more cardinal doctrines which are common to all Christian Churches—which are common to all parties within a given Church—than there are distinctive aspects, or distinctive developments; but in our heat of controversy, we magnify very much—a great deal too much the *differences* and disregard very much, a great deal too much—the fact of our agreement on great and glorious fundamental truths. A looker-on outside sees, because of our noisy controversies, a Babel of confusion, where all ought to be unity, peace, concord. He not very unreasonably concludes that where the truth is still in dispute, it is possible it may not have been found. It is so very reprehensible to say—"Settle among yourselves what your code of doctrine is, before you attempt the conversion of unbelievers"?

III. The third cause of unbelief is the supposed antagonism between science and revelation.

Scientific *facts* are one thing; scientific *theories* another, and a very different thing.

"Serious misconceptions," says Professor Stanley Jevons in *Principles of Science*,* "are entertained by some scientific men as to the logical value of our knowledge." He expresses a strong conviction that "the reign of law

* *Principles of Science*. Two Vols. Macmillan and Co., London. 1874.

will prove to be an unverified hypothesis, the uniformity of nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion. The value of science is of course very high, while the conclusions are kept well within the limits of the data on which they are founded; but then our experience is of the most limited character compared with what there is to learn, while our mental powers seem to fall infinitely short of the task of comprehending and explaining fully the nature of any one object. I draw the conclusion that we must interpret the results of scientific method in an affirmative sense only. Ours must be a truly positive philosophy, not that false negative philosophy which, building on a few material facts, presumes to attest that it has compassed the bounds of existence, while it nevertheless ignores the most unquestionable phenomena of the human mind and feelings."

These words, if found in some professedly Christian apologist, might have less weight than they ought to have, perhaps, when quoted from one of the most interesting books of the day—the words of a Professor of Logic lately in the Owens College, Manchester, now in University College, London.

It is in this region of *theory* that physical science is so uncertain. The ascertained scientific truths are many; they are full of interest; the explanations of them are in many cases convincing; the attempted explanations are often pleasing by their ingenuity, even when they fail to convince. If however, you will read a little tract, called *The Uncertainties of Physical Science*, by the Rev. Professor Birks, of Cambridge, published this year, you will there find that those who put their trust in scientific theories are trusting in an empty shadow—and hence they may conclude that if their faith is shaken in Divine revelation by these supposed scientific difficulties, they are disquieting themselves in vain. There is, however, much erroneous and dangerous teaching on the opposite side. Men mistake the impressions they have inherited of the meaning of the Word of God for the Word of God itself. Remembering that God is the God of nature—that He rules in the kingdom of nature as in the kingdom of grace, we attest that there *can* be no antagonism between ascertained facts, or the true conclusions of science, and the real, true, genuine sense of God's revelations to mankind. Hence the wisdom of holding ourselves in readiness, if need be, to correct our notions of what we thought to be asserted in the Holy Scriptures: according to that saying of Cardinal Bellarmine, writing on the Copernican controversy (Whewell, *Phil. of Inductive Sciences*):—"When a *demonstration* shall be found to establish the earth's motion, it will be proper to interpret the sacred Scriptures otherwise than they have hitherto been interpreted in those passages where mention is made of the stability of the earth, or the movement of the heavens."

IV, There is yet another phase of infidelity—agnosticism—which seems to have its root in this *à priori* determination—viz, the subjects treated of in revelation are not within the powers of our intellects, and therefore we are deluded when we think that we know anything about them, because they are absolutely unknowable. Now, there are admitted difficulties in grasping ideas of *space* and *time*, as there are in grasping ideas of *God* and of *Spirit*. Yet of intervals both of distance and of time, we seem to have some sufficient practical notions. Why may we not have sufficient notions for us of God and of spiritual existence? Christians admit the inscrutable and incomprehensible nature of God. Who can understand God's ubiquity without extension; His eternity without succession; His omnipotence as consistent with His permission of evil; His omniscience as consistent with the free will of His creatures? We confess that in all these things God's

nature is inscrutable. Yet we are certain of the truth of His presence ; of His sameness yesterday, and to-day, and for ever ; of His will being known to us as a guide, while yet we do not conform ourselves to it, and so on. We allow that in speaking of one whom we call Infinite in all His attributes, we use words which transcend the apparent limits of exact thought ; but some have had this persuasion—that the very attempt itself to grasp these undefinable notions—the *ὑπερξίς*—is an evidence of a power within us reaching beyond our present capacity, and is in itself a testimony to the possibility of the higher life.

If it be true that *dolus latet in generalibus*, surely it is specially true in negative universals. If, as Stanley Jevons says, we are far from comprehending, or being able to explain fully the nature of any one object, yet we do not on that account cease from the endeavor to know what may be within our reach, but rather join with Zeno (Cicero, *Acad.*, lib. i., c. xi.), *qui inter scientiam γνῶσιν et inscientiam ἄγνοϊαν comprehensionem κατέληψεν, collocabat*, and content ourselves with that limited *comprehensio* ; so that if in any subjects *scientia* is unattainable, yet we are not absolutely relegated to *inscientia*.

V. I have now to say a few words on the influence of unbelief.

1. I think unbelief more extensively prevalent in the younger men of the literary class than in any other. That is, among persons of culture. I believe that there is much unbelief of a tacit kind, as well as much outspoken unbelief. In the case of eager spirits just set free from restraint, full of conscious mental vigour and scarcely giving a thought to the responsibility incurred by rash utterances or smart writing, this sceptical tendency is, I am told on the increase. It is undoubtedly mischievous, because the supply of recruits for writers in our daily and periodical press is found to a great extent in this class.

VI. 2. There is more danger from the deliberate and quiet and steady declension from faith in those men who are students of natural and physical science. I am told that this is on the increase ; and yet I hold in my hand a declaration, signed in 1864 by 718 men, who were professors, lecturers, and students in the physical sciences, which states their regret that their pursuits should be supposed antagonistic to the faith :—

We, the undersigned students of the natural sciences, desire to express our sincere regret that resarches into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the book of nature, and God's word written in the Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress ; and that at present our finite reason enables us only to see as through a glass darkly ; and we confidently believe that a time will come when the two records will be seen to agree in every particular. We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every scientific student to investigate nature simply for the purpose of elucidating truth ; and that if he finds that some of his results appear to be in contradiction to the written Word—or rather to his own *interpretations* of it, which may be erroneous—he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong ; rather, leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled ; and instead of insisting on the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.*

* *The Declaration of Students of the Natural and Physical Sciences.* London Simpkin, Marshall, and Co. 1865.

Among the signatories are sixty-four professors and lecturers on science in our Universities and schools of medicine. I rather incline to think that the ignorant dogmatism of theologians on scientific subjects, with which they are imperfectly acquainted, has done more to drive men of science to infidelity than any study of the natural works of God. I have in past years writhed and fretted under a University preacher, whose ignorance was as great as his courage—whose vehement declamations against scientific conclusions were doing more harm to the faith of his audience than any true statement of scientific results could have done.

VII. 3. I imagine that the number of students of the mental and metaphysical sciences is more limited; but I consider that their opposition is more dangerous. A friend writes to me that he dreads the displacing at the Universities of the older philosophical methods of Plato, Aristotle, and Bishop Butler by Mill's system—the former leading up to Christian faith, and the latter to materialism. If Mill, advancing upon Locke, admits in theory the facts of inward consciousness, he does so only to explain them away, and derive them too from outward experience. In such a system there is no place even for conscience.

VIII. 4. Among working men it is very difficult to find out whether unbelief is gaining or not. I have made inquiries in many towns, reported in the *Secularist* newspaper, as having had successful or enthusiastic meetings for the propagation of infidel ideas, and I have never yet been able to ascertain that persons on the spot knew any thing about such meetings. Hence I concluded that their importance had by the secularist organ been exaggerated. These reports are always furnished to papers published in a distant town—*e.g.*, I have read in the London *Times* a long report of a meeting of Republicans in Manchester, from which persons would have imagined that it was of weight and importance; on inquiry in Manchester itself I found no one knew or cared anything about it, and the known names of persons attending such a meeting were those of persons of no influence whatever. From such limited inquiries as I have been able to make, I am prepared to believe that the influence of unbelief among our artisan class is not different from what is found in any other class. Indifference and self-indulgence are the chief enemies of the faith among the greater part of mankind in all classes, from the highest to the lowest. These enemies are giants compared with infidelity.

ARCHDEACON REICHEL

Archdeacon Reichel said: Modern unbelief occupies exactly the same ground as did the Roman Inquisition three centuries ago. Both assume that Scripture and science ought to agree exactly; and, as the Inquisition persecuted Galileo because, in opposition to the phraseology of Scripture, he maintained that the earth goes round the sun, so modern science persecutes Scripture because Scripture seems to say that the sun goes round the earth. This is, of course, only one instance out of a large class. Here, then, we have one cause of modern unbelief. It is the non-perception on both sides, believers and unbelievers, of the sole object for which, according to S. Paul, Scripture was given; coupled, on the part of scientific men, with the perception that many defenders of Scripture authority do violence to the plain meaning of Scripture in order to make it speak a language of scientific accuracy it was never meant to speak, and its speaking which would have made it useless for thousands of years, and might probably have endangered its preservation. The attitude of the common religious mind towards Scripture has indeed, more especially since the Reformation, confounded *inspiration* on certain subjects such as those mentioned by S.

Paul with *infallibility* on every subject, such as Scripture nowhere claims. But besides *scientific* there are *moral* difficulties in Scripture which require a reconsideration of the nature of its authority. The moral difficulties of the Old Testament especially have been fertile sources of unbelief. They are often felt by men who do not like to urge them, and they are constantly urged by those who perhaps, do not really feel them. The answer to one of them given by Christ applies in principle to all. Moses, on account of the hardness of heart of those with whom he had to deal, permitted a certain practice which Christ condemns. Accordingly, a number of precepts of the law are reversed by Christ in compliance with the law's higher spirit. What does this mean? It means that the inspiration of the ancient law was relative to the wants and capacities of those to whom it was given. And this relativity must, of course, also extend to the *organs* through whom it was given. Probably there has been but one mind since the beginning of the world through which the light of heaven was transmitted perfectly colourless and undistorted.

2. The second cause of unbelief I shall notice is, a certain system of theosophy.

No attempt to conceive and present the ultimate relations between God and man has ever really sprung from the study of Scripture, so far as I can see. It has sprung from anterior speculation, and instead of being deduced from Scripture has been read into it. The human mind would fain attain perfection. Something in itself complete, something which may satisfy the logical faculty, is required. One of the most illustrious instances of this, and certainly the most influential, is that great father of the Church to whom Latin Christianity and its branches owe their peculiar phase of spirituality, and almost all their energy—I mean S. Augustine. According to his *Confessions*, this extraordinary man ran a round of early dissipation, which, though not very deadly in the eyes of a more indulgent age, was to his subsequent convictions an evidence of deepest guilt. He had not, however, frittered away his intellectual powers in the precocious embraces of sensual passion; the one portion of his nature did not destroy, but only coloured and overloomed the other. The problem of evil soon presented itself to him, as it does to every reflecting mind, with deepening force; the merely intellectual soon passed into the moral speculation. He could not reconcile omnipotent benevolence with the existence of pain and sin. So at first he became a dualist, a Manichee. He gave up omnipotence. The Good Being was, indeed, completely good. But he was limited from without. Another being, of equal power, thwarted and counteracted him. Both were equally eternal. But the assertion of two equal coeternal principles did not satisfy the logical necessities of Augustine's mind. The necessary unity of that which exists by inherent necessity soon forced itself upon him. The anterior eternity of one of the two principles was, therefore, given up. Satan, as he had now learned to call the evil principle, did not always exist. In the future, however, the evil being, and, consequently, his adherents, enjoy the same immortality as God. His and their *malevolence* never terminates. Thus the good never absolutely conquers the evil. But his and their *maleficence* is bounded by their eternal prison-house. The victory is almost, but not quite, complete; which, considering that the evil principle is the creation of the Almighty might seem strange, did it not lead up to the assertion that the Almighty has created him and them for the very purpose of everlasting, but impotent, rebellion. This attempt to explain the inexplicable has ever since dominated Western Christendom. Over the East it has had no influence. Its results have been twofold. As with some it leads to a deep submissiveness to that power in whose prede-

termining unconditioned will they feel themselves secure of bliss, so in others, of a more sturdy and self-asserting temper, it has led either to the degradation of religion into Pantheism, as in Spinoza, or to its complete rejection, as in the case of Godwin and the two Mills. With religion morality, at least, on any sure basis, has gone likewise. Nor can any one who glances at modern infidel publications fail to recognise the enormous influence which this theosophy has exerted, and is still exerting, against religion. I wish to say that I am not dogmatising, but simply stating facts.

3. A third cause of modern unbelief in England is the great development of physical science. Now, science postulates the unchangeableness, *in themselves*, of the laws of nature. Hence it is argued that, natural laws being unchangeable, miracles are impossible. But Christianity is based on miracles, its chief fact, the resurrection of Christ, being a miracle. It must, therefore, as a religion, be untrue; though some unbelievers accept, with due allowance, its morality. Now, this argument depends for its force on the omission of two words. I said, science postulates the unchangeableness, *in themselves*, of the laws of nature. But how can it postulate their unchangeableness from without, if there be a Power outside them? If there be a God, how can science postulate that He shall not occasionally change either the laws themselves or their application, or even the ultimate matter of whose relations these laws are simply the expressions? Unless nature be the sole expression of the Divine will, to assert which is to beg the question, the uniformity of nature cannot imply the uniformity of the expression of the Divine will. Not to mention that it is impossible for science, unless, indeed, it rise to omniscience, to ascertain that in any given miracle the laws of nature have been changed. It may only be that some unknown law has intervened to counteract the result which no laws would, if left to themselves, have brought about. However, this difficulty, though when examined it vanishes (except to atheists), crops up continually, especially in our light literature; not as a difficulty, but as a triumphant certainty. Two instances of its operation let me briefly notice.

(a) The first is in the domain of physics. It is the development or evolution theory. This theory owes, not, indeed, its origin, but its popularity, to the wish to get rid of or push out of sight the fundamental miracle of creation. Hence Mr. Darwin's first created living germ does not satisfy reasoners like Professor Tyndall; and, while he acknowledges that lifeless matter has never been proved capable of evolving life, he yet, with curious inconsistency, sees in such matter the promise and potency of every kind of life. In other words, he contradicts experiment for the sake of theory. But against the evolution hypothesis even in its more modest original form, there are serious objections. Two only I shall notice. The first is based on geological research, the second on physical astronomy.

The fossil record, which I believe now amounts to many hundred thousand of examined and catalogued specimens, contains, I am told, hardly a trace of any of the innumerable supposed transition stages from one species to another. Now, let any one calculate the arithmetical improbability that in hundreds of thousands of specimens of species none should be found of the infinitely more numerous transition forms, supposing such transition forms to have existed. Whatever be the figures expressing this improbability, and it must be something enormous, it likewise expresses the improbability of the development theory.

The second objection to this hypothesis arises from recent mathematical calculations as to the antiquity of this globe. Three such calculations

have been lately made on quite independent data by some of the most eminent mathematicians, and their concurrent result assigns to our globe a past duration at the very most of from fifteen to twenty millions of years. But to the development hypothesis twenty millions of years is a mere trifle. Hundreds, thousands of millions of years are wanted for the almost infinite progress from the protoplasm to man. Now, when speculations like these come into collision with the certainties of physical astronomy, I need hardly tell you it is so much the worse for them. Any amount of the most ingenious speculation is at once shattered by a mathematical equation constructed on proper data.

(b) The second instance of the difficulty arising from the miraculous element of Christianity I shall notice lies in the domain of criticism. The book called *Supernatural Religion* is a fair specimen of it. The argument of the book is briefly this: Miracles are impossible. This it assumes. The books, therefore, which contain accounts of miracles are historically worthless. Now taking the Gospels as true history, especially as to the Resurrection, the rise and growth of Christianity is quite natural. Taking them as spurious history, Christianity becomes a phenomenon, which no one has as yet succeeded in explaining. Further, the more accurate and searching the criticism to which they are subjected, the less effective does the attack on them become. Thus the argument of "supernatural religion" may be fatally retorted. To uphold the thesis that miracles are impossible, it is necessary (as in that book) to violate the conditions of evidence, to refuse the results of the soundest and most accurate criticism; in one word, to treat the Gospels in a way which, if applied to historic documents, would literally make all history impossible. The results of this "destructive criticism" have been presented with little exaggeration in the concluding words of an almost forgotten poem:—

Lo thy dread empire, chaos is restored;
Light dies before thy uncreating word!
Thy hand, great Anarch, lets the curtain fall,
And universal darkness buries all!

If I may be allowed to sum up in a few words the results of this survey, I think they are not discouraging. The chief speculative causes of unbelief, with one exception, are evidently the product of a transition state of thought, and will correct themselves in time. Especially is this true of misconceptions of the nature of Scripture authority, and of wild physical speculation. The only cause of unbelief which will probably be permanent, having its roots deep in the nature of man, but enjoying seasons of greater and lesser influence, is the Augustinian theosophy. This will continue to enforce submission on the one hand and to provoke rebellion on the other, so long as the human mind, which is finite, shall fancy itself capable of fathoming the infinite.

ARCHDEACON DENISON.

Archdeacon Denison thought he might claim their sympathy as an old soldier who had had at one time a great army at his back, but who at the present moment found he was deserted by them all. (Laughter.) His opinion was that the English mind was very loose on the subject of unbelief. We talked very glibly about "German infidelity;" but where did this German infidelity come from? Why from England. Deism and atheism originated with Hobbes and Herbert, and now that they come back to us through a very filthy stream we called it German infidelity. (A laugh.) The great indifference of the English people to unbelief led him to think that they rather prided themselves upon it. (Laughter.) He considered the present state of the schools of England, as settled by law, to be one of

the greatest possible causes of unbelief. (Loud cheers.) Of the school board schools he was not going to say much. (Laughter.) He believed them to be places where the gurgoyles were all turned inside—(loud laughter)—and with this he would dismiss the school board schools. As to the voluntary denominational schools, they were nearly as bad as the school board schools, because they had now admitted the principle against which he had been contending for thirty years—namely, that religious education and religious instruction were one and the same thing; that religion was to be taught the same as anything else which was crammed down children's throats until they were thoroughly sick of it. They now taught children with one side of their mouths that religion was the first thing to be attended to, and told them with the other side that it was the last thing to be attended to. (Laughter.) Children were very sharp, and they saw that though their teachers might make money out of other things they could not make much out of religion. In a word, he did not believe that there had been anything like the present schools of England since the days of Julian the Apostate. (Prolonged cheers.)

For the Church Eclectic.

RELATION OF THE PROTESTANT EPISCOPAL CHURCH TO FREEDOM OF RELIGIOUS THOUGHT.

A PAPER READ AT THE BOSTON CHURCH CONGRESS,

BY THE REV. DR. DEKOVEN.

No thought is wholly free. The limitations are due to the conditions of the thinker and to the subject matter of the thought. There may be individual incapacity, or ignorance, or such a moral condition as may render right thinking on a given subject impossible. There may be also circumstances of the age, or even of race, which limit the powers of the thinker. The human mind itself, beyond a certain point, baffles investigation. Nature, in some of her operations, is wrapped in impenetrable gloom; and though, from the progress of discovery, the hope is ever present that this land of darkness may be further penetrated, yet at last beyond all possible discovery, there will be something, whatever thought may call it, which will mock man's searching gaze.

These difficulties are increased in the case of religious thought. If religion, natural or revealed, is especially addressed to the moral nature of man, how great an obstacle to freedom of religious thought, must be any imperfection of the moral nature, be it individual or general; and how much greater will the limitation seem, when one remembers that the objects of such thought are the voices that have spoken from Heaven, the powers of the world to come, the Incarnation, Death, and risen Life of the Son of God, the power, majesty, and glory of the Triune God. The greatest enemies to freedom of religious thought, are surely those so-called Agnostics, who assert that the objects of such thought are in a sphere not open or possible to human knowledge, either absolute or practical. That which is commonly regarded as the greatest freedom of thought, attains that eminence only by a process of self-destruction, and liberates itself from the supposed trammels of natural and revealed religion, only by narrowing the region of thought to the things which are seen and temporal. Its freedom is like that of the imprisoned bird, which is content with its perch and sugar and canary seed, and knows nothing of the mighty forest, and the far-reaching shadows, and the wing that breasts the storm, and the eye

that gazes on the sun; or of that upward flight, that, as it rises, carols forth its praise to Heaven; or of that song, of which the poet tells, which is at once the sweetest and the last.

But whether the human mind can form a notion of the absolute, the infinite, the unconditioned; or whether it can grasp only imperfect images, condescensions to our frail powers, ideas of justice, purity, personality which correspond to the conceptions in the human mind; or whether there be some law which binds the created to the Creator, whereby the Father speaks to His children, the Eternal God to the works of His hands; there comes at last a point somewhere, beyond which human thought cannot go, and as it seeks to pierce the gloom, hears a voice proclaiming, "Thus far shalt thou come, and no further."

But by freedom of religious thought is ordinarily meant, the accepting the conclusions of the individual reason in opposition to authority.

Authority in the realm of thought and belief is of two kinds, human and Divine: (1) of the human teacher, great in influence, or of the conclusions which many men have accepted; and (2) of some voice which cries, "Thus saith the Lord."

It is by a necessary resistance to human authority in the realm of thought, that the victories of the truth have in every age been won. In nature, in art, in philosophy, even in morals, some soul, gifted with Divine insight, has caught a glimpse of the eternal truth. It is a gift entrusted to him. It is a mission from on High for him to fulfill. He has stood alone and unfriended. He has had to bear the burden of rebellion against accepted ideas. His sole comfort has been the truth which has mastered him; and whether he has seen its victory, or lain down to rest with the conquest still to come, resistance to human authority in the realm of thought has been his God-given mission.

There is indeed a spirit in the world which resists authority, because it is authority; which holds that the only judge of what is true, is the individual reason; and which regards the accepting of what most men have accepted without controversy, or after controversy, as a sign of intellectual weakness.

Surely it is a sign of intellectual strength to believe the corporate reason to be truer in its conclusions, than are the conclusions of this or that thinker; that there is a *vox populi* which is also a *vox Dei*; that for one man who is called to bring forth the truth against the decisions of the many, there are hundreds who are only playing with error; that life is too short and its duties too practical, for it not to be meant that most men should take much for granted; and that even human authority is a merciful provision to save us from mental and spiritual anarchy. It is a rest to the tired heart, a strength for the searching intellect, a stay in the midst of many questionings, a light in the darkness, a guide for the journey, an echo of the voices beyond the veil.

It is too obvious, also, to require more than an allusion to it, that many men rebel against one authority, to accept another, which differs from the former only in having less claim to their allegiance. Thus he who rejects the authority of the Church, will often pin his faith to this or that lecturer, this or that popular preacher, this or that thinker. He is just as much a slave to authority, if it be slavery, as he who submits to a heathen oracle, or to an infallible Pope.

Nay, in searching into the history of men's minds and opinions, will it not sometimes be found that even the most independent of thinkers is the sport of an authority he has unconsciously adopted? So that total independence of thought may be—I say it doubtingly—an impossibility.

But freedom of religious thought must mean more than this. It must mean resistance to an authority which claims to be Divine. But here one must carefully distinguish. A great deal of what is commonly called resistance to Divine authority, may really fall far short of that. It may be that the reason is simply testing whether it is, what it claims to be, a voice from Heaven; or it may be the eager straining of ear and eye and heart, that the supposed rebel may know exactly what the Divine Voice utters.

I ask, then, as the most momentous question a man can ask, what are the Divine voices which we must accept? Mere Protestantism says, "The Bible and the Bible alone." Ultramontane Romanism answers, The living voice of the Christ ever speaking by the infallible Pope. The scientific Professor cries, Nature and nature alone. The calm Philosopher replies, The mind with all its mysteries and all its wonders.

It seems to me that the voice of God to man is one, and yet four-fold. He speaks by the Constitution and Course of nature; He speaks by the intellectual and moral nature of man; He speaks by the Holy Scriptures which are the Word of God; He speaks by the Holy Catholic Church. He speaks *by* them, be it noted, because He has first spoken *to* them. They are His Voice, because He has made them by His Word; and within the range of their powers, and up to the measure of that which He has given them, they are authorities. They are like the four Gospels, telling in varied ways the self-same story. They are like the City of God "which lieth four-square." They are like the living Creatures which the prophet saw, "every one having four faces and four wings." They are like the four-fold River, "which compasseth round about the Paradise of God."

These four voices divide naturally into pairs, nature and man, the Bible and the Church. There is a certain precedence in them also. Marvellous as are the wonders of nature, they would move on still in darkness, except there were the *mind* to investigate, and to discover. The calm investigator, the patient thinker, the courageous proclaimer of the results of thought and investigation, is a more wonderful spectacle than the discovery he proclaims.

How marvellous, too, is the power of man over nature. There are no laws of nature more clamorous for obedience than some of our bodily wants, as hunger and thirst, or than the instinct of self-preservation. Yet he is the noblest man who curbs his appetites or subdues them, or lays down his life for any cause good and noble. Nay, man is forever directing the laws of nature; and indeed the final end of most of his discoveries, is, that he may direct them.

Time and space, matter, force and energy, have their own laws, and accomplish the purpose for which they are designed; and yet man, up to the measure of his knowledge, directs them all, and could direct them more certainly were he only wiser. And what is prayer, but the bringing of man's higher spiritual powers to bear upon the world and his fellow-beings? and what is the miracle, but the act of a human worker inspired by the deeper wisdom and knowledge of Almighty God; or the Divine will and power, without a mediating human agent, directing and controlling, but in no sense suspending or altering, the laws of nature? Nature, though a domineering and often a cruel mistress, bows down before man-made in the image of God.

Thus, when we speak of the constitution of nature, and of man's intellectual and moral nature, as authoritative voices, we hold, in all its fulness, that man is greater than nature, and mind than matter. I know that these voices of God by nature and man, though ever one and ever true, come through imperfect media. How far this is true of nature, may be worthy

of scientific thought and statement; but apart from Revelation, history and experience prove it to be true of the intellectual and moral nature of man.

But while this is true, no human words can declare as authoritatively as Holy Scripture does, that the course of nature, and that the intellect and conscience of man, are the voices of Almighty God. Of the course of nature, the Hebrew Psalmist sang, "The heavens declare the glory of God, and the firmament sheweth his handy work;" and the great Apostle declared to the Romans, as he had done before at Lystra, "That the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead. Of the intellectual and moral nature of man, the same Apostle declares, "When the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which shew the works of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." And with this his speech at Athens agrees.

Now, let it be noticed, that if there is a voice of God by man and nature, it is a voice addressed, not to faith, not to supernatural powers, but to reason and conscience, imperfect though they be.

But there are two other voices by which God speaks. The first is the Written Word of God, the second is the Holy Catholic Church. The limits of this Paper will not permit me to say what I would concerning the Bible and its power. Happy is he who can say of it, "Thy Word is a lantern unto my feet, and a light unto my paths." Living and powerful and sharper than any two-edged sword, it pierces even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Inspired by the Spirit of God, testifying of Christ, every word of it is "good and profitable for doctrine, for reproof, for correction, for instruction in righteousness." Like nature, the Bible is full of wonders. It will repay investigation, and produce as marvellous results, surely, as geological strata. Nay, I accept that pregnant saying of the great Bishop Butler, "Nor is it at all wonderful that a Book, which has been so long in the possession of mankind, should contain many truths as yet undiscerned." (Anal. P. ii. clll.)

While all this is true, and more, the Bible bears somewhat the same relationship to the Church, that nature does to the mind of man. It is the office of the Church to keep and guard the Written Word, to bear witness to what it is, to interpret it where it is doubtful, to read it and to preach it. The Church, as "the pillar and ground of the truth"—as the duly organized "Body of Christ, is invested with authority in all matters of faith. For it is *to faith* that both the Bible and the Church address themselves; and the Church is the Bible's interpreter, just as mind is nature's interpreter.

But here I must pause to answer the obvious inquiry as to what part the reason acts in the reception of things addressed to faith. The province of the reason in Divine things is three-fold;

1. It is the province of the reason to state, in terms which the understanding can grasp, what the mysteries of religion are. But for the fact that so many careless thinkers confound the two things, it would hardly be necessary to say that this is a very different thing from an attempt to *explain* mysteries. To state the doctrine of the Trinity, or of the Incarnation, or of the Holy Eucharist, with all the careful distinctions which the authority of the Church and the wisdom of the faithful have determined, is perfectly consistent with the acknowledgment that not one of these myste-

ries admits of explanation. And yet when one begins to state *logically* what he believes, he is instantly opposed by a whirlwind of talk as to the use of logic in religion, and the danger of speculation—all which is merely another way of gratifying intellectual laziness, or theological mistiness.

2. It is the province of the reason to state what Divine mysteries *cannot* be; because, while they may be above and beyond reason, they never can be *contrary* to it. A statement like this, I am aware, must require certain limitations; but in a broad general way it is an immutable truth.

3. It is the province of the reason to weigh, in all respects, the testimony on which authority rests. If the authority is to be accepted, it must be upon testimony. To sift this testimony—to call up the witnesses, to interrogate them, to test their claims, to weigh their evidence, and to accept or reject it—this is the fearful responsibility of conscience and private judgment—of the power of man's free will. Thus even the man who accepts Papal Infallibility, and thus most surrenders himself to an authority, must previously have decided, on testimony and evidence, that the Pope is infallible.

Thus do these four voices stand face to face in pairs; nature with all its wonders governed by the intellectual and moral nature of man, and the Bible with its glories and beauties, its patience and comfort, guarded and kept by the Holy Catholic Church.

But what, if the voices contradict one another?

Let it be noticed that the possibility of such contradiction is largely diminished by the consideration, that the voice of God by nature and man speaks in the sphere to which nature and man belong, and is addressed to the reason and conscience; while the voice of God by the Bible and the Church is concerned with truths of the supernatural order, and is addressed to faith. But if they all are the voice of the one true God, they *cannot* contradict one another. If they seem to do so, the apparent contradictions are only like the same difficulty in nature—the finger that points to some undiscovered truth. Either nature or Scripture, or the mind of man, or the teaching of the Church, is not rightly interpreted. All that is needed is patience and further research, or a larger induction of facts, or the casting away of what is plainly false reasoning, or hasty conjecture, or mere hypothesis, or purely human interpretation, and the contradiction must disappear.

It is within these limits, viz. the right use of the reason, and the serious listening to whatever the voices of God say, or seem to say, that freedom of thought has its appointed bounds. Within these limits to be patient of all honest investigation; to give it not only toleration, but warm and ardent sympathy; to be so firm in our belief in the eternal truth, that we can gladly invite every kind of manly research; nay, to be willing to bear with those who search for the truth even of envy and strife, being sure that in the end, whether in pretense or in truth, the eternal verities will be proclaimed—this should be the attitude of every Christian. The truth is so strong, that it can afford to be patient. It is gentle, and sympathizing, and tolerant of immaturity. It has a fatherly compassion for those who seek it. It is not fussy, or boisterous, or loud talking, or wire-pulling. It may indeed sometimes, like the beloved Apostle, against convicted error, be compelled to utter its anathemas; but even though it have Apostolic authority, it will take good heed how it does so, lest it should incur the condemnation, which even St. John once did not escape, when, desiring to call down fire from heaven, "as Elias did," the lips Divine proclaimed, "Ye know not what manner of spirit ye are of."

No doubt the very eagerness of scientific research, at which so many humble souls are trembling, has its appointed purpose. Who of modern intellectual philosophers have surpassed Plato and Aristotle? They are masters still in the realm of mental philosophy. Living before the dawn of Christianity, they were permitted to show how far human reason, unassisted by Revelation, could go; and how helpless human reason is in the presence of the terrible problems it is compelled to meet. So, too, in the realm of nature, men have yet to go far beyond what the greatest natural philosophers have attained to. They will trace law beyond law, force beyond force, energy beyond energy. They may yet penetrate to the most distant star, and to the hidden recesses of this earth of ours; and when it is done—what then? Why, still to stand face to face with sorrow and pain, and limited powers, and truths that baffle investigation, and sin and death and eternity and the Great First Cause; and on the furthest confines of knowledge to stand and proclaim, whether they will or no, that the Eternal God is still our refuge, and the Everlasting Arms our stay, and the Incarnate God crucified our sole salvation! Oh, let us beware of any lack of toleration! It enlists, even on the side of error, generosity, kindness of heart, largeness of thinking, and the love of truth. It stops freedom of utterance, the ready proclamation of belief, the due investigation of subjects. It drives away generous hearts, youthful enthusiasm, loving self-surrender. It narrows and belittles; and whensoever the Church of God surrenders herself to it, be it in never so small a degree, she forgets that she is the Bride of Him who made man in His own Image, and the world and all things therein, no less than His Written Word, and herself whom He purchased with His own blood.

But though these four voices cannot contradict one another, it is evident enough that, in the realm of the supernatural, the Bible and the Church proclaim authoritatively what the constitution of nature and the nature of man cannot proclaim. I pass over the authority of the Bible as distinguished from that of the Church. I deny, without entering into an argument to prove it, that either can contradict the other; and I propose, finally, to answer the question as to how far the Protestant Episcopal Church can limit freedom of thought, and pronounce authoritatively in the realm of the supernatural.

Surely she can do this, only so far as she speaks the mind of the Catholic Church, of which Body she claims to be, and is, a member. The Catholic Church, though not inspired in the same sense as the Apostles were, has the sure promise that "the gates of Hell shall not prevail against it." Whensoever it speaks—I do not mean its Bishops only, though they take the initiative; I do not mean any part of it, be it never so large; I do not mean a General Council, though it has spoken by such—but, whensoever the whole Catholic Church has undoubtedly spoken, or shall speak, it speaks the truth of God. It must be His voice in and by the Church—a Divine Word in the realm wherein it has sway.

But has it ever so spoken? Yes, in the Creeds of the Church, and in the decisions of the undisputed General Councils.

And here I am met at once by the usual sneer, Of what use is a Divine Voice, which has kept silence for a thousand years or more? The weary world has been tossing to and fro; and war and bloodshed, sorrow and misery, heresy and schism, have all risen from the discussion, now of grace and free-will, now of the power and authority of the Church, now of its relation to the civil power, now of the grace of the sacraments; and yet, like a fettered captive, blind and dumb, or in the calm silence of waiting majesty, the Church has paused. As it was on Mount Carmel, there has

been no voice, nor any that answered. And lo! another claim is pressed upon the conscience of Christendom, of an Infallibility ever ready, ever compassionate, which has a voice, and dates its decisions, as the Immaculate Conception Dec. 8, 1854, and the Infallibility of the Pope in the year 1870, and may at any time mount its Cathedra, and relieve discussion and thought and controversy by a needed utterance. And yet surely the argument from analogy is in favour of no such easy way of settling difficult questions. Man had been created, according to the received chronology, 2500 years, before "the Law was given by Moses;" it was 1500 years later, before "grace and truth came by Jesus Christ." The Divine Voice has ever waited for human means and powers to be exhausted, before it has spoken. There is something lofty in the way in which Truth wins her victories, and in the long probation by which she tries, proves, and educates those who would be her freemen. It might have been to the injury of the truth, had there been a possibility of the voice of the Universal Church being heard since the period of the General Councils. A thousand years is not too long for some questions to remain unsettled. The time may yet come when the Church shall speak, though it be not until it is, as it was on Mount Carmel, the hour of the evening sacrifice. Meanwhile it is the duty of that Church of which we are members, to demand, as necessary to eternal salvation, or as a term of communion, in the words of the Lambeth Conference, only what is "taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." Let me add, that every such truth must have, not one alone, but each and all of these four marks.

But here one is met by a question of the gravest moment. Before the Council of Nice, these four tests of truth could not have been applied. The Scriptures and the voice of the Church alone existed. There had been no General Council, and at least no Niceno-Constantinopolitan formula. Thus, one is led to ask, Cannot a provincial Church impose upon the conscience of her people, truths which, though not affirmed by a General Council, may be believed to be rightly inferred from the Creed, and to have been undoubtedly held by the Primitive Church? Nay, may not the loyal heart enquire, If the Protestant Episcopal Church be a member of the living Body of the Catholic Church, must she not share in that presence of the Holy Ghost, whose blessed work it is to guide the Church into all truth? Upon all matters, which the undivided Church *implicitly* held, must not her voice be the same as its voice, and have the same authority? Being of Jerusalem, could she talk in the speech of Ashdod? To answer these questions, one must make some careful distinctions.

1. Between belief and practice. It is one thing to accept the Apostolical Succession as a historical fact, and to require all who would be ministers of the Church, to receive Holy Orders; and another to insist on any particular view of that Succession. It is one thing to require all men to be baptized for the remission of sins, and to receive the Body and Blood of Christ in the Holy Eucharist; and another to define exactly the doctrine of Regeneration, or that of the Real Presence. It is one thing to forbid the Invocation of Saints, or Solitary Masses, or obedience to See of Rome, or the elevation of the Host, or the reservation of the blessed Sacrament; and another thing to impose on the minds of men the view, say, that the Pope is Antichrist, or that the Saints cannot hear us, or that there is no Celebration without two or three at least to receive, or that Christ cannot be adored in the Eucharist, or that the Presence of the Lord is confined to the faithful receiver. I do not mean for a moment to say that there is not a right and a wrong about these things, a truth or an error; but simply

that it is one thing to command or forbid an action, and another to enforce upon the intellect and conscience, certain theories as to the practice or the prohibition. Arguments from the fact that the Formularies of the Church forbid certain things, must not be pressed to prove that she requires this or that view with respect to them. It is obvious, also, that in these commands and prohibitions, she might, to some degree, be in error, yet in no sense her Catholicity be impaired thereby.

2. But has not the Protestant Episcopal Church, upon some of these points, and other similar ones, spoken clearly and distinctly? In acknowledging that she has done so, one must except from the acknowledgment every utterance which is not found in her Authorized Formularies—the uncertain authority of Pastoral Letters, the ambiguous Declarations of Bishops; Episcopal Charges which deliver Private Opinion for Catholic Truth: such Canons of Discipline as have been so framed as to seem to do the work of Articles of Religion, when they cannot do so; the general tone and view of a particular time in the Church, much more the political action which results from such tone; in short, everything except *her Liturgy and Articles*.

One must remember, also, that in some of these things there is much dispute as to what the voice of the Church is, both parties in many controversies expressing their willingness to submit to the voice of the Church, but each asserting that the Church has said what the other denies. This does not mean that controversy necessarily proves that the voice of the Church is ambiguous. The history of the controversy as to Baptismal Regeneration is a proof of this. One side began by affirming that it was contrary to the Prayer Book to teach this doctrine, and ended by endeavouring to have the Prayer Book altered, because it does teach it. But when there is real ambiguity, and a fair case for both sides, and an evident compromise, it must be acknowledged that the Church has not clearly spoken. These considerations somewhat narrow the range of the positive declarations of the Church; but the question still remains, What is the exact authority of such declarations?

No doubt, to the members of the Church and her ministry, they must be of the gravest weight—must be matters of belief, not of opinion, because they are her testimony borne to what she believes the undivided Church would have said. Being testimony, however, they have to be tried, like all other testimony, by the reason; and hence the eager appeal to antiquity, which all controversy on such utterances of the Church necessarily demands. Since, too, they are testimony, not to a *fact*, but to a *probability*, the authority of such utterances, great as it is, can never be such as would make their acceptance a term of communion, or necessary to salvation. *The Protestant Episcopal Church has never made them so*; nor in the sight of God, or of history, or of the hope of the conversion of the world, or of restored unity, would she have the right to do so.

And these thoughts may serve to turn our hearts in the direction in which true unity may be found. If any man will do God's will, says our Lord, "he shall know of the doctrine." If one must choose between them, which indeed is not necessary, it is better to bring wanderers to Holy Baptism, than to be exactly accurate as to the nature of regeneration. It is better to plead before God, in the Holy Eucharist, the Passion of Jesus, and to feed His people with His Body and Blood, than even to be clear and distinct on the doctrine of the Real Presence. All men are akin in sorrow, suffering and sin, and in wandering from God. Minds far apart will be drawn together by mutual work, by united Sacraments, by the loving rivalry to be foremost in self-surrender, and in work for God. Men

who will uplift the Cross of Christ together—men who will tell the same great story, which the Creeds proclaim, of an Incarnate God dying for the sins of the world, and of the Kingdom He has set up on earth, will not be found far apart, by and by, as to the Ministry and the Sacraments.

It was in building the *walls* of Jerusalem, that “with one hand they wrought in the work, and with the other they wielded a weapon.” But when in happier times they reared the Temple itself, there was no clash of spears, no trumpet call, nor even sound of the workman’s hammer.

O day of peace, dawn once again! O Temple of the living God, once more arise! O Everlasting Presence, fill Thy earthly courts, that in Thy Light Thy children may behold the glory of the eternal day!

Miscellanea.

A “ROMANIZER” OF FORMER DAYS.

“It must be owned that Dr. Bull was indeed a very frank asserter of some primitive truths, upon which are built several errors of the Church of Rome. And the sermons which are now printed will furnish the reader with several instances of this remark. Now among those who cannot or will not distinguish the foundation from the hay and stubble that is built upon it we must not wonder if he was thought too much inclining to the Church of Rome; which unjust censure was confirmed by his exact conformity to the Church of England in a place where the people were under great prejudices both against her discipline and Liturgy. But this calumny hath been thrown upon the greatest lights of our Church, and upon one of the best men that ever swayed the sceptre of Great Britain, and will be the fate of many more who shall zealously contend for the primitive doctrines and discipline of Christianity; and surely if that excellent prince King Charles I., and that primitive prelate Archbishop Laud, could not escape the load of such malicious and groundless imputations, it is not to be wondered if others who pursue their steps, and tread in their paths of religion, though they move in a much inferior sphere, meet with the same obloquy and reproach which they so severely felt. But yet in the day of any trial, the men of this character will be found the best defenders of the Church of England, and the boldest champions against the corruptions of the Church of Rome.”—*Nelson’s Life of Bishop Bull.*

THE HERESIARCHS.

Each of the great movements of thought which at various periods have arisen within the Church would repay a careful and sympathetic examination. It is a mere mistake to suppose because they are now classed as heresies and are seen to have diverged in a greater or less degree from the traditional and right line upon which the gradual evolution of doctrine was proceeding,—to suppose, we say, that we must visit them invariably with mental blame. We might even say that some heresies were *necessary* in the order of events. They were inevitable reactions from previous tendencies. Nestorianism, itself a product of extrinsic causes, produces Eutychnianism by a rebound of thought which was sure to happen. We may take it as a canon that the apparent leader of any heresy which has been widely accepted is the *representative* of his opinions rather than their originator. Numbers of his contemporaries must have shared his type of thought, must

have been thinking as he was thinking, must have been travelling in the same mental track, or they would not have accepted his conclusions. In some cases a higher degree of ability, in others a greater originality and force of character, and in others again merely the force of circumstances, caused one man to lead and gave his name to the movement as a whole. Another conclusion which follows from this, and may be stated without much fear of contradiction, is that we should use the greatest hesitation and caution in imputing great blame to these representatives and leaders of thought, whom we know as heresiarchs. While we ourselves firmly hold the Catholic Faith of the Church, we must not overlook the vast difficulties through and from which that Faith at length emerged in its completeness. We should hardly speak too strongly in saying that some of the heresies have been of as much value to the Church as if they had been truths. It is no small or slight service that such have rendered to Christian belief, in rendering visible the vague possibilities and alternatives of dogma: in exploring all *the blind paths* which lie to right and left of the affirmations of every Creed, however simple. The complete clearing of the religious consciousness of mankind is probably not even yet fully accomplished. What possible errors lie before the Church in the future only the future will be competent to disclose. The great strategical points of thought—the Trinity, the Incarnation—may perhaps be considered as sufficiently secured; for the rest, time must show, and only time can.—*Lit. Churchman.*

DEVOTIONAL LITERATURE.

There is little doubt of the fact (however we may choose to explain it) that the devotional forms and spiritual exercises of the early and mediæval times have a depth, a significance, a piety, which those of the present day do not attain to. All the great treasures of devotional literature come down to us from early times. Scarcely any are modern. We translate them, we edit them, we *adapt* them; but how few new ones we write! What a mine of devotions is the Breviary! Every compiler goes to it to dig.

The ancient Liturgies, too, have been the models—and more than that, the actual sources of all comparatively new ones. No one would be so bold now or so shallow as to attempt to write a brand-new Liturgy out of his own head. The superior nobleness and spirituality of the Primitive Liturgies is evident to the slightest observation. They have so made their mark upon the mind of Christendom, that in their own department they can neither be ignored nor neglected.

The explanation is probably this: that they represent the full force of the mind of the generation that produced them. The sciences did not exist. Art was during many ages forbidden to Christians. The only channel open to Christian thinkers during the first ten or eleven centuries of the Christian era was theology; and into the channel of theology accordingly rushed the most powerful minds of age after age, with a force and singleness inconceivable to our *dilettante* generation. Hence the inconceivable subtlety and acuteness with which theological theses were debated. The whole world was convulsed with questions of theology; and it was only by such questions that the world *could* be widely interested. All the great philosophers of those times were theologians. In naming Athanasius, Augustine, Bernard, Thomas Aquinas, we have named the four greatest men of their respective times; all four *theologians*. It is interesting to speculate what S. Thomas Aquinas would have been if he had lived in our day. We do not think the world would have let him go. Probably his

unrivalled ability would have raised him to be first minister of some Continental State. He might have been the Bismarck, or, more accurately, the Cavour of his day. Still more likely he would have been busied with scientific researches, planning out the "undiscovered deep" of sentiment being as he mapped out the provinces of theology in his matchless "Summa." At any rate, there would have been a thousand chances against his being devoted to theology, and his life spent in the cloister. But we are wandering from the point. We wish to draw the contrast between that age and this. That age had only theology, or war, or state-craft; and accordingly their theology stands on the whole, and speaking generally, head and shoulders above the theology of any other period. This age has theology, and a thousand other objects of pursuit; and it is frittered away upon them. It has less to give to *any one*. It can scarcely do first-rate work in any of them, because of the multitudinous calls of the rest. Even in schools the gradual widening of the *curriculum* is rendering the general amount of attainment more and more painfully shallow. In mature life it is forcing all the best men to be *specialists*. And as it is in science that this tendency to specialism most widely prevails, so it is in science, as we cannot but think, that the best work of this generation is being done. In fact the rule holds good here, as everywhere, that concentration brings force, and width feebleness.

Thus the devotional literature of the ages we refer to excels all others, as well because it was the well-nigh single aim of the minds to which it owed its origin, as that they were nearer in time to the first impulse of the Christian faith, and inherited it with its early enthusiasm as yet unspent.—*Lit. Churchman.*

HOW IT STRIKES A STRANGER.

Mr. Stannage, a Canadian clergyman, who is writing his impressions of the mother country to the *Dominion Churchman*, says: "I was amazed at what I saw, and especially at the deep devotional interest which thousands of people took in these very services [*i. e.* the Ritualists]. There was a time when such services would have greatly scandalised me; but I have learnt what they meant by all these ceremonies and outward signs, and I know that they only intended to preach doctrines of the Bible by symbols and emblems even as God Himself has always done, first under the law, and secondly, under Christ in various ways; and of course, so long as they taught no Popery, and no heresy of any kind, as they are misrepresented to do, I could not but allow them the same liberty of conscience to do these harmless things in the Church, while I allow sectarians to do what they please out of the Church. And in this light I consider the Church Association to be that which the Bishop of Peterborough called it—'A Joint Stock Persecution Company, Limited.' In this light, too, I consider the Public Worship Regulation Act to be a persecuting Act, because it permits three strangers to prosecute any clergyman for representing by emblems what he is allowed to preach, as much as he likes, from the pulpit! The more moderate school of Ritualists appear to me to be converting all England to truly Catholic principles. I find that what the Evangelical school used to look upon with horror, is now admitted and used by most of those I have met with, without the least objection; nay, but with delight, especially surpliced choirs. I find lots of things in what are considered Low Churches which the Church Association in Canada are anxious to represent as Popish and heretical. The fact is, they cannot help it. The truth of the decency and suitableness of these things is too manifest to be long denied."

THE FLUNKY SPIRIT.

A brief comparison of the tastes and proclivities of the British flunkey with those of the Anglo-Roman will serve to demonstrate the identity of the spirit that animates them. Jeames dearly loves a lord; indeed he often declines to employ his graceful person in the service of anyone not bearing a title. And so with your true Anglo-Roman: he has the keenest of scents for the aristocracy; he can smell a lord, or even a lord's younger son, from afar, and will do anything, including the telling of a good round falsehood or two, to secure his lordship's or the honourable mister's patronage. If Jeames cannot have a lord he will tolerate folk of a lower degree, provided they be "carriage people." And so with the Anglo-Roman: his pursuit of the nobility is only equalled by the agility with which he will pursue a wealthy young noodle or a rich widow. As sharing in their employers' gentility, Jeames does not altogether object to a flirtation with the maid-servants of the aristocracy or of "carriage people," and considers the areas of these great ones a lounge not beneath his dignity. So with your Anglo-Roman: not only does he sniff about the sitting-rooms and boudoirs of lords and ladies, but he also tries to be on good terms with Betsey Jane, from whom he learns a great deal of very interesting information as to what members of the household are to be considered get-at-able, and when, where, and how they may be tampered with. Jeames, from his frequent associations with the nobility and gentry, has acquired a truly lordly dislike to the poor; he is as good as an ill-tempered dog for keeping beggars at a distance. So also with the Anglo-Roman: he cares little enough for the poor; to hear a priest of this persuasion blackguard a poverty-stricken Irishwoman who ventures to apply to him for relief is a lesson in the art of getting rid of bores.

In this ecclesiastical flunkeyism the Roman body here is only too faithfully representing the spirit which animated Rome itself in Papal days. There was no place in Europe where a very little nobility went such a very long way as in Rome under the Pope. And in acting in this spirit in England the Roman Church shows another symptom of her failing powers. Formerly she used to show a most remarkable ability to seize on, and turn to her own advantage, the spirit of the age. In a hundred ways she seems to be showing that she is losing this power, and is only using up the remnant of her mediæval traditions. Formerly, to be successful in a nation a religious or political influence must begin to permeate the upper classes, and, having established itself there, it was a mere question of time how long it would be before the whole nation succumbed to the influence. We suppose that Roman Catholics imagine that the world wags in the same way still. *Mais nous avons changé tout cela.* The middle and artisan classes have the greatest real power in determining the character of such a nation as England, and as long as these classes are unaffected by any political or religious school that school has little chance of gaining a dominant place in the country. Now in the middle and artisan classes Roman influence is *nil* and less than *nil*. Scotland may in this matter be compared with England. Those of our own Communion who have lived in the former country know perfectly well that, whether in towns or rural districts, it is rare to find that the Church has any public power or any real weight with the community at large, and this notwithstanding the fact that very likely all the landed gentry and nobility in the neighbourhood may belong to it. But the hold of the Church on the middle classes and on the artisans is feeble, and therefore her public influence is feeble. Let Anglo-Romans ponder this lesson.

The Church of Scotland is trying, not without success, to gain a hold on the classes she fails to influence at present. But we do not believe that the Roman Church can ever gain any considerable hold on the middle and working classes of England, even were she to relax a little of her pursuit of lords and ladies in order to try to gain it. The Roman Church is too indelibly committed to certain political principles ever to be able really to accommodate herself to the politics of the future. Absolute monarchy is the only form of government under which the Roman Church ever has flourished, or ever can really flourish. And absolute monarchies are gone everywhere. Free political institutions are necessary in order that a genuine Catholicism may assimilate to itself the life of a nation freely and wholesomely. But the Roman system has maintained its ground nowhere, unless backed up by a very substantial amount of direct aid from the State. The real strength of the Anglican Church lies in the traditional attachment of the middle and lower classes to her institutions, and in the successful efforts the Catholic party has made, and is making, to regenerate, strengthen, and intensify that attachment. And, strange as it may seem to some, yet it is true, Anglo-Catholicism seems to have an adaptability to the modern political situation Anglo-Romanism cannot attain to. At one time it seemed possible that the infection of flunkeyism might take hold on the revived Catholic school, but, thank God! we have cast that sham away, and Anglo-Romanism is welcome, if it likes, to pick up our leavings.

THE CHURCH: WHAT AND WHERE?

If any party within the Church could ever be expected to be ready with an unhesitating and decisive reply to him who enquires, "What or where is the Church?" that party ought most surely to be the one that calls itself, or that may be correctly described as, *the historical*. And this same consideration that gives the sting to the Romanist's taunt supplies also the severest condemnation of his boast, since the stern logic of facts has compelled his school to cut itself adrift from its ancient moorings, and to sever itself from the Churches of the East, which are admitted by all competent authorities to approach nearest to the Church of the third and fourth centuries. The claim of doctrinal continuity the ablest Latin theologians have superseded by their theory of development. In the place of synods there is now the Roman Curia; instead of the sacred Scriptures and other written records, and well-attested traditions, there is now the figment of the Pope's personal infallibility; and as for the braggadocio that is pompously paraded respecting Romish universality, the less said the better; for they have only been able to make out a plausible argument by obstinately ignoring the existence of one half of the Church, and claiming for their modern schismatical intrusions (contrary to authority once recognized by Romish bishops as the highest on earth) into dioceses fully organised centuries ago, legitimate succession and canonical authority. Whoever will dispassionately examine the claims of the Ultramontanists will see that the Papal usurpations have placed as great a strain, in the direction of *monarchical absolutism*, on the Western Church as any system, retaining even the name of Christian, can well endure. To the all important question, then, Where is the Church? the Romanist's answer is a presumptuous faction, deriving all its power from its semblance of truth, indebted for its deceptive plausibility to the blind superstition or the invincible ignorance of them that hear it. On the other hand there are those whom Mr. Gladstone calls the "Protestant Evangelical school," who, rejecting the visibility of "the Church," take refuge in a multiplicity of Churches, which are really nothing else than merely

human and temporary associations. Their system, as experience indisputably proves, ultimately resolves itself into *simple individualism*, the direct contradiction to Churchmanship. To make out anything like an argument in defence of their position they have been obliged to adopt several astounding assumptions, such as—1. The all sufficiency and verbal inspiration of Scripture, not, be it observed, of the original text only, but of any version that may happen to be popular among non-Roman people. 2. The right and power of each man, however unlearned, to interpret the sacred book for himself. 3. The modern Protestant interpretation of certain texts—*e.g.*, St. Matt. xviii, 20, "Where two or three are gathered together in My Name, there am I in the midst of them," and Rom. xvi. 5, "The Church in their house;" and to accept novel explanations of words derived from the ignorance of the unauthorised interpreters—*e.g.*, the fancied identity of presbyters and bishops, the mistaken notions about the universal Christian priesthood; and, 4, to fall back on the novel doctrine that "the Church" is a *spiritual society*, which when carefully examined is found to mean that there is *no such thing at all*. The views of this school result in two great difficulties—first, they are brought into immediate and direct contradiction to those New Testament Scriptures for which they pretend the deepest reverence and claim the highest authority, for these indisputably speak of the Church (in some sense) as something that is known and may be recognised; and, secondly, they are obliged to lay themselves open to the charge of presumption, for they set their opinion against the teaching of the most enlightened and learned of all ages, as well as against the judgment of at least seven-tenths of modern Christendom and the unanimous belief of the whole Church for fifteen centuries. Meanwhile the historical school has been doing good service, though of too negative a kind to be readily appreciated. It has prevented Christianity from being identified with Romish innovations and thwarted the Ultramontane scheme for making the world believe that the Papal throne is the sole channel of Divine grace. While Protestants have been asserting the rights of conscience and proclaiming the personal responsibility of individuals, it has vindicated the claims of a *legitimate* authority and maintained the fact of the existence of objective truth. In resolutely opposing the reduction of Catholic to the narrow limits of Roman on the one hand, and preventing the visibility and unity of the Church from being entirely ignored on the other, the historical school has kept open the way for a return to the Patristic and Apostolic model, and so imparted to the oft-recurring question "What and where is the Church?" an importance it would not otherwise have possessed.—*Church Review*.

THE CATHEDRAL OF CHICAGO.

From a very beautiful Sermon by the Rev. Dr. Cushman at the recent reöpening of the Cathedral of SS. Peter and Paul in Chicago, we take the following for permanent record in justice to the memory of the late Bishop Whitehouse.

The second Bishop of Illinois, the Rt. Rev. Henry J. Whitehouse, D. D., LL. D., Cantab, D. D. Oxon., was a man of remarkable wisdom and foresight, and in his first address to his diocese, in 1852, he brought the subject of the Cathedral to the attention of the convention. From that time he never lost sight of it; it finds place in every address until his death. It was "necessary to the reality of his office." It should be "a representative institution of the diocese." For it he schemed and labored, he gave of his own means and thought, he accepted the contributions and the

thoughts of others. In his mind it was an accomplished fact; it was necessary to the success of his episcopate and to the prosperity of the diocese. So the years went on. He encountered a storm of obloquy and reproach raised by designing men, and faltered not; even when "lewd fellows of the baser sort" started the mad-dog cry of popery, his faith did not fail. It might delay, it could not prevent the final accomplishment of his work. Some of his antagonists were ignorant, and he forgave them; for others he prayed that God would give them repentance and better minds. None of these things moved him; he went right on, and stood "firm as an anvil that is beaten upon." He negotiated for lots upon the South side. Grace Church and the Holy Communion were offered to him, but the time was not propitious. On the West stood the Church of the Atone-ment. It was the first stone Church on that side of the river, and was founded by the Rev. Dudley Chase. It was embarrassed with a heavy debt, and seemed likely entirely to fail. It was a small structure with a wooden chancel, and occupied a lot 100 $\times$ 100 feet on the corner of Washington and Peoria Streets. The Church was offered to Bishop Whitehouse on condition that he would assume its debts, and active in urging its acceptance upon him were the late Dr. L. P. Cheeney, Hon. L. B. Otis, Henry Keep, and Geo. P. Lee. The Bishop accepted the offer, and paid the liens upon it, about \$5,000, with moneys that accrued to him in the negotiation for the lots upon the South side. At the corner of Wabash avenue and Jackson street, and on Easter day, 1861, the Cathedral of SS. Peter and Paul, in its then small proportions, was open for divine service under the title of the Bishop's chapel. Almost immediately thereafter it was enlarged and improved after the bishop's own designs. Thirty-nine feet were added to its length, and an additional lot, 50 $\times$ 125 feet, was purchased, and the Cathedral assumed its present form. The windows in the beautiful apsidal chancel many of them memorial, were gifts of many of the parishes of the diocese whose names they bear, and in design are appropriate to the cycle of the Christian year. The strikingly beautiful font, designed by Bishop Whitehouse, was the gift of Mr. James Carter, in memory of his wife, Mrs. Helen Anderson Carter, and is touchingly inscribed, "She hath done what she could." The brass standards were presented by Mr. G. S. Norris, of Baltimore, in memory of his friend, Hugh Davy Evans, whose praise is in the church. The eagle lectern of brass, with its inscription, "For all live unto him," was the gift of the chancellor of the cathedral, William F. Whitehouse, and commemorates "the living dead" of the bishop's family. Thus was established, through so many hindrances, the first cathedral in the American church. To Illinois and to Bishop Whitehouse belong the honor, and history will give them the due award. It is scarce 15 years, and now cathedrals dot all the land, and some of those who were foremost in heaping odium upon the pioneer for his venture of faith, are now the strongest advocates of the system, and are thankful for his foresight and courage.

The work of the cathedral went on simultaneously with its enlargement. The Rev. John Wilkinson was appointed its first chaplain, and he was succeeded by the Rev. S. B. Duffield. Upon Bishop Whitehouse's return from abroad in 1867, he appointed four canons, Rev. Messrs. Knowles, Dorset, Magill, and Street. For a long period there were three full services on Sunday, and daily morning and evening prayer. The chapel was in due time added, and two school-rooms. A day school for boys and girls, an industrial school, which met weekly, and a free night-school were all established, and for some time continued, but for want of means have been suspended. A guild including a burial guild, and S. Mary's society for church work were formed, and are still in vigorous existence. The

Sunday school has always been large and flourishing, and its Easter and Christmas celebrations have called out a large attendance from all parts of the city. Nowhere are the offices of the church ministered with greater solemnity, and the surpliced choir—all of them volunteers—have acquired a reputation for eminent ability that has extended beyond the bounds of the diocese. For nearly ten years, Canon Knowles, beside his other duties, has been the precentor of the cathedral, and to his untiring zeal, to his labors in season and out of season, to his fine taste and great learning in sacred music, must be attributed the success of the cathedral service here rendered. Over the organ, for 13 years, William F. Whitehouse presided with eminent ability, and upon his resignation in August, 1874, P. C. Lutkin was appointed to the vacancy. During all the period Mr. Cundell has been the respected Verger, from the days when he came to his duty across the fields from above Union park, and as in his black-silk gown, with his official staff, he marshals the long procession of bishop, clergy, and laity, he has become known to the remotest bounds of the diocese. Services have been held here in English, French, and German, according to the original plan; here the annual convention assembles, here the clergy are ordained, here missionary meetings take place, and the cathedral becomes the representative institution of the diocese.

In August, 1874, Bishop Whitehouse entered into rest; in December, 1875, in this cathedral, Rev. William E. McLaren, D. D., was "consecrated for the dead." In the interim, the encumbrance had been removed by liberal subscriptions of the laity, and especially of one man upon the South side, so well known by generous gifts, that we need not name him; the title to the property was vested in the bishop of the diocese and his successors in office, conditioned only that its seats should be free to all, and that it should not be alienated. Bishop McLaren, was a man like-minded with his predecessor, and equally saw in the cathedral a needed instrumentality of good. It was his earnest desire to live in its shadow, and to surround it with all necessary appliances, a clergy-house, schools, a house for his candidates for holy orders and postulants, and a staff of clergy, who should work out its mission. By a change of grade the cathedral had fallen below the level of the street, and considerations of comfort and health required that it should be raised. That had been the intention of Bishop Whitehouse. It was the first thing to be done. Taking then some \$2,100 left by his predecessor for the use of the cathedral, subscriptions were added to it, and to-day the cathedral, raised up so that it can feel the light and warmth of God's sun, is reopened to the worship of Almighty God.

But it is raised only, and much more remains to be done to make it worthy of its name; it must be redecorated and otherwise improved. But, first and before all, it stands in need of a liberal endowment.

Church Work.

PAROCHIAL SOCIETIES,

ST. MARK'S CHURCH, PHILADELPHIA.

This wealthy and influential Parish, with its noble church, like some others whose good works have been noticed, has doubtless borne with many persons the stigma of being simply "rich and fashionable." Its congregations on any given Sunday do indeed represent many millions of

dollars, and there can be no doubt that the newest fashion can always be found fully illustrated there. These, however, are not the faults so much as the "accidents" of St. Mark's. Examining "The Annual Reports of the Various Departments of the Parish Work," we find that this is one of the best organized and busiest parishes in the land. Besides its Sunday Schools and Bible Classes, Parish Schools, Industrial School for Girls, and Working Women's Meeting, it has *six Societies*. The names of these Societies indicate their objects, and will suffice to suggest similar efforts elsewhere. They are (1.) The Employment Society, (2) The Ladies' Missionary Aid Society, (3) The Hospital Aid Association, (4) The Altar Society, (5) The Burial Society, (6) The Choral Music Society. These are excellent in themselves, but being not uncommon features in our city parochial work, do not claim the special attention which we must devote to the more rare organization called the "Working Men's Club and Institute."

The object of this Club is, "the improvement of the working men of this district," (Rule I.) It has been in existence six years during which time probably one thousand working men have entered their names upon our books. Its Rooms are open every week-day from 7½ to 10 P. M., and embrace a Library, Reading Room and Recreation Rooms. Of the latter one is devoted to *smoking* and *bagatelle*—an excellent provision. Puritanical views concerning relaxation and amusement often hinder or break down attempts of this kind for the benefit of working people. We must bend a little to the infirmities as well as the needs of human nature, if we would not drive away a large part of the class whom we would benefit. The Club has also a Bible Class on Sundays; Night Schools, where are taught Vocal Music, Writing and Drawing, Reading and Elocution, Book-Keeping and Arithmetic; a Beneficial Society, providing help in cases of sickness; a Building Loan Association; a Coal Club; and an Employment Bureau. Twice a month an evening is devoted to Literary or Musical Entertainments.

It is difficult to estimate the capabilities for good of such a well-planned effort as this of St. Mark's; and it is a satisfaction to learn from the Reports of its Managers that the experiment which they have so successfully tried has now been repeated with good success in various other Parishes of Philadelphia. This Club is gradually preparing to erect suitable buildings, including a Chapel. The plans for these exhibit a handsome and striking structure. By Rule VI. "the whole management of the Club is in the hands of the Clergy of St. Mark's, the resident Secretary, and the Executive Committee, which they may appoint from time to time."

The works of St. Mark's have occupied so much of our space, and are so worthy of separate attention, that we must defer to another issue of the ECLECTIC our proposed notice of The Sisterhood of St. John, of St. John's Church, Washington.

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PARISH ACTIVITY.

The following is an extract from a Paper read at the Plymouth Congress by Hon. J. G. Talbot, a Member of Parliament for West Kent:

A very important branch of the question of elasticity in Church arrangements is the association of the laity for Church work. On this head there can be no question that the Church of England has been in past days, and still is in many places, woefully deficient. And I think the loss sustained by the want of such organization may be mainly proved by the happy results which have followed the employment of another system. There is nothing except, perhaps, the question of free seats (I am not sure whether

even that exception should be allowed), on which there seems to be such absolute unanimity amongst successful Church workers, as that people of all ranks are stimulated, improved, gratified, by having Church work found for them. And need I dwell upon the enormous addition to the Church strength of a parish which is gained, when instead of the one, two, or three professional representatives and supporters which the Church possesses, she can claim a body of men and women whose deepest feelings and whose active interests are bound up with the practical working of the system? I doubt whether it is too much to say that if we can imagine such a state of things as every parish in England with its association of lay-helpers in guild, or brotherhood, or organization of any kind working with and under the clergy, Dissent on the one side and irreligion on the other would have been practically excluded. Towards such a consummation, however remote in our days, however perhaps it may be impossible to obliterate the traces of past neglect, it is our happy privilege in these days to work. And as the best help which I can give, having such slight experience of my own, I will add a few instances of the recorded success which has attended earnest, self-denying, systematic, prudent work of this kind.

The Rev. G. Gainsford, of St. Saviour's, Hitchin, has worked his parish between six and seven years on what we may call the "guild" system. His population is 1,500, of whom 1,000 are artisans, chiefly connected with the railway, and 500 are agricultural. He has no middle or upper class. He has 250 communicants—*i. e.* one-sixth of his population. He has 100 communicant members in his guild (besides eighty children in a junior department); and he states that this Church corps (if I may so call it) not only find this corporate action useful for their own lives, but they do the work of the parish in such things as school teaching, mothers' meetings, clubs of various kinds, and choir work. Some devote themselves to the difficult task of urging church attendance upon the negligent; some bring children to baptism, answering for them at the font, if there be a lack of sponsors; some bring candidates to confirmation classes; others, again, do a most necessary parochial work—*viz.*, the organization of healthy and innocent recreation. Mr. Gainsford is one of many who have organized their parishes in this way. I have no doubt he will gladly give information to those who may desire it as liberally as he has to me. I have but to mention the names of Great Yarmouth and Leeds to suggest the happy idea of Church work on a grand scale. I have no particulars as to lay organization in these parishes; but I have no doubt that in both it is carried on with success. I hear from one of the clergy of St. Peter's, Eaton-square, London, that he attributes great part of the remarkable success which has been attained in that parish in what may be called the work of "recovery," to a men's guild, which seems to carry on a real home mission, and to be attended, as my informant tells me, "with bright and encouraging results."

The Rev. P. Marshall, writing from Manchester, ranks among the chief means of recovering the alienated classes "the giving to men of the working class a definite voice in the affairs of the Church. I have a Church society worked by laymen, and I find that where power is real interest increases."

The Rev. J. Brame, organizing secretary of the Additional Curates' Society, writing from Manchester, says—"I have known many instances where two or three men have been formed into a small association, meeting once a week for prayer, and making it an object of their life to bring so many of their companions to church, and the success has been very great: we want to get at the people through each other."

The same correspondent gives some very remarkable instances of Church progress, of which I can only quote two or three. One of the most notable is the parish of Leigh, near Manchester, where at the time of the late vicar's appointment in 1839, out of a population of 11,000 the average number of communicants was only thirty-four, the monthly offerings 11s. 6d. The parish church has been rebuilt at a cost of 10,000*l*. By a public vote of the parishioners it has been made free and unappropriated for ever. It is filled, often crowded, with working people.

Another instance of Church progress is to be found in the parish of Horton, Northumberland, where in 1860 there was one church, now there are three; church accommodation for 300, now for 800; school accommodation for none, now for 380; the church congregation was fifty to seventy, now 700; the number of communicants was twelve, now 200; the number of communions in the year was four, now seventy to eighty.

Again, at Walkley St. Mary, in Sheffield, I am told, "is a population of skilled, frugal workmen, living in their own houses, built by means of building clubs, &c. The church built within the last few years is well attended and well supported by them. A very good proportion of the population, all working men, attend church and take a great interest." 146*l*. was collected in the Offertory in 1872, of which only 6*l*. was in gold.

In Worsborough St. Luke's, which was "a district inhabited by a very rough and godless population," the result of the work of a curate for whom a grant was made by the Additional Curates' Society is described to have been remarkable. There have been over 200 adult baptisms; a church has been built, to which the working people have liberally contributed; there is a large and enthusiastic congregation; and well-filled schools. On their first dedication festival in 1875, the church is described to have been "filled with colliers and others of the working class, all most deeply interested in their church."

Many other instances have been supplied to me: but I will not weary my hearers with repeating them. I am bold to say that the conclusion of my correspondent is that to which a careful consideration of facts leads us irresistibly, "Wherever there is earnest, persevering work, the Church wins her way."

THE CHRISTMAS BELLS.

Ring on, ye joyous Christmas-Bells!
 Ring on! ring on!
 What tale of love your music tells
 Ring on! ring on!
 "The Christ" is born
 For sinful men:
 'Tis Christmas morn.
 Ring out again!
 Ring on, oh merry Christmas-Bells!
 Ring on! ring on!
 What peace from out your clangor swells!
 Ring on! ring on!
 Peace comes to earth,
 "Good will to men;"
 A priceless birth,
 Ring out again!
 Ring on, ye happy Christmas-Bells!
 Ring on! ring on!
 With holy joy the clamor swells!
 Ring on! ring on!
 Oh, happy day
 For weary men:
 Oh, royal day,
 Ring out again!

Ring on, ye holy Christmas-Bells!
 Ring on! ring on!
 O'er hill and dale, through wildest dells,
 Ring on! ring on!
 In triumph ring—
 For holy men
 All gladness bring,
 Ring out again!
 Ring on, ye gladsome Christmas-Bells!
 Ring on! ring on!
 'Tis "mercy mild" the sound foretells,
 Ring on! ring on!
 The "Prince of Peace"
 Now pleads for men;
 He will not cease,
 Ring out again!
 Ring on, ye peaceful Christmas-Bells!
 Ring on! ring on!
 Tell of the hope that in us dwells,
 Ring on! ring on!
 To JESUS now
 All ranks of men
 In worship bow,
 Ring out again!

H. G. B.

PHILADELPHIA, Christmas-tide.

LET ME GO, FOR THE DAY
BREAKETH.

'Tis thus our hearts appeal to them
When we behold our dearest rise,
And look towards Jerusalem
With strangely kindling eyes.

And thus we vainly seek to hide,
With the poor curtain of our love,
The shining gates that open wide
To welcome our sweet Saints above.

Yet still to them from that bright land,
Through our thin tent the glory gleams,
Already lost to us they stand,
Wrapped in a mist of golden dreams.

For, ah! the Master is so fair,
His Smile so sweet to banished men,
That they who meet It unawares,
Can never rest on earth again.

And they who see Him risen afar
At God's right Hand to welcome them,
Forgetful stand of home and land
Desiring fair Jerusalem.

Yet had we lavished at their feet,
The precious balm of hearts that bleed
For love, we counted sorrow sweet,
And pain a crown for their dear sake.

"What have ye lacked below'd, with us?"
We murmur heavily and low.
"That ye should rise with kindling eyes,
And be so fain to go?"

And tenderly the answer falls,
From lips that wear the smile of
Heaven,

"Dear ones," they say, "we pass this day
To Him by whom your love was given."

"And in His Presence, dear and true,"
We answer you with hearts aglow,
"No good thing have we lacked with you,
Howbeit, let us go."

And even as they speak, their hearts
Are wandering upwards to the Throne.
Ah! God, we see, at length how free
All earthly ties must leave Thine own.

Yet kneeling low, in darkened homes,
And weeping for the treasure spent,
We bless Thee, Lord, for that sweet word,
Our dear ones murmured as they went.

It was not that our love was cold,
That earthly lights were burning dim,
But that the Shepherd from His Fold
Had smiled, and drawn them unto Him.

Thank God the Shepherd is so sweet,
Thank God the country is so fair,
We could not hold them from His Feet,
We can but haste to meet them there.

Literary Notes.

CARLYLE'S HIT AT THE DARWINIANS.

—The following sharp words from Carlyle show that there is fire in the old bones yet. They remind us of what he said of Swinburne's Writings not long since. "They always make me think of a man standing in a cesspool up to his neck and adding to its contents."

Mr. Carlyle, says the London correspondent of *The Hartford Courant*, receives his visitors in the little house where he has dwelt ever since coming to London, No. 5 Cheyne-row, Chelsea, near the famous hospital founded by Nell Gwynne, and not far from where Sir Thomas More lived—Henry VIII.'s great Chancellor. On the shelves is a complete set of Ruskin's works, Emerson's and some others of our Americans holding a conspicuous rank among them. Carlyle is now very feeble through age, but his memory is still marvellous, and the flow of his talk is unabated. He says: "So-called literary and scientific classes in England now proudly give themselves to *protoplasm*, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins, grandfather, father, and son, atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: '*Omnia ex conchis*;' everything from a clam shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species,' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys. A good sort of man is this Darwin, and well meaning, but with very little intellect. Ah, it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the

great end of man? 'To glorify God, and to enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside." He pours his whole soul into his conversation. Its key is a Scotch monotone; but at times he rises to the height of a fiery energy, and almost of overwhelming eloquence.

—In the *Satan of Scripture* (Smith, Elder & Co.), a clergyman has given us at once an effective and masterly refutation of those who at different times have attempted to throw doubt upon the personality, the character, the dominion, the actual power of the devil, and to represent "the Satan of Scripture" as just that the idea of which Scripture does *not* justify, viz., an abstract influence, anything but a personality, anything but a fallen angel, anything but an enemy to be fought against and overcome. The following brief extract may serve to show who and what, in the view of the writer, Satan in reality is:

"The infallible testimony of Scripture makes it clear that, while Almighty God is the God of Jacob, that while the flock of Christ's redeemed are safe in His own keeping, and while the Spirit of Grace shall surely guide such into all truth, there yet is a real, a painful, a prolonged ordeal of conflict, and watching, and praying to be experienced by every pilgrim believer. The way home lies through the territory of the god of this world; and they walk most safely who, accepting the plain teaching of God's Word, are mindful that the sleepless eye of a malignant enemy is upon their every step, and that the very subtlety of the serpent which beguiled Eve is engaged perpetually to draw them aside from their simplicity in Christ."

With equal pains and care other points from the same plain and scriptural point of view are brought out and ably supported—such as the apostasy of the devil, his power and activity, his dominion and his final doom.

—*The Church Quarterly Review* pursues a successful career. Perhaps the most interesting papers this quarter are those on the "Religious Houses of Devonshire," and on "Montenegro." The story of the Devonshire monasteries, of Tavistock, Buckfast, Plympton, and of Tor, is told with a wealth of picturesque detail that will be found infinitely attractive. The writer of the article on Montenegro appears to have a personal knowledge of the country and the people in which all Europe is at present interested, and gives a very complete account of the Black Mountain and its inhabitants. There are two articles that bear more directly upon Church questions, one on "Paro-

chial Missions," and the other on the "Increase of the Episcopate," both of which merit attentive perusal.

—Mr. G. O. Trevelyan has brought together a volume of *Selections from the Writings of Lord Macaulay* (Longmans & Co.), which is excellently adapted to give a clear and adequate conception of the many literary excellences of one who as historian, essayist, poet, and critic occupied so high a rank. Here will be found the famous descriptions of the landing of the Prince of Orange, of the siege of Londonderry, and of the impeachment of Warren Hastings. Here too are the well-known sketches of the Puritans and of the Jesuits, the admirable narratives of the deaths of Queen Mary and of William III., the effective criticisms of the "Pilgrim's Progress" and the "Spectator," the accounts of the condition of England in the seventeenth century that every one has read and re-read, and poems like "Ivry" and the "Armada," that every schoolboy knows by heart.

We have received from the London Free and Open Church Association, a package of their publications which we should like to see circulated broadcast in this country. Among them is the famous *Prize Essay*, "What is Public Worship?" (8 pp.) by Rev. J. S. Boucher: Dr. Farrar's Sermon (3d edition): the Bishop of Chichester's Sermon: "A Free Church and No Favor," from the *Saturday Review*: "The Free and Open Church Movement: an Appeal to members of the Church of England." The Bishop of Salisbury's "Remarks:" "Mrs. Pringle's Pew," by Mrs. Mercier, author of "Our Mother Church," one of the best books for girls ever published. We have also the Xth Annual Report, and several numbers of the "Advocate," a monthly. This movement must and will go forward. The rule of Christian giving can never prevail under the pew system. The clergy all say there is only one side on the question of *principle*. If so let us go to work to batter down the pews.

The Mystery of Christ. Sermons on the first three chapters of the Epistle to the Ephesians, by Geo. Staunton Barrow, M. A., Vicar of Stowmarket. Rivingtons.

The Epistle to the Ephesians is like a Sublime Poem of the Mysteries of Redemption. This volume is for sale by Pott, Young & Co., New York.

—The *Westminster Review* for October has some remarkable articles on "William Godwin," on Shakspeare's "Young Men," and "Political Economy as a Safe-guard of Democracy," just the very subject which is least studied in our republic. One of the striking things in this country is the direct contradiction between the legislation of our politicians and the text-books used in all our schools and colleges on Political Economy.

The Priest's Prayer Book; the fifth edition, enlarged. London: J. Masters & Co. 1876.

It is almost impossible to conceive of any circumstances in which a clergyman may be placed for which some provision is not here made. Besides private offices of devotion, and questions for self-examination for Holy Communion, there are offices for schools, bible classes, burial of children, guilds, hospitals, and every possible variety of sickness and death, including a beautiful office for the blind, Scripture readings, Hymns and prayers for the Sick, Notes and Instructions on the care of the sick, Confession, Missions, Retreats, Christian doctrines, with a most satisfactory article on Anglican Orders, classified table of Epistles and Gospels, admission of Choristers, reconciliation of Dissenters, Blessings, benedictions, Litanies, articles of Episcopal visitation, *secretæ* for Communion, &c. &c. There is also a valuable list for a *Bibliotheca Sacerdotalis*, or Clergyman's Library. This edition has 43 pages more than the last—celebrations for 34 occasions, and nearly 700 collects. A book like this, made familiar, would do more than any thing we know to make a clergyman realise his calling, till he became a "man of God, thoroughly furnished unto all good works."

—*Ashley's Promptuary for Preachers*, second part, from Ascension to Advent, contains 350 epitomized sermons of eminent Latin homilists, such as S. Augustine, Vincent Ferrer, Barzia, S. Antony, Thos. Aquinas, Harpius, John Tauler, &c.

—The *Edinburgh Review* for October gives us the following list of articles: 1. Bancroft's Native Races of America; 2.

Secret Correspondence of Marie Antoinette; 3. The Declaration of Paris; 4. Sir Philip Sidney; 5. Dr. Smith's Dictionary of Christian Antiquities; 6. Daniel Deronda; 7. Morality without Metaphysic; 8. Depreciation of Silver; 9. Bosnia and Bulgaria. The review of Smith's Dictionary is valuable to the clergy. That of "George Eliot's" last is a perfect tomahawk. [L. Scott Pub. Co. 41 Barclay St., N. Y.]

The Christians of Turkey, their Condition under Mussulman Rule. By Rev. W. Denton. 8vo., pp. 240. London: Daldy, Isbister & Co., 1876.

Mr. Denton discusses the decay of Turkey. The evidence is of a very startling kind, but can be fully substantiated. We single out a few examples of the waste and depopulation which everywhere meet the eye. Of that garden of the world, Asia Minor, *ninety-nine hundredths* of fertile and once most productive soil lie absolutely barren and desert. A city in Turkish Armenia with houses sufficient to contain what they once did contain, sixty thousand inhabitants, stands now utterly vacant and lonely. The fifty miles of road between Smyrna and Ephesus lying throughout in rich arable ground and under a lovely sky do not show one crop nor one peasant. Round Aleppo, *one hundred villages* have entirely disappeared since 1840. In 1830 Smyrna had 80,000 Turkish and 20,000 Christian inhabitants. In 1860 the Turks had sunk to 41,000, and the Christians risen to 75,000. Chapter III. carries on the same subject under the heading of the Decline of the Turkish Race, in which Mr. Denton refers to nameless vices as the real cause of the rapid disappearance of the Turk, far more so than even infanticide and conscription, powerful as are those two factors in working out the same result. Part of this chapter is occupied with what more properly belongs to Chapter IV. on Foreign Intrigues, and in dissipating the baseless notion that the vassal races have any wish to become Russian subjects. What is proved in this part of the work is that the chronic injustice, rapacity, and cruelty of Turkish officials are such that the elements of revolt are always present without needing any foreign emissaries to import or create them. Take one item from one consular report, sent in fifteen years ago, when things were not so bad as now. Eleven hundred murders were committed in one district (Lebanon) within nineteen years, without the slightest effort being made to bring even one of the

criminals to justice. And in the matter of the courtesies of authority to subjects, where there is no actual outrage committed, the following certificate to license a burial may serve as an illustration. "We certify to the priest of the Church of Mary, that the impure, putrefied stinking carcase of Saideh, damned this day, may be concealed under ground. Sealed. El Said Mehemed Faizi. A. H. 1271. Rejib ii. (March 29, 1875.)" The fifth chapter, which is much the longest in the work, contrasts Turkish promises with Turkish non-performances. In this it is shown conclusively that not even a pretence of fulfilling the engagements publicly entered into during the last fifty years, and notably in 1839 and 1856, has ever been made by the Porte, that the very existence of the documents in which these pledges are nominally redeemed by being made law is unknown throughout the Empire; that Christian testimony is almost universally refused against Moslems; that where Christians sit as members of joint courts they are outnumbered, intimidated, and overpowered; that the laws protect their tyrants in the commission of rape and murder; that these same laws forbid Christians to acquire the ownership of land belonging to a Turk, which means really the whole acreage of the realm; that the incidence of taxation and of forced labour is far heavier on the Christian than on the Turk; that Christians are kept disarmed in the midst of an armed, dissolute, and ferocious enemy; and that forcible conversions to Islam and martyrdom of those who resist are still common. Such are the proofs of that faithfulness of Turkey to her engagements which is lauded by her mendacious advocates in English Cabinets and Parliaments! There are admirable qualities in the humbler Turk, qualities that, were he a Christian, would soon put him high amongst the races of the world; but the Turk in power is almost always a robber and a tyrant; and the system of Mohammedan law ripens vices with fatal swiftness, while discouraging improvement and reform of every kind. When men have to ask, like the Herzegovinians, for such primary rights as the security of their women from outrage, of their churches from desecration, of their persons from violence, and of their goods from plunder, it is sheer fraud to drag the red-herring of Russophobia across the trail to baffle the English bloodhound. In the last chapter Mr. Denton recounts the results of our criminal support of Turkey. By driving the Egyptians out of Syria in 1840, we hurled that province, which had at once started into fresh life under its change of masters, back into desolation and despair, and indirectly abetted

the subsequent massacres of at least 50,000 Syrian Christians. The gross treachery of Mr. Churchill in Montenegro in 1862, acting under orders from our Government, is next held up to indignation, and the manner in which Mr. Holmes, our Consul in Bosnia, was made a cat-paw by the Turks to entrap the insurgents there, so that they could be, and were, massacred, is also recounted.

Mr. Denton has framed a formidable and unanswerable indictment; and we trust that his book may be widely and carefully studied, in order that the falsehoods which the Jewish sympathies of Lord Beaconsfield, and the hatred of Lord Derby for life and reform, are endeavouring to remind and make again current may be at once discredited.

Summaries.

FOREIGN.

—The *Church Times* makes some merciless criticisms on the way Halloween was celebrated at Balmoral Castle, where the Queen and her Household were staying. A large bonfire, with a procession and *auto da fé* of witches, with unlimited whiskey and dancing.

—Winchester has established a Diocesan Conference.

—We wish we had space for describing some of the innumerable Harvest Thanksgivings, and Guild Services in England.

—Some stormy meetings have occurred in the S. P. C. K. in relation to some Tracts on Confession, especially a series entitled "From Cellar to Garret." Four Bishops acting as referees on the subject, reported that "inasmuch as the tracts are intended for those who are engaged in Mission work, especially in large towns, and therefore presuppose an acquaintance with the fundamental truths of Christianity, the objections urged against them are not of sufficient weight to warrant their being removed from the Society's catalogue."

—A Life of Bishop Field by Rev. H. W. Tucker, is published by Wells Gardner, with a letter by Mr. Gladstone.

—The case of Mr. Ridsdale's Appeal has been postponed indefinitely, to settle the rules of procedure.

—Fine portraits painted by hand on photographs, of Archbishop Laud and Bishop Andrewes, have been issued by Messrs. Pratt, from rare old pictures. They show well the vestments of that period.

—Rev. Pelham Dale, of St. Vedast's, London, has been suspended from all ministrations by Lord Penzance, for not obeying his [godly] monition.

—The Bishop of Tennessee was admitted a brother of S. Luke's Guild at All Saints' Margaret Street.

—The Bishop of Manchester has announced by Pastoral Letter, a twelve days' Mission from January 27 in his See city.

—An active Derbyshire layman is agitating a new diocese of Litchfield and Lincoln, by taking Derby and Nottingham. He also advocates new Sees at Coventry, Beverly, Halifax, Hexham, and St. Helier's. It is hoped a general law may be passed soon.

—The Bishop of Ripon held a Retreat for clergy of all schools at the Training College at Ripon, in the summer, attended by 35 clergy.

—The Bishop of Newfoundland has applied for a co-adjutor Bishop in his work, and is visiting England for that purpose.

—The *Post* says that some of the American bishops in reply to the invitation to another Lambeth Conference in 1878, have made it a condition that all subjects of pressing importance shall be left perfectly open and free for discussion. The question of Final Appeals, and the restoration of the Athanasian Creed may come before them.

—Lord Plunket has been elected Bishop of Meath, to succeed the late Dr. Butcher.

THE SWEDISH SUCCESSION.—No one, who has looked into *Swedish Church history*, believes for a moment that anything more can be said for the episcopal succession in Sweden than that it has not been mathematically disproved, and that there is just a faint conjectural possibility, devoid of any probability, that it may exist after all. The facts are these: If there be a Swedish succession, it derives first from one person only, Peter Manson,

Bishop of Westeras, who is said, but not proved, to have been consecrated at Rome in 1521, and who himself consecrated four others in Sweden in 1525 and 1531. But there is a formal document still extant, bearing date 1531, signed by Peter Manson himself, and by Magnus Sommar, one of the men he consecrated in 1525, in which they both solemnly declare the entire nullity and invalidity of every episcopal act they had performed or might afterwards be forced to perform, notably the consecration of bishops, alleging that all they had done in the character of bishops was unwillingly and invalidly done under the pressure of fear and violence. A few weeks afterwards these two men did consecrate the second person on whom the Swedish succession depends, Laurence Petersen, I., intrusive Archbishop of Upsala. There is no evidence that he transmitted his quasi-Orders. Once more, the succession is narrowed to a single person, Bothvid Suneson, titular Bishop of Strengnas, of whose own consecration there is no record nor likelihood, and who certainly acted as Bishop of Strengnas for six years before the date which is conjecturally supposed to be that of his consecration. A fourth time the succession hangs on one person, Laurence Petersen II. of Upsala, regarding whom we know that he had two quasi-consecrators, Paul Justen (who derived any Orders he had from Bothvid), and Nicolson Knutson, a Tullchan prelate, never consecrated at all, and acting as bishop merely in virtue of a royal license. Add to all this the dubious validity of the Swedish Ordinal, and the value of Archbishop Tait's certificate will be readily appraised.—*Times*.

—An important discovery of ancient remains has been made at Hexham, Northumberland. In a week twenty one altars have been laid bare and a vast accumulation of copper coins, several thousands in number, found by workmen. The coins chiefly belong to the reigns of Diocletian and Constantine the Great, extending from 284 to 310, A. D.

THE CHENEY SCHISM.—Last week a correspondent asked of us a question respecting the succession in the so-called "Free Church of England," derived as it was from the *deposed Dr. Cheney, of Illinois*. The following statement, which appears in a Dissenting organ, signed "Alfred S. Richardson, President of the Midland District," seems to us to throw light on the point: "All the Free Church clergy repudiate any sympathy with, or belief in, the doctrine of Apostolical Succession, as involving the spiritual transmission of power and grace; but, inasmuch as their work is intended solely for Churchpeople, and these people, how-

ever earnestly Protestant, usually make a great point of Episcopal Orders, it was generally felt that *on the same principle that induced St. Paul to circumcise Timothy*—viz: to help him in his work—and *solely on that principle*, it was desirable to obtain from the Western Continent Orders which had descended in a direct line from the See of Canterbury. This was actually done. The first act of the Right Rev. Bishop Cridge was to consecrate Bishop Price; the second act was to ordain, with the assistance of Bishop Price, five deacons and one presbyter; the third act was to ordain a presbyter, who had previously been ordained a deacon; and the fourth and last act was to consecrate Bishop Sugden, at Christ Church, Westminster. In all these acts great care was taken, that, whoever else took part, the two essentials of Ordination—viz: *the laying on of hands* and the *Ordination Prayer*—were in each case performed by Bishop Cridge himself." Whatever may be thought of the Roman "doctrine of intention," it is clear that the originators of a new sect, *whose own mind is the animus imponentis, cannot be held to do a thing which they disbelieve in and disavow*. If, then, they repudiate the idea of any transmission of power and grace by the laying on of their hands, the "bishops" they make thereby *cannot be bishops in the sense that the prelates of the Catholic Church are bishops*. We may point out as an illustration of the inveterate addiction of Low Church to non natural sense, that even when they have shaken themselves loose from the Act of Uniformity and the Prayer Book, they cannot be comfortable without the use of terms which they have emptied of their meaning. Hence they have created an order of bishops who are by their own confession not bishops, merely because they have always been in the habit of talking "episcopalianism."—*Church Times*.

—The *Penny Post* for October keeps up its interest. We are often asked, as our correspondence column testifies, when and at what services vestments, academicals, and choir dresses should each be worn. Those interested will find all this briefly and nearly accurately stated on page 227, including the use of scarf and dress-gown of Doctors; and they would save a great deal of trouble to themselves and us if they would procure this copy. The writer has evidently historical and English tastes, and laments with the late Welby Pugin and the learned Dr. Rock the introduction of those "skimpy things like women's chemises now commonly used—garments devoid of any artistic merit, or any historic authority. . . . Surplices are made so tight that every movement is painfully

constrained and being thin as gossamer lack the white appearance," and we might add, being made of cotton, and not of linen, lack altogether the symbolism of the "fine linen, clean and white." It seems a little inconsistent that while we copy our beautiful and ample English vestments from our own tombs and brasses, and decry the Roman "fiddleback" and its paltry substitutes for real honest needlework, we run to modern Roman precedents for a surplice, of mutilated shape and sham material. The writer contends that the cassock is not the priest's coat; but his doublet or vest (waistcoat), and instances the bishop's short cassock, and holds the gown to be the proper coat for clergy, especially that which was once known as the English parson's gown, and should be worn over the cassock out of doors. The writer also thinks we have lost a picturesque and cleanly appearance in dropping the use of the falling lay over white band (not the little imitation substitute, tied on with tape recently worn by one school), and now they are no longer a party badge thinks they would be a comely distinctive mark for the clergy among cassocked singers, and points to the connection once existing between the French Gallican Church and our own, and that the French clergy still wear bands of the right shape. We move in circles, and some passing fashion seems a necessity with some minds. Stringed instruments and bands are finding their way back, possibly we may live to see robes now cast off become again in favour and worn as intended by Canon 74.—*Church Times*.

—Concerning the horrors of vivisection the Rev. F. O. Morris, of Nunburnholme Rectory, Hayton, York, writes to the *Record*:—

Sir,—I received a letter from a lady, a member of one of the most ancient and long ennobled families of Scotland, giving me the following little story, which I am not ashamed to call an affecting one. She gave me her authority for it—the daughter of a leading Scotch M. P. It was told to a friend of her correspondent "by a medical student who did not dare to have his name given. He is a pupil of Dr. —." "During a morning lesson a little dog was sent in. It had evidently been a pet. All creatures know when they get into those hells that something dreadful awaits them. The poor creature went on his hind legs from one to another asking for protection. Even their hearts were touched. They begged it off. One of them offered to buy it. 'I'll have none of your sentimental humbug,' said —, in a rage. He seized the wretched animal, fastened it down, tortured it more excruciatingly than he

needed to have done for the purpose of the lesson, kept it fastened down for the remainder of the day and through the night, to torture it yet further the following morning." This is but a sample, an instance, out of countless thousands of similar acts which are perpetrated every year in this country by our professors of science falsely so called, and part and parcel of the infidelity of the day.

HOME.

—We hope our readers will not fail to study the articles on Confirmation. It is a view of the subject rarely taken among us.

We are enabled to give the valuable Paper read by Dr. DeKoven at the Boston Church Congress. The limits of Provincial Church authority and legislation is a subject of great importance, in view of the reviving sense of Catholic unity in the world. Christianity once presented such a front to Paganism: Paganism in another form is going to question her once more.

The secular press has many kind words for the Church Congress, and it must work great good in bringing people of different views to understand each other. Really, it seems ridiculous to expend any sentimental "Sorrows of Werter" on an imaginary "conflict of Science and Religion," so long as there is an interminable struggle of parties to allow each other, not only no standing, but not even bread and butter in the Church. As Bishop Huntington well said in his address, "to interpret the Scriptures we begin not at Genesis, but with the 'INCARNATION.'" A united Catholic Church, with its Priesthood and Sacraments, emanating from its Head, must be the truest and only convincing witness to the world of that Incarnation. After all infidelity is nothing but the impatient protest of the world-wearied secular mind against the unreality and half-heartedness of the common Christianity.

We hope to see all the Papers read at the Congress given to the public in a complete form.

—We have received a letter from a prominent American clergyman who is at present assisting in a "liberal Evangelical" Church in London, where he says, "the ordinary Sunday services (except the gown in the pulpit) are above the

average in ritual and earnestness, in our own country. Even S. Pancras, the model Low Church parish of London, where all seemed cold and dead eight years ago, now has daily Service, weekly Communion, Saints Day Services, thanks to the Ritualists, whom Low Churchmen pester and persecute, even while they warm themselves by their fires."

—We have received a fine Sermon by Bishop Doane at the installation of the new Dean of All Saints Cathedral, Albany, too late to make use of this number. We still have a variety from which to make up something on the Cathedral System in this country.

—The funeral Sermon of the Rev. J. G. Webster for Mr. Geo. W. Cuyler, is a truthful as well as eloquent memorial to one who ranked high among the lights of the old Diocese of Western New York, that illustrated a type of Church loyalty of which too few survivors are left. "The fathers, where are they?"

—*Religion and Science* is a Sermon *ad populum* by the Rev. Dr. Clarke of Syracuse, well adapted to clear out and dissipate this nonsensical muddle about the conflict of Science with Religion. It ought to be printed for a popular tract on the subject. No professional class have done more for Science than the clergy themselves, as the Scientific records of Europe abundantly show. It is not the facts of Science that contradict Revelation in the least: but only the theories or hypotheses which Sciolists either in Science or theology amuse themselves in constructing.

—By the kindness of Bishop Williams, of Conn., we are in receipt of the last edition of Canon Trevor's remarkable work on *The Catholic doctrine of the Sacrifice and Participation of the Holy Eucharist* (J. Parker, Oxford and London). It is a great advance on the first edition, and shows vast research and learning. The Appendices give the passages from the early Liturgies in the original Greek. It is welcomed by several of our learned Bishops and Clergy in this country as a true *Via Media* and *Eirenicum* in this inexhaustible controversy. It certainly is far from surrendering to Rome the Cath-

olic truths of the Memorial Sacrifice and Real participation, though its theory of the Presence will seem to most *constructed ad hoc*, rather than as having historical basis. We at least commend it to the study of our clergy, and we will comply with the request to republish in our next, the *Guardian's* review of it.

The author acknowledges in his Preface that this enlarged edition owes its existence to the friendly correspondence and suggestions of the Bishop of Connecticut. The school of Archdeacon Freeman is certainly bound to exercise great influence among us.

—The Journal of the Diocese of Long Island shows clergy 95; churches 88; ordinations 7; candidates 11; Lay readers 15; deaconesses 12; baptisms (ad-199) 1,952; confirmations 253; communicants 12,561; Sunday Schools, officers 400; catechists 2,722; scholars 14,883. Offerings \$432,794. The Sunday School work here is the most thorough in this country.

—The Church *Quarterly Review* for October has articles on "Liturgical Revision," "Religious Houses of Devonshire;" "Parochial Missions," and the "Increase of the Episcopate." Also a note on the recently discovered chapters of S. Clement's First Epistle.

—The funeral of the Bishop of Nassau, Rev. Dr. Venables, who died at Hartford, October 8, was held at the Church of the Incarnation in that city, the rector, the Rev. C. F. Knight, an intimate friend of the bishop, officiating, the Bishop of Conn. being absent at a meeting of the House of Bishops in Philadelphia.

At 11 30 the procession left the rectory in the following order: the surpliced choir of twenty eight men and boys, then many clergy of this and other dioceses, in surplice and stole, followed by the president and faculty of Trinity College in robes, and by the whole body of the students. Arrived at the church, the opening sentences of the burial office were said by the rector, the two psalms sung to a Gregorian tone, and the lesson read by the Rev. Francis Goodwin of Hartford. The Holy Communion followed, the rector being the celebrant, assisted by the Rev. A. C. A. Hall, of Oxford, England, and the Rev. John McCook, of Hartford. After the creed, the hymn "Brief Life is here our Portion,"

was sung, and after the blessing, the *Nunc Dimittis*. The Eucharistic hymn, was No. 184 of the Hymnal:—

The retrocessional hymn was No. 104 of the Hymnal:—

Jesus lives; no longer now
Can thy terrors, death, appall us.

At the grave the service was said by the Rev. President Pynchon, of Trinity College, and the Rev. A. C. Hall.

The departed prelate lies buried in the college lot at Cedar Hill cemetery, the use of which had been kindly and thoughtfully offered by the College authorities.

—The *Parish Choir* of Mr. Hutchins (Medford, Mass.), gives some excellent pieces for Thanksgiving and Christmas in the Nov. and Dec. Numbers.

—The annual address of the Bishop of Colorado for 1875-6 shows more than double the number of confirmations over any previous year. There are 21 parishes in his jurisdiction, and 8 missions, 20 clergy, 5 candidates and postulants, and 13 Lay readers. Wolfe Hall has 8 teachers and 60 pupils: Jarvis Hall 3 teachers and 16 pupils, and there is a "Sister" engaged in Mission work in Denver.

—Dr. Corbyn's Sermon at Quincy on *The Catholic Church and Its Work in Illinois*, is an outspoken, clear presentation of Catholic principles in regard to the organization and extension of the Church. Its catalogue of the blunders of Anglicanism is very suggestive, and he might have added that the chronic nature of that blundering may be seen in the fatuous attempts to put down the only men who are trying to repair the blunders of the Church authorities in John Wesley's days. The Sermon shows, too, how strongly the Cathedral idea is taking hold of the clerical mind, and opening the eyes of people to the dead weight of our present Diocesan System. To call us an *Episcopal Church*, with such a system, is almost a *lucus a non lucendo*.

—The Journal of the Diocese of Central Pennsylvania for 1876 shows 101 parishes and missions, confirmed 607, communicants 6,244, Sunday scholars 10,005, parsonages 41, offerings \$180,087: ordinations 9; churches consecrated 4; lay readers 16; candidates for orders 4; deacons 3.

The Bishop's address is full of robust common sense. He advocates the Cathedral principle. One good thing here is that Missions are not allowed to organize into parishes till there are 25 communicants.

THE CHURCH ECLECTIC.

VOL. IV.

JANUARY, 1877.

No. 10.

LAY-POPES IN THE PROTESTANT EPISCOPAL CHURCH.

In the day of the Church's legitimate power over men's consciences, before the semi-pagan State took her under its protection, and holy discipline consequently began to decline—one thing is certain,—there were no Vestries, no such Parochial organizations as we have, no such cumbrous and obstructive machinery as now hinders the growth of the Church and dwarfs the religious stature of believers.

Nay, in every portion of the Catholic and Apostolic Church, whether Eastern or Western; Greek, Latin or Anglican; one theory of the Church Militant has at all times prevailed, however their *usage* may have differed with circumstances. But we may go further, and confidently assert, that no Church in Christendom is, or has ever been, afflicted with such a Parochial System as ours. Even in the Church of England, Vestries are unknown to Canon Law, and are wholly exceptional. But one case is on record, that of the Parish of Masham, in Yorkshire, where there was a permanent vestry; and this was composed of twenty-four old gentlemen who formed a close corporation, and transmitted their office, in case of death, to their sons or other relatives. The sole duty of this body was, to fix church rates and tax the parishioners for repairs on the church building. In some English Parishes it was, and is still, customary to call special vestry meetings of *all the Parishioners*, to attend to the temporal concerns of the Parish. These, however, have never been legal corporations, and therefore could have no vested rights.

But our own Vestry System is peculiar to ourselves, and so far from having ancient Canon Law or Catholic usage in its favour, is purely an American institution which grew out of the exigencies of the Church's position in this country. Before the Revolution it had become necessary to incorporate the Parishes in order to secure church property; and primarily *for this purpose alone* certain persons were chosen in each Parish in whom legal titles were to be vested. Thus our Vestries are originally and properly the *legal trustees of Church temporalities, and nothing more*. But by civil enactments in different States, then, through too easy compliance on the part of Church people, and finally by canonical recognition, it has resulted that upon these corporations are devolved duties for which they are totally unfit, and which they have really no more right to assume than Congress would have to decree articles of faith, or create Bishops.

What, then, is the practical working of this system? Why, as soon as the national mania for "organizing" has been indulged by the erection of a Mission or an aggregate of Missions, into a "Parish," with Vestry and Wardens; and the consequent "union with the Diocesan Convention" (*sic*) has completed the "organization;" straightway the hundreds or thousands of souls who had been under the fostering care of the Bishop, or the personal and more tender guidance of the missionary who had planted and watered while God gave the increase, are now abandoned to the mercies of a Vestry! And who are *they*? Who are the persons who now supersede and set aside Bishop, Priest or Deacon, and presume to stand between the people and God? They are but a handful out of an entire congregation; who are said to "represent" them; but who, being laymen, can have no curé of souls, who may not even be Christians, in any proper sense; or who, if under Baptismal Vows, may not recognize them; while some may be habitually trampling them under foot.

But the Parish being "vacant" under its new organization, who shall "fill" it? This question must be answered by persons who have accepted an awful responsibility without knowing it! Theirs is now the high and solemn duty of choosing and "calling" (as we say) a spiritual guide who shall fearlessly lead God's people committed to his care, into the perennial pastures of His Word; break to them the Bread of Life; and do his utmost by the power of the Spirit, to extend the Truth to all within his Cure.

Upon a few men who may be, and too often are, without actual experience of the spiritual life, falls a responsibility which they cannot realize, because it has never been imposed by any rightful authority; because no warrant for it exists in Scripture or Catholic tradition; and because they are rendered incapable of realizing it, either by sin or by ignorance. Only the limited usage of this "tender branch" of less than a century's growth, which we grandiloquently term "the American Church," is our excuse for a state of things hitherto unknown to any Church in Christendom! But however incapable these bodies generally are, of rightly filling or duly appreciating the position to which they have been exalted in our ecclesiastical system, we must accept the hard fact that *upon them the weal of souls is left largely to depend.*

The result can be made clear by many sad illustrations all through the land. If they are godless, as in not a few cases individual vestrymen are, then they are utterly careless both of their own and others' spiritual needs; nay, they can have no conception of them. If, on the contrary, they are God-fearing men, yet they are not always intelligent or discreet; or even if they should be, it still remains true, that they are clothed with no *spiritual* authority whatever; and from the necessity of the case, they can have no real jurisdiction in conferring on a Clergyman, the Cure of souls within any given Parish. In either case, they are far more apt to seek a "preacher" rather than a Pastor; and one who, by his elocution and individuality may draw a crowd to hear the speaker rather than the Gospel he has to proclaim.

Or grant that these corporations are in many cases composed wholly or chiefly of good Christian men; yet they may be, and often are, much divided in opinion; some of them arrayed on the side of the "Low," some on that of the "High," some on that of the "High-and-Dry," others on that of the "Broad" School. Then arise grave difficulties. One faction is troubled with visions of that indefinable, protean monster, *Ritualism*; another has a reasonable dread of the black robe of Geneva, and of irreverence in the Service of the Sanctuary. One clings desperately to the sur-

plice and funereal black stole, and believes exclusively in the Episcopal Sect; another would fling all vestments aside, mutilate the Liturgy, level all barriers and fraternize with all sects. Thus it often happens that "the Vestry," on whom we have allowed to hang the destinies of many souls, cannot agree as to the "fitness" of the Rev. A. B. or the Rev. C. D. to take charge of the vacant Parish. Then may follow many months of desolation:—and a flock goes without a Shepherd,—wandering off into the wastes of heresy and schism, or falling into the snares of the world, the flesh and the Devil; without spiritual guidance, deprived of religious ministrations, even *in extremis*, and cut off from all participation in the Sacraments, except through the charity of some stray clergyman, or during an episcopal visitation. And all this misery comes of committing to purely secular corporations the power of providing for spiritual necessities!

It may be said that this is an extreme view of the case, and that such instances are rare. In reply, it is cheerfully admitted that in some Dioceses a better state of things begins to prevail; and that while the duty of filling vacant Cures still falls upon Vestries, yet through the influence of better recognized Episcopal authority, and in consequence of sounder teaching, our Lay-Popes in some Parishes are gradually laying down the sceptre, and deferring more to the Bishops and the wishes of the people whom they claim to represent.

But the grievance under consideration is still so common as to form the rule rather than the exception; and exercises a baneful influence throughout the land. Some of its forms may be alleged to be very rare; and yet it is easy to bring forward more than one case exhibiting some of the worst features of Vestrydom. Let one, however, suffice. *Ex pede Herculem.*

An ancient Parish in Maryland lost its Priest by removal—or more correctly, because it wanted a change and would no longer support him. The Vestry—to their credit be it recorded—felt their responsibility to such a degree that they were at their wits' end to determine whom to "call" in his place; and sought with some diligence to ascertain the sentiment of their fellow-parishioners. Upon the advice of a Bishop who visited them during the *interregnum*, they finally "extended a call" to a very handsome and entertaining *Deacon*, recently ordained, who knew less of Theology than of some other matters; and who was a travelled, accomplished man of society, but had not, of course, any great experience in pastoral work. The fact of his being incapable of administering the Blessed Eucharist was a minor consideration, not entering at all into the question; while his inability to minister absolution on any occasion, even to a dying communicant, was of no moment whatever. Nay, this last was so purely a "Popish" idea, that a truly Protestant folk like themselves may be thought incapable of dreaming of such a thing.

To proceed—the charming young clergyman was also well known and recommended by many charmed women! who had followed him up in the Parish where he had first served, and some of whom were quite ready to pursue him, poor fellow! still further. The Vestry, considering it their "duty"—as they put it—to consult a certain "feminine element" of the Parish who were much affected by the commendation of the ladies aforesaid, were elated by this flattering confirmation of their choice; and accordingly our Deacon was asked to come and make them a visit. Shrewd enough to see through this shallow artifice (a shamefully common one), he in a manly but courteous letter declined the honour, without, however, rejecting the *offer* which it implied. Here was a dilemma; and for a time the negotiations were suspended. Even female diplomacy was foiled. During this delay, they heard of a Priest sojourning in the vicinity. Him

they civilly invited to "open" their church for them on the following Lord's Day. It had not been entirely shut up as yet, thanks to several vagrant clergy whom they had caught; and they evinced a commendable desire to keep it open—one day in the week.

The said Priest, just then without a Cure, hearkened to their cry; and ministered so acceptably to them that they urged him to return on the next Sunday. Much against his will, now that he had learned of the pending negotiations with the Deacon, but espying a possible "call" to the Parish after a vacation which he felt to be too protracted,—he agreed to return.

On the following Saturday he left the train at —— Station on the —— Railroad, to find standing by him on the platform a young stranger of attractive person and manners, who had just alighted from the same train. It proved to be the Deacon, who had meantime been persuaded to make the proposed visit, and allow the Vestry and the marriageable women of the Parish to inspect him, and put him through his paces.

A brief interchange of fraternal courtesies served to hide the mutual embarrassment of the two clergymen; and the next day they officiated amicably together in the Parish church in presence of a numerous and interested congregation. The Deacon begged to decline the sermon—greatly to the disappointment of the fairer portion of the auditors—and modestly served in his proper capacity. But he consented to take an afternoon Service with sermon, which was duly advertised before the congregation separated. Happily for his feelings and the dignity of his Office, the Priest was hindered from attending this performance by indisposition.

Thus each had a hearing, and a fair "trial;"—and each, as afterwards appeared, stood a "fair chance" with the Vestry.

But meantime the feminine element aforesaid were "lobbying" vigorously for the handsome Deacon. By their blandishments they exerted such a powerful influence with the Vestrymen, that those worthies concluded to sacrifice the spiritual needs of the Parish to the sentimental fancy of a few frivolous females whose hearts were rather set upon the good-looking Deacon, than given to his MASTER!

But alas! for the vanity of feminine expectations, the clerical Adonis provokingly declined the Cure after all; and the Priest found a field elsewhere; whilst that Parish remained vacant many months, and endured all the evils of a flock unpastured.

These facts occurred several years ago. They have doubtless been substantially repeated elsewhere many times during that period; whilst they are *liable* to repetition, with many aggravations, at any time, in various Parishes. They impressively exemplify the actual and possible mischiefs of the Vestry System, which is the worst form of congregationalism; which degrades the Christian Priesthood before a public sentiment, that it should guide, and sometimes withstand; and thus endangers the spiritual welfare, if not the salvation of multitudes.

Is there no speedy remedy for this huge and chronic evil? Some say, "No, time only can heal the disorder. Let us wait." But we have waited too long already; and time, instead of curing, only confirms some diseases. At any rate, it is in order now to offer some suggestions:

First, then, in the election of Vestries, whether for new or old Parishes, all eligible parishioners should regard it a religious duty to be duly registered as voters, and to attend all parochial elections. Let them make it equally a matter of conscience to elect only devout Christian men who are Communicants; or if they are not to be had, then to elect *none*, but to wait till the growth of the Church furnishes men of the right stamp. *Bet-*

Let no parochial organization at all, than one erected on unsound foundations. Better no lay-representation whatever in Church Synods, than a godless one.

Secondly, in the event of a Cure becoming vacant by the death or removal of its Rector, let the responsibility of filling the vacancy no longer fall upon shoulders incapable of bearing it. But let the *Parishioners* demand a Parish meeting; let the Vestry and Wardens call it; let all consider it their duty to attend if practicable; let several clergy be nominated, let the assembly choose a man known as a faithful Pastor and preacher, let their choice be subject to the *confirmation of their Bishop*, and then let the Rector elect be canonically inducted or instituted.

Thirdly, and chiefly: this disease of Lay-Popery demands radical treatment. Let, then, the Clergy be more bold to assert their independence and authority, and equally fearless in teaching the subordinate priesthood of the Laity.

In many rural parishes, but more especially in the established and wealthy ones of the cities, are found one or more vestrymen whose riches, or social connection, or education, or liberality in giving, confer upon them a sort of distinction. Hence they become very influential, and their influence is strengthened in some cases by the consideration in which they are held for a sort of personal piety. Of such an one people say, "he is a good man;" and this fact amply atones, in their minds, for any degree of narrowness, prejudice or wrongheadedness in ecclesiastical matters; even though these qualities assume the shape of brow-beating or persecuting the Rector, or creating dissension in the Parish. But such advantages as those enumerated necessarily impose upon their possessors the greater responsibilities. Such men are more bound than others less favoured, to use their power for good, by humble submission to legitimate spiritual authority and glad coöperation with those who are set over them in the LORD. But if he ignores or fails to realize his responsibilities, even your "good man," and rich, influential vestryman, becomes only the greater power for evil, and turns out sometimes a very impertinent and mischievous person.

Away, then, with Lay-popery! Better one clerical Pope claiming even a preposterous infallibility, with the advantage of a theological and spiritual training, than six or a dozen Lay-Popes in every Parish, claiming an infallibility without any foundation of knowledge or sanctity. If we must have a human lordship over God's Heritage, let us have one clerical master with some knowledge and some show of authority, rather than a host of incompetent and unauthorized lay lords, exercising usurped ecclesiastical powers.

But we have no need for *any* Pope or Popes, because our Lord and Head has never appointed or commanded one. He Himself is the one true PRIEST forever, and in His eternal PRIESTHOOD all true Christians have a share. If the Jews were a "holy nation" and a "kingdom of Priests" (Exod. xix. 6), much more is the Church of CHRIST an "holy and royal Priesthood" (1 St. Pet. ii. 5, 9).

But as under the Old Dispensation, so also under the New, He appointed an *official* Priesthood of men, to minister in holy things, that all relating to worship and pastoral ministration might be done "decently and in order." Therefore, not only Apostolic, but Divine, Order requires the Priestly Ministry; and this "honour" no man may "take unto himself, but he that is *called of God, as was Aaron*." That is, no man can bear this Office except him who can testify his belief that he has been inwardly moved thereunto by the Holy Ghost; and who then receives external Ordination in the line of official, Apostolic succession. And, as under the

Law it was ordered that "the Priests' lips should keep knowledge," so the Christian Priesthood must minister the Word as well as the Sacraments, instruct the people in the "things pertaining to the Kingdom of God," and direct and lead them in the way of godliness.

But the Laity have their part, and a most important part, in the constitution and work of the Church. The whole body of the Faithful in numbers vastly exceeds the aggregate of the Clergy; and the official Priesthood would have no *raison d'être* if there were no "kingdom of priests" in which and for which they must exercise their functions. Thus every lay-member of the Kingdom has by Baptismal birthright a personal, direct interest in the holy work of salvation; first and chiefly in "working out" his own, and next in working *for* that of others. By private prayer and supplication; by diligent participation in the sacrifices and worship of the Sanctuary; by earnest striving; by precept and practice *in the home*, in business, in social relations; in civil affairs; by love unfeigned; by almsgiving and works of mercy; by large and ready liberality in general; by combination among themselves for Christian work; and by hearty coöperation with the Clergy, and generous strengthening of their hands; and all this in subordination to them as the spiritual authority ordained of God:—by such duties and activities the Laity prove their Priesthood, by these they win the Master's blessing now and in that Day. This, and this only, is the "way of righteousness" as laid out in the Scripture, and exemplified by the Saints dead and living.

But do Vestries as such, or individual vestrymen as such, illustrate this rule? Emphatically, No! Here and there a zealous Rector has attempted to interest them in parish work, and tried the plan of assembling them weekly or monthly to "discuss" the needs of the work and the ways and means; or even to obtain their active coöperation. But with the fewest exceptions possible, the plan has sooner or later proved a failure. In rural parishes the morning's salutations, the crops, the markets, the neighbourhood gossip, and friendly jokes, commonly form the main features of the "Vestry-meetings." The serious business of the occasion is quickly dispatched. In town, the activity and press of business, and the needed economy of time, cause all needless talk to be dispensed with; while any real business is usually transacted perfunctorily, even as in the country—with the sole difference, perhaps, that it receives more business-like attention.

In both cases, if the meetings are kept up with regularity, and especially if any matter beside the bare temporalities of the Church be admitted, the result is shown to be the same:—the Vestry soon assume the air of lordship; and in more than one instance the Rector finds too late that he is stung by the adder that he had warmed into life. Ordinarily, the surest way to freeze out the zeal of a good layman is, to put him into the Vestry! There he may find plenty of *esprit du corps*, but no *esprit* for hearty, loving Christian work. On the other hand, if you wish to arouse in him the love of power latent in every human breast, or stir in him the pride of position and cause him to strut about his mimic stage in the importance of "a little brief authority;" if you wish to make him self-important, pragmatical, critical, cold, or utterly indifferent, by all means elect him a member of the Vestry.

In conclusion, be it understood, that these indictments are drawn against *a system*, individual cases under that system being used by way of illustration. All honour to those exceptional vestrymen who faithfully discharge their duties as members of legal corporations having charge of church property, and who yet individually seek devoutly to realize their citizenship in the Kingdom of Priests.

God speed the day, when our present Parochial System shall give place to something better; and when vestrymen shall no longer be found hampering or thwarting the Clergy in their work, and hindering among the People the spread of the blessed Gospel of our LORD JESUS CHRIST! †

From the Church Quarterly Review.

MIND AND MATTER IN NATURE.

Many very hard things, no doubt, have been said in the name, not so much of religion, as of a mental philosophy which is a valuable auxiliary to religion, as to the pernicious influences of devotion to physical science. Sir William Hamilton,* for instance, insists on the importance of the study of mind as counteracting and balancing the influences of the study of matter. He argues that exclusive physical study "diverts from all notice of the phenomena of moral liberty," and indeed disqualifies the intellect from appreciating the import of these phenomena. We may perhaps allow, although some distinguished instances to the contrary prove that no incompatibility exists between these two departments of human knowledge, that those who devote their minds to the one do not readily apprehend the conceptions of the other. But he brings a yet more serious charge against physical science. He affirms that this science, "by exhibiting merely the phenomena of matter and extension, habituates us only to the contemplation of an order in which everything is determined by the laws of a blind or mechanical necessity." The inevitable tendency of this one-sided knowledge is manifestly, he thinks, "that the student becomes a materialist, if he speculate at all." And the progress of science, instead of diminishing these dangers, appears to him even more alarming. In the infancy of science, when the attempts to explain the phenomena of nature had very partial success, there was a wide field left for a belief in the agency of a free intelligence; but now, alas! science has gone presumptuously forward, solving one mystery after another, giving intelligible explanations fatal to all reverent feeling, and producing in minds subject to these baneful influences the conviction that, "as the mechanism of nature can explain so much, the mechanism of nature can explain all."

Such an argument displays little confidence in the philosophy which is supposed to be endangered by the progress of knowledge. But surely these apprehensions might have been somewhat relieved by the consideration, that if physical science enables us to see more distinctly what the mechanism of nature *is*, and what it *can* effect, it probably will also assist us in distinguishing what that mechanism *is not*, and what it *cannot* effect. There is, however, some excuse for the mental philosopher overlooking this very simple truth, in the confusion of ideas which prevails—even among physicists themselves, and much more among educated men generally—as to the true meaning of Physical Science. That which is properly so called is the knowledge of relations between natural phenomena and their physical antecedents, as necessary sequences of cause and effect; these relations being investigated by the aid of mathematics—that is, by a method in which processes of reasoning, on all questions that can be brought under the categories of *quantity* and of *space-conditions*, are rendered perfectly exact, and simplified and made capable of general application to a degree almost inconceivable by the uninitiated, through the use of conventional symbols. There is no admission for any but a mathematician into this school of philosophy. But there is a lower department of

* *Lectures on Metaphysics*, Lect. ii. p. 35.

natural science, most valuable as a precursor and auxiliary, which we may call scientific phenomenology; the office of which is to observe and classify phenomena, and by induction to infer the laws that govern them. As, however, it is unable to determine these laws to be necessary results of the action of physical forces, they remain merely empirical, until the higher science interprets them. But the inferior and auxiliary science has of late assumed a position to which it is by no means entitled. It gives itself airs, as if it were the mistress instead of the handmaid, and often conceals its own incapacity and want of scientific purity by high-sounding language as to the mysteries of nature. It may even complain of true science, the knowledge of causes, as merely mechanical. It will endue matter with mysterious qualities and occult powers, and imagines that it discerns in the physical atom "the promise and potency of all terrestrial life."*

But the steady progress of true physical science gradually dispels these really unscientific imaginations. It has been of late years more and more apparent that this progress is invariably in a direction contrary to all notions of latent powers in matter; that its tendency is, like that of the old Atomic philosophy, only with different instruments, and far more conclusive arguments, *ἐκβάλλειν τὰς ποιότητας*, to "cashier qualities"—if we may use Cudworth's quaint phrase—and to indicate that all material phenomena, so far as their objective cause is concerned, are due to different *modes of motion*, the one property of matter—and that a *negative* one—being *inertia*. Indeed, the fundamental laws of dynamical science assumed this of matter, and are therefore anti-materialistic. But in the infancy of physical science the certainty of these laws was but slowly realized; and the discovery of gravitation, whilst it got rid of many independent imaginary properties of matter, yet seemed to leave at least one master of the field. However, Newton himself emphatically repudiated the idea that "inanimate brute matter should, without the mediation of something else which is not material, operate upon and affect other matter without mutual contact; as it must do, if gravitation, in the sense of Epicurus, be essential and inherent in it." And whilst the disciples of Newton accept provisionally gravitation as the phenomenal law which alone enables them to explain the motions of the heavenly bodies, yet it is with the conviction that whether Le Sage's mechanical theory of gravitation be the true theory or not, yet, to use the words of Newton, "no man who has in philosophical matters a competent faculty of thinking," can ever fall into the absurdity that gravity is "innate, inherent, and essential to matter."

The history of the science of Physical Optics affords a very instructive illustration of physical science "cashiering," as it advances, the mysterious occult qualities of matter. According to the corpuscular theory of light which Newton maintained—though it would seem not without misgivings as to its physical truth—light consists of infinitesimally small molecules proceeding from luminous bodies. To account for various phenomena of light, these molecules were supposed to be endued with attractive and repulsive forces, to have fits of easy reflection and refraction, and further to be different for the different colours of the spectrum; in short, light was believed to be a kind of matter which had inherent qualities, and not simply what matter is assumed to be in the laws of motion. But by the undulatory theory of light, the truth of which has been completely determined since Newton's time by dynamical science, all notions of the phenomena being due to qualities of material particles have been completely and for ever set aside. Every educated man now-a-days is aware that light is proved to be nothing else than extremely minute and rapid vibrations of

* Tyndall's *Belfast Address*, p. 54.

an ethereal medium that pervades space, and that optical phenomena, as they appear to us, are the results of the sensations produced in the eye by such vibrations. At one time, however, the phenomena of *colour* seemed to present some inconsistencies with the strictly physical theory. The different colours of the spectrum corresponded, indeed, with different refrangibilities of the rays—that is, with different wave-lengths of the undulation. But Brewster inferred from certain experimental observations that, instead of the colour being due to the wave-length, there were three spectra of primary colours, with their respective *maxima* differently situated; the superposition of the spectra producing the different tints of the complete spectrum. This objective triplicity of colour in light of the same wave-length would seem necessarily to imply some difference of *quality*. But more accurate experiments have proved that Brewster was mistaken, and we have the authority of Professor Stokes for affirming that there are absolutely no phenomena whatever to lead us to suppose that light of the same refrangibility can be separated into different colours. Young, indeed, the founder of the undulatory theory, had anticipated Brewster in conceiving a triplicity of colour; but he, more philosophically,* placed the triplicity in the sensations, and not in the physical constitution of the light, and suggested a triple molecular constitution of each nerve fibril. By experiments with a rotating disk of three different colours, which were first made by Mr. Young and repeated with greater exactness by Clerk Maxwell, it has been proved that the sensations of the different tints of the spectrum may indeed be produced by a due combination of the same three colours in different proportions, although it may be conclusively shown by various tests that the apparent identity is not objectively real. The singular phenomena of colour-blindness seem of themselves to afford sufficient proof that colour is purely subjective. Helmholtz says:†

To speak of three fundamental colours in an objective sense would be nonsense: in fact, so long as one refers only to purely physical conditions, and while there is no reference to the human eye, the properties of compound light depend alone on the proportions in which exist lights of different wave-lengths.

It must be observed how emphatically physical science repudiates as “nonsense” the notion of *qualities* distinct from motion in the phenomena of light.‡ And it is no less instructive to observe that the scientific mind

* Young's truly philosophical mind is remarkably indicated in such passages as the following, when we consider how later discoveries have illustrated his opinions: “It cannot be positively determined whether matter is originally of one kind, owing its different appearances only to the form and arrangement of its parts; or whether there are various kinds of matter, essentially distinct from each other; but the probability appears to be in favour of the former supposition”—Lecture xlix.: *On the Essential Properties of Matter*. And again, of the occult forces necessary to Boscovich's and similar hypotheses, he says, “Such methods may often be of temporary advantage, as long as we are contented to consider them as approximations, or as classifications of phenomena only: but the grand scheme of the Universe must surely, amidst all the diversity of parts, preserve a more dignified simplicity of plan and of principles than is compatible with these complicated suppositions.”

† We quote from a very interesting paper by Professor Mayer, in the *Philosophical Magazine* for February, 1876, on Young's discovery of his theory of colour.

‡ The phenomena of sound are of course a more obvious instance of different sensations being caused solely by different modes of motion. But it is only of late that the full extent even of this truth has been realized, and it has been shown by experimental observation, that the qualities as well as the pitch of sounds are due entirely to the kind of vibrations that reach the ear. Those who witness for the first time the testing by the *manometer* of voices of the same pitch, but of different *timbre*, and of the several vowel sounds, cannot but be startled by the evidence thus afforded of the variety of sensations due simply to various combinations of different waves of air.

is compelled to distinguish between matter which is nothing else than matter, and therefore is capable of nothing more than the vibration, and matter in the living subject, which is matter in intimate union with something else that is not matter, and which therefore not only responds to the vibration, and is in unison with it, but produces something of a totally different kind, which we call sensation. This in the material organ is simply a sense of the vibration, but in the mind of the living subject itself it is transformed and interpreted into something of a totally different kind, namely, the perception of colour. Thus physical science, by the very fact of its giving mechanical explanations of material phenomena, is compelled to be anti-materialistic if true to its own principles, as soon as ever it passes to our perception of these phenomena.*

It would be difficult to find a more suggestive illustration of this truth, than the one supplied by Physical Optics. But the following passage from the *Unseen Universe* will explain generally our meaning, when we say that scientific thought necessarily distinguishes between matter which is only matter, and matter in the living subject which is matter and something else. It is pointed out that there are some kinds of matter, such as phosphorus, which are not only associated with the objects of sensation, but by existing in our brain become the vehicles of the subjective impressions which are peculiar to the individual. But to suppose that the particles in the living brain are nothing else than they are in the objects of our sensations is a gratuitous assumption. For—

There is this difference between portions of phosphorus playing these two parts. When in the common state, we can experiment upon it and investigate its properties, but this we cannot do when it exists in the brain in its peculiar state. The assertion, therefore, that phosphorus and its allied particles, whose motions and positions are accompanied by consciousness, are nevertheless, when in this state, essentially the same as they are in the ordinary state, appears to us to be without foundation. We cannot thus argue from the one state to the other. For that most peculiar and interesting condition of phosphorus and other matter in which it is intimately connected with the production of consciousness, and where some peculiarity due to this connection might perhaps be thought likely, is the very thing we cannot investigate. To say therefore that the brain consists of particles of phosphorus, carbon, &c., *such as we know them in the common state* and that when the particles of the brain have, in consequence of the operation of physical forces, a certain position and motion, then consciousness follows, is to assign a peculiar relation between the brain particles and consciousness which we are not justified in doing—pp. 49, 50.

The position, however, that physical science divests matter of qualities, and indicates, as it advances, that all material phenomena are merely modes of motion, will probably appear to many so strange and paradoxical, that we must pursue our argument somewhat further. Since the discovery of the law of gravitation, nothing has so much enlarged the sphere and quickened the impulses of scientific thought, as the discovery, some forty years ago, not merely that motion will produce heat, which every savage knows who kindles a fire by rubbing two sticks together; but that there is

* The following sentence is translated from D'Alembert by Dugald Stewart:—"The truth is, that no relation whatever can be discovered between a sensation in the mind and the object by which it is occasioned, or at least to which we refer it: *it does not appear possible to trace, by dint of reasoning, any practicable passage from the one to the other.*" "If this be so, if there be no necessary connection between the reception of an object into the senses, and its impression on the mind, what ground have we for supposing the organs of sense to be more than machinery for the uses of the body? The body may indeed be said to see through the eye: but how,—if we can trace no nearer connection between the mind and an object painted on the retina, than between the mind and the object itself,—how can it be asserted, that the mind needs the eye to see with?—*Guesses at Truth*. First Series, p. 11.

a definite and fixed mechanical equivalent of heat; so that the heat which is required to raise one pound of water one degree Fahr. in temperature, would be sufficient, if the whole could be applied mechanically, to raise one lb. weight to a height of 772 feet: and, conversely, that if a pound weight fall through 772 feet, and have its motion entirely stopped by collision, the whole heat generated by the collision would be sufficient to raise the temperature of a pound of water one degree. This discovery gave a definite scientific expression to the general belief in the correlation of all physical forces, and indicated that all physical energies are only other forms of what is known in mechanics as *vis viva*, which depends merely on the product of the mass of a body into the square of its velocity. The conservation of energy, as is very lucidly shown in the *Unseen Universe*,* is really nothing more than the Third of those Laws of Motion on which the science of dynamics is founded, but extended so as to include the various forms of physical energy. It seems therefore quite impossible to avoid the conclusion, that if all physical energies are forms of mechanical *vis viva*, which is a mere function of inert mass and motion, all material phenomena, that is, all effects on matter produced by these energies, must be of the same kind. It is a proof how slowly great truths grow in the human mind, that this conclusion is not universally admitted as self-evident. But in the meanwhile another branch of physical science has been extending its sphere, and, as it has advanced, has pointed even more obviously to the same conclusion. Of late years the Atomic theory of the constitution of matter, which before was merely empirical, has received such aid from mathematical analysis in the researches of Clerk Maxwell and others, that it must now be regarded as a branch of *true* physical science. Yet it can not be doubted that the Atomic theory, as originally conceived by modern science, presented very serious obstacles to the scientific conception of matter as simply inert. Although the old Atomic philosophy of Greece, as distinguished from the homœomerism of Anaxagoras, represented the atoms as all of the same kind, and the apparent qualities of matter as due only to the motion of the atoms, yet the Atomic theory of modern science, with the phenomena of chemistry to explain, seemed at first to confirm more than ever the existence of some essential and inherent qualities in the several material particles, and appeared likely to prove a stronghold for those who would endue matter with mysterious occult powers. In fact, as in former ages materialists took refuge in the old philosophical Atomism—though very illogically, as Cudworth has shown in his *Intellectual Universe*—so now they have been looking to the new science with revived hopes. The worship of the Atom seemed likely to become the fashionable religion, and to drive Christianity and even Theism out of the field. Its doctrines received an eloquent and brilliant, if somewhat vague and misty, exposition, in a celebrated address by an eminent phenomenologist, as President of the British Association in 1874. The triumph of atomolatriy seemed to be at hand; theologians and metaphysicians were profoundly alarmed, and some thought it the only safe course to repudiate the Atomic theory as a mere speculation and, not very sagaciously or consistently with their own principles, to challenge scientific men to give some visible or tangible proof of the existence of the terrible atom. They little anticipated that meanwhile from the very quarter where they suspected so much danger help was coming. For the latest development of the Atomic theory, far from being favourable to materialism, is exactly in the contrary direction, and, if it can stand the test of mathematical investigation, to which it is being subjected, will supply an amount of evidence against

* Chap. iii. p. 75, &c.

materialism from the constitution of the physical universe, which must be absolutely conclusive. The empirical physicist indeed might have rested satisfied with the idea of the Atom enveloped in a cloud of mystery, and the object of reverential awe.* But happily, the instinct of real science is at once to attack all occult properties of matter as pretentious nonentities, and explode the sham mystery. And therefore it was impossible for any truly scientific mind to acquiesce contentedly in the theory that there are ultimate atoms, endued with extraordinary characteristics, out of which the phenomena of nature are produced. He is compelled to inquire what is the dynamical meaning of this constitution. This scientific instinct has led to an hypothesis as to the nature of the atoms, first imagined by Sir William Thomson, which, though as yet in its infancy, is already beginning to stand in the same relation to the original Atomic theory, as the undulatory theory holds to the corpuscular in the science of Light. The atom is, according to this hypothesis, a vortex ring of the ethereal medium in which light and heat are propagated by vibrations; this medium being supposed to be an incompressible perfect fluid, in which case it is proved by mathematical analysis, that the vortex ring must continue for ever, nothing indeed short of infinite power being able either to originate or to destroy its motion. Thomson has already investigated the consistency of this theory with the elasticity of bodies, and with the only hypothesis yet proposed to account for gravitation. In an article on Atoms in the new edition of the *Encyclopedia Britannica*, Clerk Maxwell points out that Thomson's hypothesis satisfies more of the conditions of the problem than any hitherto suggested, and he adds—what we have already observed to be true in regard to the undulatory theory of light:—

But the greatest recommendation of this theory from a philosophical point of view, is that its success in explaining phenomena does not depend on the ingenuity with which its contrivers "save appearances" by introducing first one hypothetical force and then another. When the vortex atom is once set in motion, all its properties are absolutely fixed and determined by the laws of motion of the primitive fluid which are expressed in the fundamental equations.

This primitive fluid has no other properties than *inertia*, invariable density, and perfect mobility, and the method by which the motion of this fluid is to be traced is pure mathematical analysis. The difficulties of this method are enormous, but the glory of surmounting them would be unique.

With the past successes of mathematical science to encourage us, we may hope that in time difficulties may be solved which at present appear quite insuperable. But when it is remembered that, as Herschel has remarked,* every atom in its path is solving differential equations, which, if written out at length, might perhaps "belt the earth," it is evident that until some new method of mathematical analysis be discovered, which shall be as superior in simplicity and power to those now in use, as ours surpass the geometry of Euclid, we can not expect more than that here and there conclusions may be deduced from the theory which shall satisfy us, that if the powers of the human mind were equal to the task, the various problems of material phenomena might be explained on this hypothesis.

* "He clothes them with force as a garment, those small incompressible spheres; Nor yet does he leave them hard-hearted, he dowers them with love and with hate,

Like spherical small British asses in infinitesimal state."
—*Blackwood's Magazine*, Nov. 1874: British Association. *Notes of the President's Address*.

* See Jevons' *Principles of Science*, vol. ii. p. 451, on "The Infinite Incompleteness of the Mathematical Sciences."

However, independently of the vortex-ring hypothesis, the Atomic theory, as investigated by Clerk Maxwell and others, supplies some new and rather unexpected presumptions against materialism. The mere phenomenologist, unable (he says) to stop where our microscopes cease to be of use, supplementing by the vision of *his* mind the vision of the eye, discerns in matter latent powers, and the promise and potency of all terrestrial life—that is, he ceases to be scientific. True science looks into these arcana of nature with *its* vision, and comes to an exactly opposite conclusion. It may perhaps seem incredible to the unscientific mind, that the actual size of the ultimate atoms of which matter is composed should be even approximately ascertained; but, after all, it is not more marvellous than that the size and weight of the planets should be determined by us terrestrials. The conclusion from this Clerk Maxwell proves to be, that “the smallest living being visible under the microscope does not contain more than about a million organic molecules. Some exceedingly simple organism may be supposed built up of not more than a million similar molecules. It is impossible, however, to conceive so small a number sufficient to form a being furnished with a whole system of specialised organs.” The whole passage affords so instructive an instance of physical science driving materialism from one stronghold after another, that no apology is due for giving Maxwell’s argument at length, especially as it bears closely on the questions which we must discuss hereafter:

Thus molecular science sets us face to face with physiological theories. It forbids the physiologist from imagining that structural details of infinitely small dimensions can furnish an explanation of the infinite variety which exists in the properties and functions of the most minute organisms.

A microscopic germ is, we know, capable of development into a highly organized animal. Another germ, equally microscopic, becomes, when developed, an animal of a totally different kind. Do all the differences, infinite in number, which distinguish the one animal from the other, arise each from some difference in the structure of the respective germs? Even if we admit this as possible, we shall be called upon by the advocates of Pangenesis to admit still greater marvels. For the microscopic germ, according to this theory, is no mere individual, but a representative body containing members collected from every rank of the long drawn ramification of the ancestral tree, the number of these members being amply sufficient not only to furnish the hereditary characteristics of every organ of the body and every habit of the animal from birth to death, but also to afford a stock of latent germules to be passed on in an inactive state from germ to germ, till at last the ancestral peculiarity which it represents is revived in some remote descendant.

Some of the exponents of this theory of heredity have attempted to elude the difficulty of placing a whole world of wonders within a body so small and so devoid of visible structure as a germ, by using the phrase *structureless germs*.* Now, one material system can differ from another only in the configuration and motion which it has at a given instant. To explain differences of function and development of a germ without assuming differences of structure is, therefore, to admit that the properties of a germ are not those of a purely material system.†

It must be again noticed here, how emphatically the scientific mind rejects the idea of any differences in matter, beyond “configuration and motion;” and how necessarily the conclusion follows that for the transmission of the infinite peculiarities of the living existence, there must be

* See F. Galton: “On Blood Relationship,”

† Article on Atoms, p. 42. In other words (those of the poem in *Blackwood*, already cited):

“Thus the poor elementary atom, the unit of mass and of thought,
By force of mere juxtaposition to life and sensation is brought,
So, down through untold generations, transmission of structureless germs
Enables our race to inherit the thoughts of beasts, fishes and worms.”

The sentiments—we do not, of course, seek to penetrate any secrets of concealed authorship—are evidently identical with those of Professor Clerk Maxwell.

something else which is not of the same kind with the atoms that are the material substance of the living germ. There must be a substance (call it what we may) that is not matter, *in which, and not in the material structure, these different peculiarities are contained.* And this immaterial substance must be infinitely more capable of comprehending, retaining, and transmitting the peculiarities which appear in the phenomena of life, than any material structure can be imagined to be.

It may perhaps be objected by materialists that it is no marvel that physical science should seem to prove that matter is inert, when its fundamental laws assume the inertia of matter, and all its reasonings proceed on that assumption. But, as those laws are verified by actual observation, in whatever direction, and to whatever extent, dynamical science can apply them, the universal truth of these assumptions has acquired a degree of certainty exceeding any that the human intellect could attain by any other process. To suppose therefore that the phenomena of life are the result of certain occult properties and powers in matter, whilst the other phenomena of the material world indicate that matter is simply a passive recipient of motions impressed upon it, is not merely unscientific and unphilosophical, but absurd. The breach of continuity which some imagine in the miracles of Scripture is nothing compared to this. The intellect of man would be utterly and hopelessly put to confusion, if materialism were true. The belief that life and mind are evolved from material atoms may appear a very poetical belief, when set forth in the mysterious and suggestive metaphors of its prophets,—much more poetical than the dull conclusions of mechanical unimaginative science,—almost as poetical as a belief in speaking oaks and winking Madonnas: and, it may be added, quite as irrational. It merely hides its absurdity by taking refuge in infinitesimal atoms out of the reach of the microscope, and, as it seems to imagine, of common sense.

But not only are the actual demonstrations of physical science fatal to materialistic theories, but its student necessarily forms habits of thought adverse to materialism. Instead of being “a materialist if he speculates at all,” as Hamilton supposes, he is compelled to be an immaterialist and a true mental philosopher, whenever he reflects on the phenomena of nature. He is taught, as we have seen,—that which metaphysicians conclude by another process of reasoning,—that the objective realities of the external material world are not what they appear to us, but that the external world, such as we conceive it, becomes a reality in our minds, only as the result of our mental interpretation of certain physical impressions. He is taught this almost unconsciously, and in spite of himself, because the proofs of it are continually recurring, whenever physical science explains the most ordinary phenomena. Many probably will remember how strange it seemed, and how it opened to them a new sphere of thought, when they first studied the scientific explanation of the rainbow, and discovered that its form, position, and colours were all subjective, and that the bow of one spectator was not the bow of another. Indeed the student of physical science, in tracing phenomena to their physical causes, is continually compelled to look for an objective cause totally different in kind from the subjective effect. It would be impossible for mental philosophy, without the aid of physical science, to prove that the mind has the extraordinary power of so interpreting physical motions as to create a subjective world, which is to the external world not what the wax impression is to the seal, but rather what the meaning of a book is to the type by which it is printed. And yet no more convincing proof could anywhere be found of the existence of mind distinct from matter.

On the other hand, when the student of physical science regards the energies of nature, he is continually reminded that life is of a different order, and must belong to a totally different system of things from that which can be studied by physical science, that is, from matter. He discovers that though life plays so important a part in the world, though it is so evidently superior to dead matter, and certainly determines very largely and with undeniable power the application, and in some sense or other the direction of physical energies, yet it holds no place at all among these energies; it is incapable of being transformed into or exchanged with any of them. It is not a form of physical energy, or it would create *vis viva*. It cannot be the result of physical energies, or it would absorb *vis viva*. It does neither.

There is also a philosophical aspect of the phenomena of life, to which physical science points, and which, though it may never be explicitly present to the mind of the student, yet because it is true, must necessarily govern his thought. He is accustomed to think of the phenomena of matter as simply different configurations of material common to the whole universe; there is no individual *entity* in them. And in living subjects, the mere matter in one is the same material as the matter in another, and might be exchanged in the processes of nature. But sensations are individual, not common. And while the colour of an animal, for instance, we find to be due to a perception in our own mind, and so of all the *qualities* of the material of which the body is composed,—it is quite impossible to reduce to this the existence of the animal as a sentient individual.

Thus, there are many lines of thought which direct the student of physical science to an unseen universe, of life first of all, and then of mind and reason, and produce in his mind fundamental intuitions fatal to materialism. In the language of Professor Stokes, quoted in the *Unseen Universe* (p. 184):

Admitting to the full as highly probable, though not completely demonstrated, the applicability to human beings of the laws which have been ascertained with reference to dead matter, I feel constrained at the same time to admit the existence of a mysterious *something* lying beyond, a something *suū generis*, which I regard, not as balancing and suspending the ordinary physical laws, but as working with them and through them to the attainment of a designed end. What this *something* which we call life may be is a profound mystery. . . . When from the phenomena of life we pass on to those of mind, we enter a region still more profoundly mysterious. We can readily imagine that we *may* here be dealing with phenomena altogether transcending those of mere life, in some such way as those of life transcend, as I have endeavoured to infer, those of chemistry and molecular attractions.

Of this tendency of true physical science to dispose the mind to look for that which is not material in the phenomena of nature, the *Unseen Universe* is, without doubt, an expression. Whether it is a consistent expression, may be questioned; but, at all events, it suggests conclusive proofs in several directions that the results of dynamical science point, more and more as the horizon of scientific knowledge enlarges, from those things that are seen, which they prove to be temporal, to things that are unseen, in which alone immortality can be found.

From the Guardian.

CANON TREVOR ON THE EUCHARIST.

The Catholic Doctrine of the Holy Eucharist. By the Rev. Canon TREVOR. James Parker & Co.

Notitia Eucharistica. By the Rev. W. B. SCUDAMORE. Rivingtons.

These two books, both of them well known, are before us now in their second edition. Both are thoroughly revised; and both so greatly enlarged

and so extensively re-cast and re-written, that they may almost be treated as new works. The progress of discussion and research, and the increased interest manifested on all sides about the sacred and most important theme to which these works are dedicated, have in each case rendered it impracticable for the writers to keep at all within the bounds which formerly sufficed them, or even to throw their new matter into the form of an appendix to the earlier issue. We are afraid that owners of the old editions must be content to regard their property as rendered obsolete by the publication of the greatly improved books before us.

The scope and purpose of Canon Trevor's argument are to reassert what he maintains to be the constant and consistent doctrine alike of Holy Scripture, of the ancient and undivided Church, and of our own Anglo-Catholic divines respecting the Holy Eucharist. The Eucharist is, he maintains, a sacrifice; a true and proper sacrifice in the Scriptural sense, but relative, symbolical, commemorative of the one only sacrifice of absolute inherent virtue, the Sacrifice of the Cross. Sacrifice differs essentially from vocal prayer and praise only in possessing an acted and symbolical form. In the Old Testament days the forms were ordained by the law of Moses. In the days of the Gospel their place is taken by visible and material signs ordained by Christ Himself. There is no solution of continuity. The Levitical worship merged into the Christian, as of course, when the Temple passed away. It was the Synagogue that lost altar, priest, and sacrifice: the Church succeeded to all of these; the only difference was that the Mosaic symbol set forth and applied an Atonement to come in the future: the Christian an Atonement already perfected in the past.

The other pivot on which Canon Trevor's argument turns is the indispensable necessity of actual communion. Without this Canon Trevor maintains there cannot be, according to the nature of the ordinance, any efficacious presence of the Lord to the faithful; any more than the benefit of the Passover could accrue to the Jew who did not actually eat of it. This is "the middle way between the extremes of the present Eucharistic controversy" which Canon Trevor endeavours to trace out; and he dedicates his attempt "to the most conspicuous representative of the *Via Media* of the Church of England—Dean Hook, whose lamented death occurred on the very eve of the book's appearing in its new and present shape."

Hence Canon Trevor's argument is two-edged. One side of it is turned against the ultra-Protestants who deny that there is any true sacrifice in the Eucharist. Here, as elsewhere, they have borrowed the ideas and definitions on which their reasoning is based from Rome. In order to make the Mass "a true and proper sacrifice," the Roman controversialists pronounced spiritual and symbolical sacrifice to be "improper," and only called sacrifice by a metaphor. The anti-Roman champions have too generally caught at the easy rejoinder, "the Cross is the only proper sacrifice, the Mass is an 'improper' one." Canon Trevor argues otherwise, following Waterland and other Anglican divines. Spiritual sacrifice, far from being figurative, is itself the only true sacrifice that man can render, of which the material offering is the token, in itself valueless. The Jew was forbidden to rest in the outward rite; he was reminded that "the sacrifice of God" demanded something more than external forms. So again symbolical sacrifice is not "improper." The Jewish sacrifices were symbolical, and assuredly "proper." Their whole value and meaning was due to the fact that they were types of higher things. Just so the Christian sacrifice is a symbol also, though in the way of memorial, not of type;—which is a difference of time merely, not touching at all the essence of sac-

rifice. From this Scriptural ground the Protestant argument has been incautiously seduced away. Calvin and other Protestants after him have accepted without challenge the Roman definition of sacrifice, and denied that this idea finds place in the Eucharist. Then the astute Romans have turned round and quoted against them the unanimous voice of the early Church, which, not without support from Scripture, always taught that the Eucharist is a sacrifice; and thus have concluded that the doctrine of the Mass is primitive and true. The Protestant advocates have thus been set in the light of innovators on the established doctrine of antiquity. The clue out of the imbroglia which Canon Trevor recommends is to revert to the original and proper notion of sacrifice. The Romish distinction between "proper and improper sacrifice" he pronounces "to be false and misleading." We must go back to an earlier and purer age, and no more make the Roman Church a present of the Christian sacrifice than we do of the name and heritage of the Catholic Church.

The chapter on the Real Presence brings out with great force as the important and central truth, that the Sacrament represents—not the living and glorified Body of the Lord, "which is in heaven, and not here,"—but His Body slain and His Blood shed upon the cross. This is asserted to be surely the very purport of the words of institution; and to be no less apparent from the symbols themselves and the actions used in the Sacrament. But if this be so, and be steadily apprehended, the idea of a corporal presence is excluded. For if corporal presence there be, it must be that of the living and glorified Saviour, not that of the Saviour when His Body was on the cross, His Blood poured forth, and His human soul in Paradise. And as such corporal presence of the living Saviour in the symbols of His dying love seems repugnant to the very nature, use, and treatment of the symbols themselves, so it follows that there can be no corporal presence whatever in such symbols. The idea of such a presence is traced to the confounding with the actual partaking what is only the result of it,—spiritual union with the Body glorified. Dr. Trevor well develops how another Romish abuse has grown out of this confusion. When, as a consequence of it, the idea established itself that the elements "contain" Christ's glorified Body, and the whole thoughts of the devout centered round the words *Hoc est corpus meum*, then each element would of course be conceived to carry the whole indivisible and glorified Humanity,—the Cup became needless,—the allegations of irreverence and inconvenience attending its ministration to the laity came more to the front, and it ceased to be administered. Thus the ministration of the Cup, besides being an integral part of the institution of Christ, is also in effect a standing protest against the Tridentine error. If whole Christ be given under one element, the second element can impart nothing but a second Christ. The fact, then, that for the first thousand years at least the cup was undoubtedly given to all communicants, is set forth as in effect a clear proof that the modern Roman doctrine was then unknown,—that whole Christ was not conceived to be given under either element.

What, then, Canon Trevor maintains as the ancient and Catholic doctrine is, that Christ is really present to the faithful communicant in the eating and drinking of the consecrated gifts. Thus much, of course, is maintained by all Churches, and, indeed, is allowed by all formal Protestant confessions of faith. Obviously, too, this is the only presence which can be beneficial. An outward presence, locating the Lord's Person in the material elements apart from communion, and when and where no communion is, is declared to be what the Church of England steadfastly denies. It is this seating of the Divine Redeemer's Person, which is now

in heaven at the right hand of God, and not here, in paten and chalice, which has given occasion to superstition, and led to the endless controversies and miseries which the Sacrament of the Lord's dying love has engendered. Canon Trevor develops and applies his argument in two directions; on the one hand, he condemns such practices as have plain reference to the error of the Lord's Corporal Presence on the altar—*e. g.*, elevation and adoration of the elements and non-communicating attendance; on the other, he censures severely those who in their recoil from Rome empty the Sacrament of all living and instrumental efficacy, and reduce it to the rank of an acted sermon or an eloquent figure. The Lord is present to the faithful communicant "not by the eternal action of his own mind or faith alone, but by a real presence from without." Accordingly, he vigorously defends the expression "real presence" as correctly describing the doctrine of the English Reformers and of the Church of England. The Body and Blood of Christ are verily and indeed given and received in the Sacrament—*i. e.*, in the use of it, and are given to us, not to the Sacrament. The real presence is to be regarded as a fact, not a mode; such expressions as *in, cum, sub, per*, are matters of opinion, not of faith; and we do not doubt that it would be according to Canon Trevor's mind to regard the divisions on this subject as evils which have arisen precisely from the attempt to define and determine the mode which we have not the revealed means to do, when we ought to have been contented to accept the fact with faith and gratitude.

Whilst maintaining "the Real Presence," however, Canon Trevor argues with great force against "the new objective theory." It was, he says, Archdeacon Wilberforce who in 1848 first adopted and recommended the term "objective presence." But it seems that the Archdeacon really intended by it nothing more than the old tenet—"a real and spiritual presence; real, because the effect of an object external to ourselves; spiritual, because the medium of communication is not material contact, but spiritual power." This seems apparent, because the Archdeacon ascribes this "objective presence" to Baptism no less than the Eucharist. Later ultra-High Churchmen are charged with having put a narrower sense on the formula. By a "real objective presence" they are alleged to mean "a presence within the material limits of the consecrated elements." And accordingly, they confine this presence to the Eucharist; and can only consistently explain it on the Tridentine theory of conversion, or the Lutheran theory of co-existence. As neither theory can stand, Canon Trevor holds that the formula "objective presence" should be dismissed, and rejoices accordingly that the term has been withdrawn by the Bishop of Salisbury in the second edition of his *Bampton Lectures*. The term was confessedly introduced merely because some understood the term "real presence" to mean a "real absence." But Canon Trevor undertakes to demonstrate that "objective" is even more ambiguous than "real." "Object" as distinct from "subject" meant to the schoolmen "the form exhibited to the observer." They conceived the Body of the Lord to be the subject,—contained under the objective bread and wine apprehended by the senses. And in like manner the terms are used by several of our theologians: Bishop Pearson, *e. g.*, argues, under article 2d of the Creed, that the expression "the Word was with God" imports "not an objective being only," but an actual existence—a historical fact.

Canon Trevor then urgently pleads that the expression "objective presence" be abandoned. It is in its modern use a term borrowed from metaphysics, and changed from its old philosophical sense to a new meaning,—a meaning first invented by Kant, and introduced into English thought

by Coleridge. Its general adoption is deprecated as likely to tend only to increased confusion of ideas and words; it is novel, and of private and unauthorised currency. If it add anything to the old formula "real presence," it can only import a presence "in the object of Sense" which no loyal English Churchman will hold. The idea of a presence irrespective of the observer, of an *absolute* presence, is to Canon Trevor's apprehension appropriately conveyed by the term "real presence."

As we read his remarks, we seem led up to the thought,—almost to the hope,—that controversy might be abated, if not stilled, by a concession in respect of terms and words on either side. It seems to us that the objections against importing the new and treacherous expression "objective presence" into English theology are very weighty, perhaps unanswerable. Those who merely desire to affirm that their Lord is verily and indeed present without us in the Sacrament of His Love, and that His Presence is a gift vouchsafed to us, and not merely a sentiment of the heart or a fancy about that which is not truly near,—such persons surely have their faith set forth in the old and well approved expression, "a real presence." On the other hand, we often read hot and unmeasured denunciation of "real presence," as if it necessarily imported transubstantiation, and could only be adopted by disloyal Churchmen. No doubt the term "real presence" was at one time, as Canon Trevor does not omit to notice, synonymous with "corporal presence," and denoted the Roman doctrine. But that was not for long. As the views of theologians on either side in the Reformation controversies became more precise and defined, it would seem that the term "real presence" was neglected or discarded by the Roman theologians as inadequate, was accepted by our own as correctly representing our view of the doctrine. The citations given by Canon Trevor from leading Anglican reformers and writers are decisive on this last point. We supplement them with one which has escaped both the writers before us. For Mr. Scudamore, too, has a chapter on the Real Presence, with copious citations from English divines. In Bishop Latimer's disputation at Oxford in April, 1554, a few months before his martyrdom, we find him thus describing his doctrine:—

Nimirum ad coenam Domini rite celebrandum non nisi spiritualem Christi praesentiam requiri, et eam sufficere homini christiano, ut per quam in Christo maneamus, et Christum in nobis manentem habeamus, ad consecutionem usque vitae aeternae si permanserimus. Et haec ipsa praesentia realis dici potest commodissime utpote quae non ficta est sed vera et frugifera.

Accordingly, we note that whilst the original form of "the Black Rubric," as inserted in 1552, declared that no adoration is done or ought to be done "to any real and essential presente" in the Sacrament, in 1662, when this Declaration, dropped in 1559, was re-inserted, the words were carefully altered, and now disclaim "any *corporal* presence of Christ's natural Flesh and Blood." We conceive, then, that as our extreme High Churchmen might without sacrifice of principle surrender their novel and many ways objectionable phrase, "objective presence," so the opposite party might fairly be asked to reconsider their ofttimes unmeasured and indiscriminate censures of those who hold "a real presence." The latter term does not import Romish or Lutheran doctrine; it appropriately sets forth a blessed truth, which Low Churchmen believe no less than their opposites—that our Divine Lord is in deed and in truth, not in imagination only, present to the faithful in the use of the Lord's Supper. The condemnation of the term once implied in the Declaration on Kneeling has been deliberately withdrawn; and the phrase itself has been adopted and recommended by many of our leading theologians.

Miscellanea.

WOMANKIND,

BY MISS YONGE.

WIVES.

The new lights condemn the vow of obedience. Some clergymen say that they find brides trying to slur over the word "obey"; and the advanced school are said to prefer a civil marriage, because it can thus be avoided.

Womankind in general is, however, still Christian enough to accept her lot, and though often thinking of her obedience lightly, and as a sort of joke, she knows by general example, even if she have no deeper thoughts, that her husband must be master, and that hers must be the second place. If her thoughts are deep, they go to the great mystery of which marriage is the type:—

"Showing how best the soul may cling
To her celestial Spouse and King,
How He should rule, and she with meek desire approve."

In these days of early love she realises no difficulty, and can only think of the wills and tastes as one, as no doubt they are when fused together in the golden mist of happiness in the festal days of the honeymoon.

By the by, may it be hinted here that it would often be wise when the bride is very young, has never been abroad, and has no maid with her, not to make the wedding trip amid the discomforts and novelties of foreign hotels, involving fatigues and embarrassments not only very distressing, but sometimes leaving lasting effects on the health, when the young husband, ignorant what his new charge can do, overtaxes her strength, and she, unwilling to hang back or complain, undergoes serious damage. Besides, they will really enjoy every novelty much more when they are used to one another; for at the first it is each other's presence in peace that they really care for, and that can best be had in some quiet pretty resort in England, or in a tour amid the best home scenery. Then comes that first year, which those who have had happy lives now and then confess to have been the most trying. There must be a time in all new companionships when the company feeling goes off, and what has been unconsciously kept back of the true selves begins to show itself. No two people can be so absolutely alike as not to have some different wishes and opinions, some unlike tastes, some habits that jar on one another; and a compromise must be found before they grow into that absolute oneness which happily is so frequent. Love and unselfishness best lead to that compromise, not fretting and wearing; but it is well if that accordance be by drawing one to a higher level, not by the other coming down. I do not mean down in a social point of view, but in a moral and religious. It is one thing to acquiesce in "poor Clare's" abhorrence of a bread and cheese supper, and another to give up a Sunday afternoon to amusement.

The apprenticeship to the new trade of mistress of a house is apt to be severe, even if the young wife have any former knowledge, for she has to adapt herself to a different scale, and to rule over a new set of servants. Theory, if she have ever so much, is very difficult to reduce to practice, and she is pretty sure to have failures and difficulties which interfere with that excellent ideal with which she started of always having the most delicious little dinners in the world for her husband, at the least possible cost, and with the most cheerful face.

And if the servants are troublesome, or the butcher vexatious, it is not easy to realise at once that the repetition of such misfortunes is not entertaining to the man who has hitherto shown such sympathy, but who proves on trial to believe that women can always produce excellent meals without any trouble or preparation worth mentioning; and, moreover, feels himself a most seriously injured party on any failure.

However, failures work experience, and a woman of any sense or spirit will learn her way through these details in a year or two, if she really tries, and does not lapse into either a helpless or a scrambling state.

There are four kinds of wives—the cowed woman, the deadweight, the *maitresse femme*, and the helpmeet.

Of the cowed woman there is not much to say. Poor thing! she has generally made a mistake. She is a weak woman, married to a rough, hard, sneering, or violent man, so that her life is spent in trembling endurance, and endeavours to avoid exciting his anger towards herself or his children; often, too, in the piteously loyal attempt to conceal from her nearest and best friends that anything is amiss. Her great danger is of being driven into falsehood by her timidity, of acquiescing in what she knows to be wrong, and often of becoming dull and dead to the only Voice of comfort, like the Israelites when they would not hearken to Moses for anguish of heart and heavy bondage. If she can keep her heart open to this message, if she can be firm in acting up to her own standard, if she preserves perfect truth, and never lets herself fall into the snare of shuffling to avoid anger, but is always gentle and patient, then she is no longer cowed, but is most likely in time to gain the reward of meekness. Only she must remember that meekness does not mean looking like a reproachful victim. Real meekness smiles even with the tear in its eye, and does its best to make the soft answer a cheerful one.

The deadweight cannot exist without a fond husband, who will let her lie prone upon him. She has generally been a selfish, spoilt child, and she goes on expecting everything to be done for her, and everything to give way to her convenience. She does not demand it in a loud or vehement way, but she just sinks down in despair with a soft and piteous glance, or a few plaintive words of submission to the direst consequences. It is not acting; she really believes in the danger, and it generally ensures her the victory. The fear of her being ill will make her husband consent to almost anything, and she has only to be unhappy, fretful, and altogether “discomfortable” long enough to get her own way, keep him from carrying out any plan she dislikes, and sometimes to make him act against his own better judgment, and give up his plain duty. The very best of men finds it almost beyond human nature to carry out some noble scheme of self-sacrifice, if, so far from being encouraged at home, he is fretted at, moaned at, and treated with reproachful resignation, as one who has no love of, nor heed for, the interests of his wife and children.

There are two ways of being deadweight, physically and mentally. The first comes by paying great attention to all ailments or fatigues, and making them a plea for being waited on, and being of no use, though of a good deal of importance, while doing nothing save for one's own pleasure. The other dead weight is almost worse, though she may be an excellent housewife and careful mother. If she is like the wife of Miss Thackeray's Giant Killer, or like Mrs. Gaskell's Mrs. Dobson, without mind or energy for anything but the physical well-being of her family, her own amusement, dress, or aggrandisement, discouraging everything above the ordinary commonplace standard of conventionality, hating almost jealously conversation that interests him, but is beyond her powers, and grudging all that is not

spent on her own petty notions of the suitable; then she is indeed a dead weight on his soul.

Another sort of deadweight is she who thinks her dress and pleasure the aim and purpose of her family's existence, neglects everything else for them, or else makes all subservient, and sulks or cries if any attempt is made to set bounds to her expectations of amusement. If a wife be occupied, not with what she would call frivolity, but with literature, science, or even philanthropy, and leaves her husband to be uncomfortable, and with the burthen of the family cares on his shoulders, she is a deadweight wife.

There are two terrible instances of deadweight wives on record. One in the Great Rebellion, whose terror at the siege of the castle her husband commanded, so unnerved him that he surrendered, and was shot as a traitor to his king; the other, the lady whose behaviour in a shipwreck had the same effect on her husband, leading to the rule which forbids officers of the navy from taking their wives in the same ship. Many women do rise in the supreme moment. There is truth in the lines in *Marmion*, but it is not a universal rule, that the woman who has only thought of herself may not, "when pain and anguish wring the brow," be too much occupied with her own hysterics to be a ministering angel.

Sometimes these deadweight women, by leaving all the home burthen on their husband's shoulders, and thus depriving him of all rest and ease of mind, break down his health and spirits; and when he is dying they come to life too late—but generally to relapse and become a deadweight again on son, daughter, friend, or patron.

Nobody wishes or intends to be this kind of inconvenient being; but there is an easy slope leading to that condition. As soon as a wife begins to give way more than can be helped to languor or lassitude, to use ailments as an excuse for not trying to exert herself, and to make her husband the person to bear the brunt of everything, sparing herself instead of him, she is entering on that slope, which conducts a woman to be nothing better than a cumberer of the ground. I believe nothing should be so dreaded by a woman as to find that she has not convinced her husband's judgment, but made him consent to some doubtful measure, as Samson's wife did, by making herself miserable.

The *maitresse femme*, or grey-mare, disdains to rule by weakness. She likes her own way, and *will* have it, getting it generally by perseverance in arguing, sometimes by giving way to temper, sometimes by sheer obstinacy and going her own way, sometimes by more subtle management. If she be a woman of good taste, she will keep the fact out of sight as much as possible; if of bad taste, her exclusive self-importance will crop out everywhere, and it will be no secret that it is she who must be consulted and propitiated. Where the greater force of character is on the lady's side, it is perhaps inevitable that she should be the ruler; but this does not necessarily make her the obnoxious *maitresse femme*, who governs with a high hand by force of vehemence and determination. Her will is never broken nor bent; she will give up nothing, and she is never in the wrong. Either she volubly argues that hers is the only right way, or she cannot argue at all; but when the most convincing reasons against her propositions have been adduced, reproduces it in the original form. Moreover, it becomes well known in the household that nothing will be accepted that does not emanate from herself, and ingenious means are sometimes invented of so suggesting a plan that she may think it originated with her. She is jealous and distrustful of all her husband's belongings, friends, or pleasures, and he generally has to give them up for the sake of peace. Indeed she generally gets him into capital order in a few years, for he knows that she

can make herself so disagreeable if he resists, that, having no escape, he makes the best of his thralldom, sometimes indulging in a little subdued quizzing of himself and her, and infinitely enjoying any chance of free action.

"A very good thing for him too," says the lady, who has a very poor opinion of the good sense of the other sex. Is it a good thing? Why is it not, if he and the children are all kept in good discipline? Why is the general instinct of the world against it? or is that instinct only the old prejudice?

I suppose, for one thing, that a usurpation can never be wholesome: moreover, the unyielding will, struggling against and conquering God-given authority, must have evil in it; and it will generally be found that where one passionate will has thus assumed the whole management, some great and ruinous mistake of judgment will ensue, either in family affairs, or in the bringing up of the children, or both. The children may be thoroughly kept in subjection, but they will have a sense of harshness, and will generally be found to have less love for such a mother than is often felt by the children of the deadweight, who are apt to feel a sense of tender protection. The grey-mare may keep down the husband who chose her, who still views her with the old love, and who depends on her by habit for all his comforts; but she cannot restrain her growing-up sons, who shake off the yoke when it galls, and over whom she has no tender influence of love; so that people wonder why the family that seemed so well disciplined is turning out so ill.

The truth is that self-will is as fatal as selfishness, being in fact another form of self-love; and there is no true success or happiness for any woman who has not learned to efface herself; and even when she makes the utmost sacrifices, to do so without seeking the smallest credit for it.

But if the man be really the weaker vessel, and the rule is necessarily in the wife's hands, how is it then to be? To tell the truth, I believe that the really loving, good wife never finds it out. She keeps the glamour of love and loyalty between herself and her husband, and so infuses herself into him that the weaknesses never become apparent either to her, to him, or to most lookers-on, and those who *do* perceive on which side lies the strength, respect her too much to betray their suspicions, nay, respect him too. Often no one knows what she was save by the difference when she is taken away. She never thinks about her individual self at all,—she only dwells on what is best for him and what will help him most, and he leans more or less on her, generally only half knowing that he does so, till he has to think of standing apart. His physical strength and the place he naturally occupies give him the vantage ground, and thus the right relation is kept up.

(To be Continued.)

LAY CO-OPERATION.

It is a commonplace with certain of those who are to be ranked with the fault-finders rather than the fault-menders, that the clergy are more withdrawn from the laity than they used to be, that there is an increasing line of severance drawn between them, that the consequence is the laity are less interested in religion and Church work, and the clergy more professional, less human, less influential. We do not believe one word of it. That the people who talk thus have persuaded themselves that it is true goes for very little. You may persuade yourself of anything, if you will only repeat it often enough, and shut your eyes to the facts which make against you.

These Diocesan Conferences do not look very like a severance between laymen and clergymen. We grant this much, however, that in proportion to their activity in their work, clergymen are in that proportion withdrawn from that merely superficial intercourse with the laity which does not do much good to either. We imagine that in war-time you will not find so many officers at balls and dinner-parties as in time of peace. So if clergymen are really hard-worked, you will not find them spending so much of their time in what is called "Society." Preaching and teaching, study and writing, holding classes, visiting the sick, giving up time to personal interviews,—all these things do what laymen call "take it out of a man," and they "take it out" of a clergyman just as much as any one else; and what is more, they consume his time, for neither he nor anybody else can get more than the statutable number of hours into a single day, and the consequence is that he literally has not the time to devote to what we may call non-working intercourse with the laity. But this is a very different thing from being *withdrawn from the laity*. Why, all this work keeps him in perpetual contact with the laity. To hear some people talk, you would imagine that all the work of such clergymen lay among their fellow-clerics, instead of being done with and for those lay people whom they teach, guide, instruct, or otherwise minister to. The fact is, that it is in this case as in so many others,—there are laity *and* laity, and the *sort* of laity from whom this class of grumble usually proceeds are *not* of the kind which wants a clergyman's work so much as his idleness. They would really like to have a clergyman to share their idleness and their secularity. Why? There may be, and doubtless there are, many reasons; but among them this one is certainly to be ranked: we do not say it is the only one, but certainly it is *one* reason—namely, that by so doing the clergyman gives an amount of sanction to them, their ways, their tone, and the like. They don't want the clergyman to have his own tone among them; but they do want him to give a sort of official approbation to theirs, and people are willing to make some considerable concessions to obtain this. Let no one say this is overstrained, and that the kind of laity we allude to would not care a rush for all the clerical approval or condemnation in the world. This is a mistake. There is such a thing as conscience, and it acts in a thousand unsuspected ways, unsuspected even by the persons whom it influences. The very devotion to duty which leaves a man little idle time to spend in this way is of itself an example which makes itself felt by the people of whom we speak; they feel uncomfortable, and whether they like the man or not they would like to have him among them to take off the edge of the uncomfortable feeling. And if they can't get it, they can go away and deplore—good folk—they deplore the isolation of the clergy from the laity; and they quite forget that they are not the only laity in the world, and that it is because other laity use up the parson's time in work that, therefore, he has neither time nor vacancy of mind for aught besides.

We do not say that it might not be better if more of our ablest clergy *had* a little more leisure, and could manage to deal rather more with the class of laity we speak of. It would want able men to do it, and men with much strength of character to avoid the lowering of their own tone; and if well done it would be a good thing. But the point is that in these days the demand made upon the time and labor of those clergy who both can and will work on the part of that class of laity who require their services is such as to leave them little or no time for the class of laity who only want their idleness. This is the real answer to the cry,—“The clergy are so isolated from the laity.” They are isolated only from those laity who do not want them. And if we require an outward and visible sign

of the fact that these laity are not the whole laity, but only a portion, we say, look to the rise and progress of this system of Diocesan Conferences.

A Conference is not a clerical gathering. It is not a Synod. It is a mixed assembly of clergy and of laity, and already throughout nearly half of England the system has established itself. The phrase is a correct one. Conferences have not *been* established. They have sprung up of themselves. No doubt there are differences between dioceses. In some they are more vigorous than in others. This is inevitable. But the fact that everywhere these mixed bodies have come into existence, that wherever they have arisen, they go on to live and prosper, that every year sees others starting into being,—all this shows that the cry of the laity and the clergy being separated, in a way that was not heretofore, is contrary to fact. Rather it should be said that laity and clergy are learning to work and act together in a way which they knew not a generation back, and that in *common work* and *united counsel* they are finding a bond of union which improves them both. It is encouraging, whatever way you look at it. For what does it show but that if clergy will but attend to their duties laymen will not be slow to join and help them. Work is a far better bond than idleness, and our laity are certainly learning to enter into the Church's work, and to find *in that* a common ground of mutual fellowship and mutual interest with their clergy. There is no need, then, for the clergyman to go out of his sphere. Let him keep within it and mind his business, and the laity—*i. e.*, such of them as are good for anything—will soon find out that his business, rightly understood, is their business in its highest sense, and they will gladly share it. The Diocesan Conference, if it teaches nothing else, has taught us that this devotion to clerical duty does not repel the laity.

One more remark may be added, and that as to certain of the uses of such Conferences. These may be divided in a rough and ready way into two classes, the immediate and the prospective. Among the immediate uses may be classed that of instruction. Let any one look over the lists of subjects discussed, and he will see how very large a part mere explanation as to the practical Church questions of the day plays in them all. *Things get talked out*, a mode of instruction both for talkers and hearers infinitely superior to all the mere reading in the world. We were present once when an objection was raised to a Church Congress on the ground that it did nothing but talk. The reply came promptly from a shrewd bystander—"Nothing *but* talk! why talk is the greatest power in the world." The remark was true in the sense in which it was intended. Talk teaches, talk forms opinion, talk explodes fallacies, talk produces mutual understanding, talk prepares the way for action. There would not be so much said against "talk" if it were not felt to be a power, and a great one.—*Literary Churchman*.

CAUSES OF UNBELIEF.

Dean Cowie set in the forefront of his "causes of unbelief" the inconsistent lives of Christians, and he *seemed* [we do not wish to say more than seemed] to imply that this is something out of the common way, and that we had a just right to complain of it as peculiar to the times. Now, stated as an *abstract truth* the Dean's position is unquestionably true; the inconsistent lives of Christians *are* a hindrance to the Church's work of conversion, they are a standing hindrance to that work at all times. But being a hindrance to the work of conversion is quite a different thing from

being a "cause of unbelief." Moreover, it is quite a different thing from being a *specific* cause of that *specific* character which the unbelief of our own time is assuming. Dean Cowie's assertion involves a forgetfulness of the fundamental truth, that the profession of Christianity does not signify that you allege your own absolute consistency; but only this, that you recognise your own imperfection, and have accepted the means of improvement—*progressive* improvement, observe—which Christianity propounds. That the improvement of Christian men and women is so slow, that they make so little good use of the means of improvement which they have professed to seek, all this has in all ages been a thing to grieve over and lament. It has always been a fruitful source of ill-natured remark on the part of those *who have no wish to accept the Christian remedies* for moral evil. But that it can properly be called a "cause of Unbelief," we do take leave to doubt. That sympathy, not argument, is the true agent of conversion is the one doctrine we are always insisting on. That the true vanquisher of unbelief is the *catchingness* of goodness, we are always asserting. But how? Not by silencing objections, but by undermining the disposition to raise objections. But imperfect conduct on the part of Christians never caused unbelief. No "believer" was ever made an "unbeliever" because other "believers" failed to come up to the standard they ought to reach. And as to those who already are "unbelievers" what you find is this, they *deny* the goodness of really good people until by God's grace they really wish to become good themselves, and *then*, and not till then do they even recognise the goodness which exists. The fact is the Christian Church is like a spiritual hospital, containing patients in every degree of spiritual improvement [a net including every kind], and is not, and in this world was never meant to be, a select society of souls already triumphant over evil. We should have been ashamed to dwell so long upon so patent, and indeed so elementary, a truth, but that no one took it up at the Congress, and there is a real danger that the clear and clever, and we must add the solemn, way in which Dean Cowie put his side of the case may obscure it in many minds, and so give a handle to those who are only too glad to excuse themselves, *not for becoming* unbelievers, but for remaining contentedly the unbelievers that they already are.

A second criticism we are obliged to make. The Dean spoke somewhat contemptuously of the ascription of sceptical tendencies to certain classes in society. He said he did not see that one "class" was different from another "class" and so on. Now, as a matter of "pure mathematics" this may be so. But how do the facts stand? If we were to poll all England and take per-centages in the several "classes" of society, it is absolutely certain that the artisan class would present a very far larger *percentage* of avowed and conscious "unbelief" than any class above them. So far as regards our own age the artisan class is certainly *not* prolific in "believers." The real question is, not the fact, but the reason of the fact. We do not think the reason is very far to seek. Our answer would be that, generally speaking, *they have never had the chance*. We do not think that the artisan class is sceptical because it consists of artisans, but simply because, broadly speaking, it has never had the chance of being anything else. How this has come to pass is another matter. But Dr Perowne, at this same Congress, quoting one of our own articles, hit upon what goes very near to the root of the matter when, in his speech on Clergy Supply, he pointed out that some *sixteen millions* of our population are only furnished with some 3,000 parish churches and parochial staffs of clergy &c., while by far the greatest proportion of these 3,000 churches are absorbed exclusively by the so-called upper classes.—*Literary Churchman*.

From the "Saturday Review"

THE HISTORY OF THIRTY YEARS AND ITS LESSON.

It is now thirty-six years since Dr. Newman said "Our Church *could do anything* [the italics are his], humanly speaking, if it knew its own strength, and if its members were at peace with each other." The history of the interval, including his own secession to a hostile Communion, has certainly supplied abundant materials to justify that conviction. In truth, the battle-cries which rang over the field of controversy in the old Tractarian days are already as remote in point of feeling, though not of history, as the annals of the Heptarchy. We have now lying before us some files of the *Times* of the date of 1845. They tell of riotous meetings in London and elsewhere, of excited debates in both Houses of Parliament, of Episcopal manifestoes to avert an alarming catastrophe, of leaders in the *Times* "full of sound and fury." They tell also of a simple question, asked during a lull in the storm by a bishop who did not lose his head—Henry of Exeter—"What is it all about?" An innocent question enough it seems now. Yet it forms the text of a fiery leader in the *Times*, of which the concluding paragraph is as follows:—"If both the bishops stand firm to what they call their convictions, they ought to retire from the bench; and if they are conscientious men, they will retire. The Church of England was not made for *them*, but for the people of England; and the people of England—God, we are sure, blesses them in the effort—will have the sacred service of the Church as their sires and grandsires had it. Should the prelates in question still adhere to their errors, we shall show further reasons for removing them."

"The prelates in question" were the late Bishops Phillpotts and Blomfield. And what do our readers suppose was the nature of the fell conspiracy in which the two prelates were engaged against "the sacred service" of the "sires and grandsires"? One of them, at least, appears to have been unaware of it himself, since he asked in his bewilderment, "What is it all about?" The answer reached him speedily in an avalanche of petitions to Parliament and addresses to the Crown—petitions and addresses backed by the press and by peers and members of Parliament—and which had for the burden of their prayer the removal of Charles James Blomfield and Henry Phillpotts from the Episcopal bench for wickedly conspiring against the religion of the "sires and grandsires." And this conspiracy consisted—*isum teneatis, amici*—in recommending the use of the surplice in the pulpit, and the reading of the offertory sentences and Church Militant Prayer after the sermon! Nobody now laughs more heartily at the unreasoning panic of the "sires and grandsires" than the leaders of the Evangelical party. Dr. Miller was one of the preachers at the Plymouth Church Congress, and he preached in a surplice. Of course nobody was offended. If he had preached in a black gown, it is probable that nobody would have been offended either. But he would have been considered odd and crotchety—so far removed are we from the surplice controversy. It is true, indeed, that echoes of it now and then float faintly on the air, like birds of passage from a distant land. There is the *Rock*, to wit, still chirping its doleful threnody over the vanished golden age of Tate and Brady and black gown. But nobody dances to its piping. Even Canon Ryle laughs at it. If the Rockites, says Canon Ryle, "mean to take up this ground—that an Evangelical clergyman absent from home on a holiday is to refuse to preach in a church where the surplice is worn in the pulpit, the Psalms chanted, and "Hymns Ancient and modern" used—I can only say that I totally disagree with them. . . . If I were a hearer, I

would far rather listen to a lively, searching, ringing, Gospel sermon from a man in a surplice than to a dull, dreary, mumbling, stupid homily from a man in a black gown." These are the words of truth and soberness. But what a comment on the fierce war waged thirty years ago to defend "the sacred service" of our "sires and grandsires."

Indeed, in times much nearer our own than the era of "Tract 90," the very question which Mr. Ryle has so unceremoniously relegated to the category of things indifferent were the points round which the war of controversy raged. Preaching in the surplice and chanting the Psalms were the proximate cause of Lord John Russell's "Durham Letter," and the *casus belli* of the St. Barnabas riots. The mob triumphed, Mr. Bennett had to retire, and the black gown remained in possession of the field for some ten or twelve years longer. The curious will find all these things chronicled and criticized in the contemporary "Letters on Church Matters," reprinted from the *Morning Chronicle* by "D. C. L."—a volume which is as instructive as it is pungent. Let anyone compare it with the report of the proceedings of the Plymouth Church Congress, and then judge for himself as to the probable issue of the panic which produced the Public Worship Regulation Act. It was, after all, but a storm in a teacup as compared with the surplice riots, and the masses were not agitated by it at all. We doubt whether it had sufficient popular support to decide the issue of half-a-dozen elections in the kingdom, and no amount of platform oratory will galvanize it into life.

Church Work.

THE PRIEST'S PRAYER BOOK.

It is not so long since certain "wise men of Gotham" were trying to persuade themselves and others that "Omission is Prohibition:" not seeing, in their haste, that if they succeeded, they would only prove that every man in the Anglican Communion who preaches a sermon after Evening Prayer would be guilty of a violation of law,—*because* there is an entire *omission* of any rubric authorizing a sermon after Evening Prayer, nor is the deficiency made up by Canon. And this is only one sample of the innumerable absurdities that would follow from that proposition if established: for as, in our American Prayer-Book, we have omitted *all* directions for the arrangement of the Chancel or for the habits of the officiating Clergy, it would be a clear "violation of law" to arrange the Chancel in *any* particular manner, or to wear *any* habit whatever! But the advocates of the maxim usually contrive some escape from their own logic, before it carries them quite so far as this. It is better, and easier, however, to pitch the entire maxim overboard altogether, as utterly untenable in both theory and practice. Where *the law* does not, in express words, prohibit, it is hardly worth while to try to import prohibitions by private inference. And the minds of sensible men everywhere have calmly settled down on the safe ground that where there is no law, the exercise of liberty cannot possibly involve a "violation of law."

The action of the entire Anglican Episcopate has, in one point or another, already sanctioned this result. If omission be prohibition, then it

is a violation of law in England to consecrate a Church, because there is an "omission" of all directions for any Consecration of a Church in the English Prayer Book. At the time of the Reformation, Churches were so numerous, that probably it never entered into the minds of the English Reformers that there would ever be any need to consecrate another. The only *practical* question at that time was, how many of those already built and consecrated by the piety of previous ages would be desecrated or destroyed. Even more than a century later, the same general feeling prevailed, and was specially marked during the Great Rebellion: and it was in regard to those times that the witty Dr. South said, "we might as soon expect stones to be made bread, as to be made Churches." Yet, though there is no Office in the English Book for the Consecration of a Church, the English Bishops have never hesitated to consecrate Churches, using for the purpose some Office borrowed or adapted by themselves: and they have done this without suspecting themselves of *ἀνομία* or "*lawlessness*." Our American Book has supplied an Office for the Consecration of a Church or Chapel; our Churches, at the time we first received Bishops, being all unconsecrated, and nearly all of them as yet unbuilt. But when it comes to the laying of a corner-stone or the consecrating of a cemetery, our Bishops are in the same position that the English Bishops occupy touching the consecration of Churches. There is no Office in our Book, for the Laying of a Corner-Stone. If omission be prohibition, no American Bishop can lay a corner-stone without a "violation of law;" and the same may be said of the consecration of a cemetery. That "omission is prohibition," has therefore been *demonstrated* to be a *false maxim*: and the demonstration is made by the unanimous Episcopate of the Anglican Communion, with the unanimous consent and approval of the entire body of Clergy and Laity.

The *practical* settlement, thus reached by the Bishops in *some* things, can not logically be confined to those few points in which the Bishops choose to act upon it in their own persons. And in the multiform revival of Churchliness during the past forty years, experience has shown the desirableness of some set forms for many things which, in the former age of indifference, were either left undone altogether, or were done without any religious service, or only with extemporary prayers, or perhaps with a dinner and speeches. And THE PRIESTS' PRAYER BOOK is a work which will enable us to gauge, with some approach to accuracy, the present rate of demand and supply for forms of religious service outside of those provided in the Book of Common Prayer.

In what year the first edition of the Priests' Prayer Book was issued, we cannot say. It was preceded by more limited attempts, of the same kind, to supply such forms as were needed. But the third edition, "revised and enlarged," being the "*fourth thousand*," appeared as long ago as 1865; and now, in this present year 1876, appears the *fifth* edition, "much enlarged," being the *tenth thousand*. Now nothing can be less of a sensational book than this. The circulation of it *must* be mainly, if not wholly, among the Clergy. A few laymen may have bought copies, but only a few. It is safe to say that over *eight thousand* of the Anglican Clergy have supplied themselves with copies of this book: and the bulk of them have obtained it, more or less, for the purpose of *using* it. But when the nature of the book is considered, no one will be stupid enough to suppose that we mean, that each purchaser uses, or even sympathises with, *everything* in the book. By no means. Some have procured it only by way of a general desire to have something to which they can recur in case of emergency; some in order to procure a form of service for some one spe-

cial occasion; some, for a larger portion of its contents; and very few with a design to use the whole. Indeed, nobody *can* well use the whole, even if he wishes; for, while most of the forms are for the use of parish priests, the work includes a "*Pontifical*" which is suitable only for Bishops.

But a careful examination of the contents will show us, more or less, what sort of things there is a demand for,—a steady demand, increasing throughout a course of years: for each successive edition has included additional matter. The *third* edition has only 182 pages: the *fifth* edition (same form and type) has crept up to 368 pages. Our remarks shall refer wholly to the latter. And, as the work is confessedly set forth as the compilation of the *advanced men* (so-called) in the Anglican Communion, we shall call attention more particularly to some things which show that they are not so very different from ordinary Christians as is supposed.

The Preface opens with these words: "This volume is designed as an Appendix to the Book of Common Prayer, and to provide the parochial Clergy with Offices and Collects for those occasional ministrations for which no formal or authorized provision has been made. Nearly all matter which may be found in the Prayer-Book itself has consequently been omitted." Yet by simple cross-references, large portions of the Prayer-Book, and especially the Psalms, are practically woven into the substance of the Offices. The general plan of the Offices is so happily divided into fixed and variable portions, that great variety and plasticity are the result. Versicles and responses are largely used: and we would call the attention of those who are so terribly afraid of "solitary masses" to the first reason given for this large employment of versicles and responses: "1. Because the Church *never* contemplates the use of an Office, however private, in which *the people* have *no audible part*." The Preface adds, further, "that the object of the Priests' Prayer-Book is not to supersede the use of the Book of Common Prayer, but to be merely ancillary and subordinate to it, and by Tables and References to assist the Clergy in applying to their more private parochial ministrations the materials already provided for their use in the public ordinances of the Church."

In the third edition, the book itself opened with *Morning Prayers*, a *Short Office for Mid-day*, and *Evening Prayers*. The increase of religious communities among us is indicated by the change in the fifth edition, to *Prime*, *Terce*, *Sext*, *None*, and *Compline*, with translations of ancient Hymns. Then follow forms of Self-Examination, those for the Clergy being peculiarly full and searching. Here are some questions which we commend to those who have been afraid of "the Doctrine of Reserve" in the communication of religious knowledge:—

Have I ever compromised the truth—kept back important doctrines of the Church—or paltered with my plain duty for fear of giving offence?

It may be well to add two other questions, with a strong bearing upon individual fancies and novelties both in doctrine and ritual:—

Have I ever put forward my own private opinions as being of equal authority with the teaching of the Church?

Have I ever insisted on matters of trifling importance, to the scandal of the weaker brethren?

Two other questions may be added to the above,—

Have I abstained from ascribing bad motives, especially to my theological opponents?

Have I been eager for popularity, or set myself to obtain promotion?

The questions for priests cover two full pages, and are well worthy of devout and constant use by all who are in Holy Orders. The prayers pro-

vided to be used before Holy Communion, and privately at the Celebration, together with other parts of the book, all breathe of the doctrinal depth and increased spiritual fervor of Eucharistic devotion, which has been one of the leading characteristics of the Catholic Revival of the past forty years.

In the multitude of Collects and Intercessions for the use of the Clergy, 138 in number—there is striking evidence of the breadth and variety of personal and parochial experience which have gone into the compilation of the volume; and among the numerous subjects of prayer, Religious Orders, Sisterhoods, and the faithful Departed, are abundantly remembered. The steadily growing practice of private confession has left its strong mark also; and to those who are frightened at the tremendous power of absolution, we commend the moderate language in which it is spoken of in the priest's prayer "Before Hearing Confession:"

O Lord God Almighty, be merciful unto me a sinner, that I may fitly execute the priestly office to which Thou hast been pleased to call me, an unworthy sinner, appointing me to pray to Thy SON, our LORD JESUS CHRIST, in behalf of those sinners who turn to Thee in penitence. . . . Receive my prayers for all Thy servants who shall come to Thee in penitence. Give unto them the spirit of compunction;" &c.

Surely there is no very startling amount of "sacerdotal assumption" in the moderate language here used. In the "Notes on Confession" in another part of the book will be found some suggestions, which will be of great use to the more inexperienced of our Clergy, when called on to perform a part of their duties for which our Theological Seminaries do *nothing* to prepare them. As to "Direction," of which some persons have so great a horror, we give the following sensible extracts from the *Notes on Direction*. After clearly showing the difference between "Confession" and "Direction," we read:

As no sacerdotal character is necessary for giving advice in spiritual things, the office of Director may be, and often has been, exercised by Laymen.

The natural Director of a wife is her husband, of a child its parents, and nothing but grave faults of omission or commission can excuse the interposition of any other person, even of a Priest. . . .

The advice given should be of an eminently practical nature, and take as a rule the common sense view of a subject. . . .

The Director should aim at strengthening the sense of personal responsibility in those who consult him, and at increasing the sensitiveness and vigour of their consciences.

Over-direction commonly weakens the conscience by leading persons to lean rather upon external aid than upon those natural instincts of right and wrong which have been implanted in them by God. A wise physician will discourage the habitual use of drugs, and will rather urge attention to regimen and exercise.

The Director should therefore reserve his aid for matters of real difficulty. If applied to in simple and obvious cases, he should rather, by appealing to the conscience of the inquirer, endeavour to draw the answer from his lips.

To avoid the grave perils of over-direction, the Director will take care that the interviews which he grants shall be short and infrequent. . . .

In the case of persons of a demonstrative temperament, if the Director has reason to suppose them unreal and sentimental, he may ascertain the truth, and often effect a cure, by counselling them to undertake some benevolent work of a routine and uninteresting description. . . .

A constant change of Directors is unadvisable, but there are two cases in which it is desirable to sever the connection between guide and pupil. (1.) When constraint has grown up between them, and they are no longer on a footing of mutual confidence. (2.) When the pupil exhibits too blind and slavish a compliance with the suggestions of the Director, and appears to be substituting his dictates for the operations of conscience.

We apologise for such lengthy quotations. But the subject is one of the first importance, and has given vast discomfort to innumerable pious souls.

We quote these suggestions and instructions of the advanced men themselves, to quiet these unreasonable apprehensions. If "Direction" is afforded in accordance with them, it won't do much harm to anybody.

The Offices provided for the Visitation of Prisoners, and for Parish Schools, Day Schools, Night Schools, and Sunday Schools, as well as for Bible Classes, Confirmation Classes, Communion Classes, and Cottage Lectures, but most of all the extreme abundance and variety provided for all manner of sickness and disease, prove the earnest intensity of the manifold *parochial* work of the advanced Clergy of the English Church. It is no wonder that toil so faithful, patient, and minute,—so loving, and so readily following up the needs of men's souls through every variety of their human experience,—should have won over the ten thousands of the working classes, who are now rallying like one man to defend their clergy from further persecution at the hands of the secular courts. No Act of Parliament can ever disestablish such a Clergy of their richest endowment,—the hearts of the people.

More than sixty choice *Hymns for the Sick*, and a dozen *Litanies*, directed to special uses,—the Sick, the Dying, &c.—will be welcome to some. And, besides the *Notes on Confession and Direction* (from which we have already quoted), there are others of great value on the holding of *Missions* in parishes, and *Retreats*, on *Sins and their Remedies*, and on the *Practice of Holiness*. These are followed by a brief consideration of *Justification*, and an admirable condensation of the great facts proving the validity of *Anglican Orders*. On this subject, this is positively the best and clearest summary we know of. There are also four classified *Tables*, one devoted to the Psalms, one to the Collects, one to the Epistles, and one to the Gospels. These four *Tables* alone, from their extreme convenience, are worth far more to any Clergyman than the price of the whole book. At a glance one can find what Psalm or Collect or Epistle or Gospel is appropriate to any particular subject one has in mind.

The second *Part* of the book begins with *Occasional Offices*, as for a Clerical Meeting, the Admission of a Chorister, the Adoption of a Child, &c.; and *Benedictions* are given for Laying a Corner-Stone, for a College or Religious House, for a Clergy-House, for a School-House, and various other occasions. An Office for the *Renewal of Baptismal Vows* is one that has been used with marked effect at the close of many Missions. There are also Offices for *Guilds*, and Collects, Epistles, Gospels and Post-Communions for a variety of special purposes.

Then follows a *Pontifical*, which is one of the most peculiar and pungent parts of the book, though the pungency is reserved to the latter end. First comes a variety of Offices which Bishops may have occasion to use, such as the Confirmation of a Bishop-Elect (our American Standing Committees do it differently), the Enthronization of a Bishop, the Installation of a Dean, or other Cathedral dignitaries, the Order for a Provincial or Diocesan Synod, and the like. The gradual restoration of the Minor Orders is indicated by Offices for the Ordination of Readers and Subdeacons. There is an Office also for Degradation from Holy Orders (for which there is, unfortunately, frequent occasion in our American Church); and for the Reconciliation of a Lapsed Cleric. Then come Offices which speak of the actual Revival of the Religious Orders, for practical work,—from the admission of a Novice to the Installation of a Mother Superior. An *Order* for the Consecration of a Church (needed in England, though not here), and for the Consecration of a Cemetery (needed on both sides of the water), and various other Offices follow.

Last of all comes the pungency, in a long list of *Questions for Self-Examination bearing on the Episcopal Life*, by the faithful use of which a Bishop

may examine himself as thoroughly as a Priest can by that other long list of questions at the other end of the volume. Some of these searching queries are suitable only in England; for instance:—

Have I ever intrigued in order to obtain translation to another See?

Have I ever intruded into another Diocese without the consent of its Ordinary?

This second query will fit closely some of the English Bishops who have intruded into Scottish Dioceses in a shameful manner, in order to uphold schismatics there. But a large proportion of these pungent questions will be profitable in aiding the self-examination of American Bishops, as well as any other:

Do I strive against vacillation of purpose, when the path of strict duty is clear?

Have I checked in my household all luxury, display, ostentation, and rivalry of secular persons?

Have I suffered members of my household to assume any authority or position in the Diocese to which they are not officially entitled?

Have I been careful myself to observe the Ember Seasons as times of special fasting and prayer, after the example of the Apostles, and to urge the same on all candidates for Holy Orders?

Have I ever attempted to make my private opinions and likings an iron rule for the Diocese?

Have I remembered that the "erroneous and strange doctrines" which I have promised to drive away, do not necessarily mean opinions and practices which I personally dislike, but those which are contrary to the Consent of the Church Universal?

Have I ever rebuked a Clergyman for obeying a plain law of the Church, because it happened to be unpopular, or because I did not obey it myself?

Have I ever allowed a Clergyman to go on wilfully breaking a plain law of the Church, because public opinion happened to connive at it? Have I ever done this myself?

Have I ever yielded to popular clamour, by condemning, or even by failing to support openly, things which in my conscience I knew to be right and lawful?

Have I taken care to see and inquire personally into all things of moment, and not trusted to the reports of a clique?

Have I been careful not to surround myself with a clique of flatterers and parasites?

Have I ever broken the Apostolic rule by receiving an accusation against a priest from anonymous sources, or from mere public rumour?

Have I ever connived at the wrong doing of another Bishop, and thus sacrificed faith and justice to class-feeling?

Have I allowed private grudges to effect my teaching and practice?

Have I ever refused to discharge some duty in a parish (as, for instance, to hold a Confirmation) by reason of a quarrel with the Incumbent?

Have I ever issued illegal or ungodly monitions (such as attempts to diminish the Services or beauty of God's House) out of pique or vindictiveness?

Have I ever repelled a child from Confirmation by reason of tender age, when it could say the Creed, OUR FATHER, and the Decalogue, as enjoined in the rubric?

Have I always borne in mind that I am Bishop of the whole Diocese, and not of one school or party in it, and therefore shown wise tolerance and checked factiousness?

Whether English Bishops need these questions or not, we are sure that the conscientious application of them will do no harm to any one in the Episcopal Office. If a Bishop do not need them now, the use of them will prevent any such need coming on him hereafter.

A "Scheme of Articles of Episcopal Visitation" will make our American Clergy stare. The minuteness and range of the inquiries is so great, that the questions alone cover *ten pages*. Compared with these, the few items furnished to the Bishop by our Clergy, for publication in the Journal of

Convention, are a mere bagatelle. But if full written answers were sent by every Rector to ten pages of questions, of course nothing but a brief abstract—if even that—would ever be printed: and *possibly*, a busy Bishop might never get the time even to read them through once. But the examination of this *Scheme* will give many a useful hint to a Clergyman in regard to the proper way for doing many things in his parish.

As might be expected, there are not a few Offices which divers persons among us would deem to be superfluous, or even superstitious, or—to say the least—unwise. They are in very positive conflict with current Protestant feeling, and are not sanctioned by continuous Anglican precedent in all cases. But our Lord Himself has sanctioned the selection of material elements—water, and bread, and wine—for sacred use in His holy Sacraments: and the Anglican Church, following the Church Catholic in all ages, distinctly prays for a blessing on those elements before using them in those Sacraments. In the Baptismal Office there is the prayer for the Consecration of the water: which Puritans have always declared to be superstitious, and Churchmen have always contended for the opposite, and have always *practised* it. In the Holy Eucharist the Priest prays that God would “vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine.” The *principle* of praying for the blessing or consecration of the *material substance* which is to be used for a holy purpose, is therefore fully sanctioned by the Anglican Church. Nor is this principle confined to the two Sacraments ordained by our Blessed LORD in person. The visible and material fabric of the Church, is, by our American book, and by continuous English practice, *consecrated* to its holy use: and by continuous English use, and growing American practice, the ground of our Cemeteries is also *consecrated* to the purpose of Christian burial. The *principle*, therefore, has gone beyond the two Blessed Sacraments in its application, on both sides of the water. And when we see that, under the Mosaic Law, this principle of consecration—by a separate, distinct, material act—was extended to every vessel, however insignificant, that was used in the Service of GOD, it is impossible to find any *reasonable* objection to extending it in like manner, among ourselves. If the Church may be consecrated, there can be nothing wrong in a special benediction of the Altar. If corn and wine may be blessed, on what principle shall oil be excluded? And so with corner-stones, bells, organs, fonts, and various other things. But prudence and good taste, guided by common sense, will be more needful than abstract argument, in managing questions like this to edification. The Priest's Prayer Book does not err on the side of the *paucity* of the Offices prepared for such things.

The book closes with a *Bibliotheca Sacerdotalis*, which alone is worth the price of the volume many times over. It gives a list, twenty-eight pages in length, of books desirable for a Clergyman's Library—if he can get them. It is a *Catalogue Raisonné*, under twenty-three different headings: and an initial is placed before each book mentioned, showing the theological position of its author, as (A) for Anglican, (R) for Romish, (P) for Puritan, (J) for Jewish, (C) for Calvinist, (L) for Lutheran, and so on. Moreover, further aid is given to the purchaser, by an asterisk (*) placed before some works of the greatest value, where only a few can be procured; and an obelisk (†) before those of skeptical tendency, which need to be read “with caution.” The *breadth* shown in this Catalogue may be gathered from the fact that, under the first heading, “Dictionaries and Bibliography,” occupying nearly a whole page, we find among others, (R) Assemani, (A) Blunt, (L) Fabricius, (C) Fairbairn, (C) Kitto, and (C)

Spurgeon, all included. In the fifth edition this most valuable part of the work has been greatly extended. No other list, of equal convenience and practical value, is known to us.

One word more, and we are done. There are two theories in regard to the supply of liturgical forms of worship. One is, that nothing should ever be used, until it is first set forth by Synodical authority. And from some points of view, as ensuring uniformity and guarding against possible superstitions and abuses, something may be urged for this theory, by way of argument. But the only test for a true Catholic is, not the appeal to the private judgment of the individual Christian, but to the actual history and practice of the Catholic Church. And on examination we find that no Synod ever set forth a Liturgy until the English Convocation set forth the First Book of Edward the Sixth. The entire experience of Christendom, in all races and languages for 1500 years together, had never known such a thing as a Liturgy set forth by a Synod. Liturgies were not made by Synods: but *they grew*. The Liturgy of S. James *grew out of* the Jewish form of worship; and how *that* had grown up, who knows? The other early Liturgies have all, in like manner, *grown out of* the forms originally given by the Apostles or Apostolic men. So little of *law* was there about it, that nearly every Diocese, or at least every Province, had, or came to have, variations of its own. During the height of the Mediæval period, more than 250 different forms of Liturgy were in use in Europe alone, some sixty or seventy being found in France. The "*Uses*" of Sarum, York, Lincoln, Hereford and Bangor, in England and Wales, were none of them established by Synodical authority. They *grew* to be what they were, and *Custom* was their sole support. Nay, on closer examination, even the First Book of Edward VI. is not an *entire* exception to the otherwise universal law of Christendom, for the Convocation did not *make* the Book. It was mainly a translation and reàrrangement of the old traditional *Uses* to which the Church of England had been accustomed from the beginning. Our modern idea of *Uniformity* is totally uncatholic, being borrowed from the Pope who tries to make the Roman Liturgy universal, and from the British Parliament with its "Acts of Uniformity." The Primitive and really Catholic Church knows *nothing* of Liturgical Uniformity.

For, when a tree stops growing, and puts forth no fresh buds or shoots, we are apt to think that decay is begun, and extinction not far off. The paralysing touch of *State coercion*, forbidding the liturgical life of the Church to manifest itself in any form except that which was imbedded in an act of Parliament in 1662, would be fatal, if the power of Church life, from within, had not proved irrepressible. The Liturgical tree *will not stop* growing. And one of the unanswerable proofs of it is, this fifth edition and tenth thousand of the Priest's Prayer Book. Not that we suppose all the Offices in this Book will ever become permanent parts of a future enlarged Book of Common Prayer. By no means! Nearly every Bishop or Priest who uses any Office from it will change it more or less. Generations of *actual use* will test every portion of it, and only those parts which, under the test of *voluntary use*, become general and permanent, will ever be embodied in any book set forth by Synodical authority. In other words, Synods do not *begin* the work of Liturgical growth: they only mark the period of its *termination*. They put a certain stamp of authority on that which has already won the right to it by long and general use, or by "the survival of the fittest," to use a term which Darwin has made very common among us. We know that Bishops as well as Priests have made extensive use of this book already, and that this use is growing. We know that Bishops, theologians, parish priests, and others, have made suggestions, from prac-

tical experience, which have left their mark on the successive editions of it. We know that this process will still continue. And all that is claimed for the book is, in the modest words of the Preface, that "the new Offices here presented may, perhaps, serve in some degree, to indicate the direction in which an increasing number of practical men, both amongst the Clergy and Laity, are desiring addition and improvement in our authorized formularies."

J. H. HOPKINS.

MISSIONS.

A very successful Mission of eight days has been held at Taunton, S. Mary's parish. The Missioners were Canon Wilde, of Louth, and Canon Bullock, of Burton-on-Humber, in Lincolnshire; and they both possessed peculiar qualifications for the work which they respectively performed.

The mission was organised by the vicar of the parish, Prebendary Clark, who endeavored to obtain the coöperation of the other clergy of the town, so as to have a Mission in their five churches. This attempt having failed, the Mission was confined to S. Mary's parish. In September Canon Wilde visited Taunton, and addressed a large number of district visitors, Sunday school teachers, and others who were willing to assist in the work. The preparation was then taken seriously in hand. The vicar issued a letter, which was widely circulated in the parish. This was followed by tracts, handbills, and posters. The "workers" visited almost every house in the parish repeatedly. Towards the end of the time of preparation, forty men canvassed the parish in the evening, so as to get hold of the working men. It may be added that meetings for prayer and intercession were held once a week or more frequently for six weeks before the Mission. In fact, it would appear that nothing was left undone that was likely to excite an interest in the work.

The success, as far as outward appearances can testify, was complete. The early Celebrations at eight a. m. were well attended. Large congregations, daily increasing, assembled at noon to hear Canon Bullock's "Conferences" on Faith, Hope, Love, Almsgiving, Prayer, and Fasting; and there can be no doubt that very deep impressions were made by the words which he spake, and, we may hope, permanent good was done.

The evening congregations were very large. The church was quite full every evening except Saturday, which is market day at Taunton, and on several evenings was crowded. On the second Sunday every aisle and passage was filled with chairs and forms, and yet a large number stood through the whole service. It is believed to have been the largest congregation ever seen in the church, and hundreds were unable to obtain admission. Canon Wilde's evening sermons were listened to with breathless silence by the vast multitudes assembled; and Canon Bullock's addresses at the after meeting produced a deep impression. The singing was almost universal, a good feature in the evening meeting was the singing of hymns before the service began. As the people began to assemble nearly an hour before the time of Divine service, and the nave and part of the aisles (the church has four aisles besides the nave) were filled half an hour before, it would have been hardly possible to preserve perfect order and silence for so long. The singing of the hymns not only prepared the congregation for the service, but familiarised them with the tunes, some of which were new. One tune, in particular, written by Dr. W. H. Monk, Musical Editor of "Hymns Ancient and Modern," for the words: "Thou didst leave Thy Throne, and Thy Kingly Crown" (81 in *A.* and *M.* Mission Book) was caught up and sung with wonderful heartiness and effect.

The first service was held on Sunday, November 19th, the last on Monday, the 27th. This was of the nature of an "after-meeting," yet the church was quite full. Many persons came to the Missioners, with inquiries, many full of gratitude for blessings received. Persons believing that they had received benefit at the Mission were requested to call for cards which were given by one of the Ministers. Although 500 had been provided they were all exhausted, and more were promised to be given afterwards. The whole town sympathised with the work; and it is confidently believed that, by God's blessing, the spiritual life of the parish has received an impulse which is not only strong, but is likely to be enduring.

Correspondence.

LONDON, ST. ANDREW'S DAY, 1876.

MY DEAR DOCTOR:—This is a good date for the subject to which I shall devote my letter, as its observance now is an impressive witness of the renewed life and energy of the Church in this land. It is the day appointed for the solemn Intercession for Missions, and for the consecration in St. Paul's Cathedral of Archdeacon Johnson to the See of Calcutta. The Church of England on her knees for God's blessing on her missionary work, and the consecration of a successor of Middleton and Heber, on the same day, invest it with an unusual interest, for all who have eyes to see and hearts to rejoice in "what God hath wrought."

Westminster Abbey, though not the oldest, the largest, or the grandest church in England, has a surpassing attraction for all of English lineage, whether in the old world or the new. The "Royal and National Sanctuary," which for eight centuries and a decade has held in its embrace the ashes of its pious founder, Edward the Confessor; which treasures the remains of twenty-nine kings and queens, a host of princes, nobles, bishops, priests, statesmen, warriors and famous civilians; which has witnessed the coronation of every sovereign of England from that of William the Conqueror, Christmas day, 1066, to that of Victoria, June 28, 1838; in which, above all,

"The fretted aisles prolong

The distant notes of holy song,"

as they have done since its consecration on Holy Innocents' day, 1065; this home of English piety and loyalty, preserved intact through so many ages, amid such changes of dynasties and rulers, such upheavals and catastrophes, must ever awaken the liveliest emotions of awe and reverence in every pilgrim from the western world. Washington Irving has only expressed the common sentiment of his thoughtful countrymen in his well-known description in the Sketch Book. What he has touched with his graceful and graphic pen it would be presumption to do more than allude to. The Abbey remains substantially as he saw it, but vastly improved in both its exterior and interior, with many shocking blemishes toned down, if not entirely removed, and many ancient beauties brought to light or restored. The dust of time no longer begrimes many a glorious shrine or effigy; the ancient tracery is beginning to reappear in many a defaced or hidden spot; the hideous, and often profane and heathenish monuments are

being thrust back from their impudent prominence in the House of God; every relic of the glorious Past is being advanced to the front. Above all, the care which is taken of the venerable fabric, the greater reverence in the demeanor of those in charge of it, the increased respect which it commands as a consecrated house of prayer and preaching of the Divine Word, testify to the wondrous power of that movement which since Irving wrote, has arisen to make Religion in this land a power and a life. The opening up of the beautiful windows of the North Transept, which have so long been darkened by the monstrous masses of sculptured marble which pride and stupidity had combined to build up as monuments, is a type of the light which has been let in upon this people, and is enlightening, in its measure, even the dim aisles and sombre cloisters of Westminster. Nevertheless, I cannot tell you how it thrills me to recall the impressions of youth received from the descriptions which Addison & Irving have given of this renowned place. To come in the dusk of evening, at the close of the sweet service in the choir, as we did, upon the effigy of Sir Cloudsley Shovel, or of Busby and South, lying just as they did when Sir Roger de Coverley saw them and gave his wise opinions, is something worth travelling here to experience. And this is but a faint instance of the incitements to "the passionate exercise of loftiest thought" which meet you at every turn in this history in stone of the Church and State of this "Free and Famous Kingdom." What would Irving have said could he have seen the restored Chapter House, relieved of its lumbering cases and shelves, cleansed of its rubbish and filth, its beautiful tiled floor uncovered, its grained and fretted ceiling towering in its pristine grandeur, its majestic windows pouring in the light of heaven, its marvellous buttresses standing out in all their stateliness? It would doubtless have inspired his pen to a description worthy of this beautiful building, in which the first Parliaments of Henry III. laid the foundations of English and American Constitutional Freedom.

Among the many monuments in this mausoleum of kings and princes one is irresistibly attracted by that of the mother of Lady Jane Grey, Frances, Duchess of Suffolk, grand-daughter of Henry VII. Her husband and daughter sleep in a spot upon which I looked with yet deeper interest, as I stood over their graves in St. Peter ad Vincula in the Tower. No monument marks their burial places, but over the wife and mother rises a stately tomb, crowned with her effigy, on the spot once occupied by the altar of St. Edmund's Chapel. She was an advanced Reformer, and "had thrown herself headlong into the Protestant cause." Her funeral "service," says Dean Stanley,* "was probably the first celebrated in English in the Abbey since Elizabeth's accession; and it was followed by the Communion Service, in which the Dean (Dr. Bill) officiated, and Jewell preached the sermon."

It is impossible to go about England without being struck with the immense amount of Church work which is going on in every direction. There is indeed an immense amount to be done, arrearages have to be made up, lost ground recovered, in addition to the perpetual warfare with gross and degrading sins, with pride and worldliness, with indifference and infidelity. One must be here to realize the severity of the struggle and the imminence of the danger, within and without the Church, as well as the zeal and fearlessness of the clergy and the laity in the arduous contest. The Church is fighting for her life;—I do not mean as the Establishment, for she may well offer up her most ecstatic *Te Deum* when it shall please GOD, in His mercy, to deliver her from that hard bondage. But she is

*Historical Memorials of Westminster, p. 207.

fighting to maintain whole and undefiled the Catholic Faith once committed to her, and to preserve her union with the one Holy Catholic and Apostolic Church of Christ, from which many of her own leaders would be glad to sever her. And it is plain to be seen that there has been a great awakening; that things are not with her as they were once; that there are those who have received grace to feel the value of souls and the reality of the spiritual life, as well as to be concerned for the Church's faith and order. A characteristic of this movement is indeed a greater attention to the externals of religion, such as the proper arrangement and adornment of churches; the lawful and becoming vestments and demeanour of the clergy and postures of the worshippers; the more extensive use and the improvement of music and all the accessories of public worship; the performance of the Common Prayer and Sacraments "decently and in order." But he must be a very superficial observer indeed who judges that this is all of it; or supposes that it is anything more than a means to an end; or rather that it is not an outward expression of the deepest and most intense devotion, even as the lover culls the choicest flowers, and greets his beloved with the sweetest strains of poetry and music. No mere formalism, no mere "Church millinery," no mere "ecclesiastical acting tricked out in the cast-off clothes of a dead superstition" could inspire men to preach "of righteousness, temperance and judgment;" to "set forth Jesus Christ and Him crucified;" to spend their lives in humility and poverty among the most degraded people, in literal travail almost for their salvation. No such miserable stuff as that could have penetrated into the remotest corners of this land, influencing clergy and people alike; giving them new views of the Church and their duty to her; new convictions of God and Christ and their relations to Him; bringing forth reverence, devotion, self-denial, liberality, where they were never dreamed of before; arousing a multitude of young men to live and work for Christ; bringing together all classes of society in a united worship; enabling many a faithful clergyman to lead his people on to the most desirable reforms and improvements, which before had been simply impossible; and gaining the respect and sympathy of men of the coolest and soundest judgment, as well as of those of the warmest and most enthusiastic temperament.

Nor have we far to go to discover the grounds of this movement. It was absolutely needed, and it did not come a moment too soon for the Church's extreme need. There are witnesses of this whose evidence will not be questioned. From among them I will select two, in other questions widely divergent, Mr. Gladstone and Dean Stanley. I respect the well-known statements of the former in his famous article on "Ritual and Ritualism:" "Within the ordinary English Parish Church of town or country, the actual state of things, as to worship, was bad beyond all parallel known to me in experience or reading. Taking together the expulsion of the poor and labouring classes (especially from the town churches), the mutilations and blockages of the fabrics, the baldness of the service, the elaborate horrors of the so-called music, with the jargon of parts contrived to exhibit the powers of every village roarer, and to prevent all congregational singing; and above all the coldness and indifference of the lounging or sleeping congregation, our services were probably without a parallel in the world for their debasement; and as they would have shocked a Brahmin or a Buddhist, so they hardly could have been endured in this country had not the faculty of taste, and the perception of the seemly or unseemly, been as dead as the spirit of devotion." "Of the general tone of the services in the Church of England at that time (1825-35) I do not hesitate to say, it was such as when carefully considered would have

shocked not only an earnest Christian of whatever communion, but any sincere believer in God, any one who held that there was a Creator and Governor of the world, and that His creatures ought to worship Him.”*

This is strong language, but the statement of the Dean of Westminster as to the state of that famous and representative Church within the memory of man, amply confirms them, and adds some worse features: “The Westminster boys were allowed ‘to skip from tomb to tomb in the Confessor’s Chapel.’ On Sundays the gown boys sat in the Sacrarium, doubtless not without injury to the precious mosaic pavement. There was also ‘playing at foot-ball, in some of the most curious parts of the Abbey, by the men appointed to show them.’ The scenes of the Westminster Play were kept in the Triforium of the North Transept. There was a thoroughfare from Poets’ Corner to the western door, and to the Cloisters. The poor of St. Margaret’s begged in the Abbey even during Prayers, as they had, ever since the time of Elizabeth, had their food laid out in the South Transept during the sermon, till within the memory of man. The memory of old inhabitants of the Cloisters still retains the figure of one old Minor Canon, who on Sundays preached two-thirds of the sermons in the course of the year, and on week days sate by the tomb of Henry III’s children, collecting money from the visitors, with his tankards of ale beside him. Threepence was the fee exacted for entrance into the Nave. The income of the Minor Canons was eked out by the money received by them for showing the Monuments, and by which they carried off the candles from the church services. The wax works formed a considerable part of the attraction.”†

Is it any wonder that in such a shocking and disgraceful condition of the churches and their services, ignorant and unstable, though religious, minds turned to Dissent; and unbelievers mocked a profession of religion which produced such priests; while true hearts, such as John Keble’s, were wrung with anguish, and roused to do and suffer all things, as God might call them, for the renewal and revival of the Catholic faith and worship of their mother Church?

(*To be continued.*)

THE FIRST HYMN TO CHRIST.

[*From the Greek of Clement of Alexandria,
by Edward P. Weston.*]

CHRIST! of tender lambs the Leader,
Shelter of each nestling bird,
Of our young the Guide and Pleader,
Let our song to Thee be heard:
While sweet praises each voice raises
To the everlasting Word.

King of saints, the all prevailing
Message of the Father’s grace,
Lord of wisdom, grief assailing
Saviour of our mortal race;
Shepherd Jesus, guide and lead us
To thy heavenly pasture-place!

Fisher in the sea of mortals,
Whom Thy grace alone can save,

Luring us from sin’s dark portals,
Luring from the hostile wave;
With Thy life so sweet and tender,
Save Thy saints, O Christ, we crave.

Lead, O King, to life eternal,
In the footsteps Thou hast trod,
In the heavenly way supernal,
Strength of those who worship God;
Fount of mercy, virtue’s Author,
Lead us with Thy staff and rod.

For Thy lowly life of teaching
Find Thou here Thy blest reward,
While the children, heavenward reaching,
Sing the praises of their Lord;
Children tender, their Defender
Praising in divine accord!

*pp. 19-21.

†Hist. Mem. West. pp. 540-41.

Literary Notes.

Whatever else the year 1876 may be remembered for in English Church History, in English Cathedral History it will be memorable as the year of the re-opening of Chester after a restoration which was, perhaps, more needed than in almost any other English Cathedral of them all; of Durham, after its most admirable cleansing and refitting, which has taken nearly five years to accomplish; and of Salisbury, after the thorough restoration of its wondrous Choir. Three Cathedrals in one year is something to remember, and of the three two of them such Cathedrals.—Durham, the pride of the North, and Salisbury, with the unique and unsurpassed glory of the South.

—The 240th thousand of Bishop Oxenden's *Pathway of Safety* has been issued. Churchmen of all schools can well use it, as it shows what a large common ground there is to all, that is not debatable.

—A Mr. Stewart of Paternoster Row, is bringing out a series of *verbatim* reprints of *Old English Newspapers*, the first seven being between 1641 and 1645, containing Laud and Strafford's executions, battles of Edgehill, Naseby, &c.

—Mr. E. A. Freeman, the celebrated compiler of historical Primers, has contributed to the general abhorrence of Islam by his recent lectures on the *History and Conquest of the Saracens*.

—The *Church Times* has a capital review of the Presbyterian Dr. Killen's *Ecclesiastical History of Ireland*, which we want to reprint.

—We have received a sixteen page tract by Dr. Littledale, entitled *Ritualists not Romanists*, and published by G. J. Palmer. It shows clearly that those doctrines which are distinctively Popish, such as Papal Supremacy and Infallibility, Mariolatry, Purgatory, Transubstantiation, &c., are such as no Ritualist has ever taught. Such doctrines as the Real Presence, the Eucharistic Sacrifice, Confession, the use of the crucifix, vestments, &c., are what have always been held by the Eastern Church, the inveterate foe of Papacy, and mostly by the Lutherans, the original Protestants. In

the Confession of Augsburg, the Formula of Concord, the Hymns of Isaac Watts and the Wesleys may be found about all the doctrines of the modern *Ritualists*, so-called.

—The Christmas Carol, the "*Christmas Bells*," by the Rev. Dr. Batterson, published in our last, has been set to music by Henry Wilson, organist of Christ Church, Hartford, and is found to be very fine and spirited on actual trial in a Sunday School. We heartily commend it. [New York: Pott, Young & Co.; Philadelphia: J. Macauley.]

—A correspondent writes us: I read Dr. Farrar's Life of our blessed Lord first cursorily, and then, going through the whole subject for my Daily Lent Lectures last season, I took him, reason or no reason, as my guide for the order of events. In doing so, unpleasant impressions felt on a first reading were confirmed and deepened and others were added. With all his loving warmth and loyalty, I cannot but think that a false or insufficient idea of *inspiration* vitiates much of his book. In reading Dean Milman I felt hurt by the evident influence on his writing of his ever-present consciousness that there were cold-hearted skeptics and unbelievers. So, I feel that Dr. Farrar has a corner of his eye always squinting out at those same deniers and doubters,—and he seeks to take such low and safe ground, that no one can possibly dispute it. *Θεογονικως*, that may be well. In positive dogmatic teaching, it is a betrayal of the truth. It is not once or twice only, but all through the book one is shocked with the way in which he represents our Lord's actions and feelings. Sometimes, I think, they would hardly become a very noble and strong *human* character. The effort to realize the *human* side of the Lord's character and the vice of an insufficient theory of inspiration together produce, as it seems to me, a very sad effect on the whole complexion of the work. And it is a pity, for there is very great merit in it too.

I saw a feeble attempt (or an ignorant one) of a correspondent in the — a few weeks ago to defend Dr. F. in a specific instance named,—and no word of objection from any quarter.

—It cannot be denied that many thinking minds have been predisposed to infidelity through the Protestant notions of the Incarnation with which they were inculcated in early years. *Not one Low Churchman in a hundred has ever been*

taught that there was any other reason for the Son of God becoming man than that He might possess a human body in which to satisfy the requirement of the Jewish law that without shedding of blood there is no remission. Thinking minds are unable to accept so tremendous a verity when rested merely upon a technical requirement. The true doctrine of the Incarnation is the only effective antidote to scepticism, and to restore that doctrine is the object of the Catholic school, and it is merely what is called a necessary accident that external ritual should have a more prominent place assigned to it, inasmuch as the Incarnation is the consecration of matter to the service and glorification of God!—*Church Review*.

THE LION SERMON.—Under this quaint title, and in accordance with the bequest of Sir John Gayer, a sermon was again preached at St. Katherine Cree on Monday. Sir John Gayer, merchant and Lord Mayor in the time of Charles I. and distinguished for his loyalty to that unfortunate monarch, during his travelling in Africa was wonderfully delivered—in answer to his earnest prayer—from a lion, and on his return home commemorated his escape by endowing an annual sermon in his parish church, accompanied by gifts to the poor. For more than two hundred years this sermon has been preached, and descendants of the Gayer family are frequently to be seen among the congregation on these occasions. The rector's text was, "He will regard the prayer of the destitute and not despise their prayer; this shall be written for the generation to come" (Ps. cii, 17, 18).

—The Bishop of Coutance, the only prelate in France who had withheld his acknowledgment of Papal infallibility, died recently. It occasions no surprise to hear that the first step taken by his successor has been to proclaim the Vatican decree. The Vatican has the strings in its hands, and knows how to pull them.

—We do not believe that any sensible man, who reads the signs of the times with moderate care, can for a moment believe that the blissful days when Ritualism was unknown will ever return to the Church of England. Whenever life and vigour show themselves within her borders, the High Church spirit more or less prominently appears, and this tendency is on the increase rather than on the decrease; to resist this *esprit* is to resist the general tendency of the whole Anglican Church. Every thoughtful man ought therefore to ask himself, Of what use is it to resist a general tendency influencing a whole body? If that tendency be evil, the only way to eradicate it

under such circumstances is to destroy the body which exhibits it. To resist it otherwise is merely to strengthen it, by calling out all the instinct of self-preservation that exists within it, and so to intensify its power within the body.—*Church Review*.

—Dr. Evans has issued a volume of short Sermons at Midday Communion (Hodges).

—The Bampton Lectures for 1873, by Rev. S. G. Smith, have been issued in a second edition.

—Great praise is given to Rev. Forbes E. Winslow's *Common Sense Truths for Cottage Homes*, for the Parish Library—(Hayes). The same publishers issue Mr. Housman's *Dignity of Service* for domestic servants. Also the *Missioner's Manual of Anecdotes* for Mission preachers and catechists.

—Baring Gould's *Village Preaching for a Year*, is published by Skeffington, colloquial in style and full of anecdotes.

—Miss Sellon, the founder of Sisterhoods in the Church of England, has recently died. She sent the first Sisters abroad on a mission under the Bishop of Honolulu. She also sent others with Miss Nightingale to the Crimean War.

—Mr. Gresley, before his death, added to his earlier writings a strong work on "The Ordinance of Confession."

—Mr. Carlyle is out with a very emphatic letter following in the track of Mr. Gladstone, and advocating the elimination of the "unspeakable Turk," as a government, from Europe. He regards the Russian nation as raised up for a great purpose, as the great agency of order in their part of the world, and as having really no sinister designs.

—It is said a daily Eucharist is to be celebrated at St. Paul's Cathedral hereafter. The *Church Times* and other papers are urging parishioners of various parishes to go occasionally to the Cathedral.

—Rev. M. F. Sadler has given a Lecture at Manchester on "Oliver Cromwell and his times: what should be a liberal Churchman's opinion of the Great Rebellion?"

—The face of St. Jerome, one of the four figures removed from the Bristol Cathedral porch, was, it is said, copied from a likeness of Father Newman.

—“Hymns Ancient and Modern,” have been issued in a music folio edition, with names of authors of hymns and tunes.

Summaries.

FOREIGN.

—The Church Missionary Society has been in hot water with another of the Bishops in India, Dr. Copleston, Bishop of Colombo in Ceylon, the Bishop simply desiring to be *bona fide* Bishop of his jurisdiction, and to be acknowledged by all the Missionaries in it. As it is many missionaries recognise nothing but the Church Missionary Society.

Commenting yesterday upon this unhappy affair the *Morning Post* says:—

This is not the first quarrel of the kind in which that Society has been involved. Indeed, it would be difficult to name a Bishop in India with whom it has not quarrelled or interfered, whose jurisdiction it has not disputed, and in whose side it has not been a very troublesome thorn. The Society in its conduct of foreign missions is apt to ignore some first principles of ecclesiastical polity.

—Archdeacon Johnson was consecrated to the Bishopric of Calcutta on St. Andrew's day.

—The N. T. Company have finished Revision of the Epistle to Titus.

—The Marquis of Salisbury offers £1,000 for the division of the Diocese of Calcutta, and the new Bishop strongly urges it.

—The suspension of Rev. Mr. Dale, (not by his Bishop) but by Lord Penzance, and the sensation it produces, are highly delightful to the Dissenters, who see in it another good blow at the Establishment. Mr. Dale paid no attention to the Court, but yielded to the Bishop when he came to take possession of the Church.

The following are the somewhat significant comments of the *National Reform Union Gazette*:—

The edifying spectacle presented at St. Vedast's, in London, last Sunday, of a complete and open defiance of the prohibition issued by a learned judge, empowered to declare *ex cathedra* the law of the Church, is a significant sign of the times. In the course of Mr. Armitage's sermon—appropriately founded upon the lesson for the day, the story of the three Hebrews who declined to worship a State-idol in the days of Nebuchadnezzar—the reverend gentleman said that there was a religious party who would not relinquish the services of the Church to the Government or the State. To many this may perhaps appear as the utterance of sacerdotalism of the most aggressive type, but it rather seems to us the honest outcry of a man chafing under the fetters whose pressure he has just begun to feel. Once let the feeling become general amongst the clergy that their position in reference to the State is such as to cramp and paralyze their struggles for what they hold as true, and we have enough faith in them as a body to believe that they will be foremost to recognize the anomaly of their present status. Ecclesiastical persecutions or prosecutions are not much in our way; but the persistent hunting down of Ritualists will indirectly have no bad effect if it teaches them that they must look elsewhere than to golden images, however bright or precious, set up by Parliament for the regeneration of the Church and the spread of religion among mankind.

—Canon Gregory, Canon Cromwell, Rev. J. G. Pilkington, Rev. Dr. Irons, and Canon Barry have all declined re-election to the London School Board, weary of the contest with secularism and sectarianism. The Board has rolled up a debt of nearly £3,000,000 for school buildings, and talks of getting a law to confiscate some of the charitable endowments of London to help them out.

—A writer in the *Rock* protests against Low Churchmen joining with Ritualists in holding Missions in neglected towns, and says he can pray “for” them, but not “with” them. He allows that some good men associate with these people and speak favourably of them, but even these should be regarded as “dangerous company” and “not spoken of as brethren.” They should be not only “withstood” but *denounced*. “Look at Paul and his dealings with Elymas,” &c., &c.

This will do for people who stirred up tavern keepers to make riots against

clergy who preached in their surplices, who once fought like tigers for collection plates at the Church doors and no Offertory sentences, and who even now hire publicans and saloon keepers to act as "aggrieved parishioners" in the failure to get a *bona fide* communicant to complain of his pastor. No wonder this school is running out. If High Churchmen had ever adopted such a line toward their opponents, religion itself would have been a stench.

—The Bishop of Ripon's triennial Charge is interesting for its statistics. In three years, 46 incumbents had died: ordained deacons 122, priests 110—of deacons only 47 non-graduates from the Universities: confirmed 19,207, a large increase owing to great zeal and diligence of clergy: new churches consecrated 20 and 20 others restored, besides many Mission chapels licensed: number of benefices in the diocese 472, whole clerical staff 708, nearly double what it was in 1836. Week-day services now in 214 parishes: weekly communion in 91; bi-monthly 75, and monthly 285: weekly offertory in 193. The Bishop calls attention to making Sunday Schools more efficient as Board Schools threaten to swallow up voluntary schools. The Bishop in some parts of his charge, shows himself very much the victim of Roman bugbears, but he is encouraging more work, and he speaks favourably of "retreats" for the clergy for special spiritual exercise, and also for parochial Missions. These are keys that will reach any Evangelical heart.

—The Old Catholic Bishop Herzog has confirmed large numbers of persons in Switzerland. In Prussia, one of their priests, Dr. Treibel, has turned Protestant.

—The Ven. Ed. R. Johnson, Archdeacon of Chester, was consecrated Bishop of Calcutta, on S. Andrew's Day, at S. Paul's, London.

—The Dissenters at Northampton announced their intention to support Mr. Bradlaugh, the Atheist, who denounces the Bible as "an immoral book" on the ground that a man's theological opinions

should not stand in the way of his party action in Parliament. That sounds like politics in this country.

—Some remarks of Mr. Ryle have induced the Bishop of Peterboro to write the *Guardian* correcting the title he was long ago credited with bestowing upon the Church Association, as "The Joint Stock Persecution Company, limited," changing the word *persecution* to "*Prosecution*,"—a distinction without much difference.

—The Archbishop has invited the next Church Congress (1877) to meet at Croydon, and has already packed the "Subject Committee" with his own men.

—The "Scott-Robertson Declaration" was an address presented to the two Archbishops in 1875, originated by the Rev. W. A. Scott-Robertson, Hon. Canon of Canterbury, and praying that no permission should be conceded for the use of the vestments or Eastward position. It was signed by about 5,300 clergymen, inclusive of almost the whole Evangelical school.

—The *Church Times* says that the building expenses of the London School Board have come up to £16 per pupil: and that with an expenditure of £25,000 a year on compulsory by-laws, the Board has not succeeded in the last two years in increasing the attendance by one additional scholar. The same paper argues that the disestablishment of the Church would not be an unmixed evil. It thinks Ireland has benefitted by it.

—The Rev. Wm. Gresley, a contemporary of Keble, Pusey and Newman at Oxford, author of a treatise on Preaching, "English Churchman," "Bernard Leslie" and other works, died recently at his vicarage, Boyne Hill, at the age of 76. He was a prebendary of Lichfield Cathedral.

—In St. Vedast's Church, the Sunday after Mr. Dale's suspension—

The six vesper lights have been removed from off the super-altar; but no other alteration has taken place in the arrangement of the altar ornaments. As it appears that the churchwardens objected to the Litany being sung at the faldstool (where it was said when the Bishop was present), Mr. Ackland remained in the choir-stall, and there intoned it. The service consisted of Matins, Litany, Ser-

mon, and Celebration; the Rev. C. T. Ackland, one of the masters of Kensington School, being the only officiant. Before the sermon he announced that there would be Evensong every Wednesday and Friday, and that the congregation, with the exception of those who intended to communicate, were to leave the church after the prayer for the Church Militant. The Rev. gentleman preached a sufficiently dreary sermon from the text—"Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's." His request was complied with, the choir and large congregation, with the exception of about half-a-dozen of the latter, left at the specified time. When Mr. Dale had the cure there were twenty services a week; now there are five. So much for the work of the Church Association.

—In London, the School Board has destroyed 208 efficient voluntary schools.

—Mr. Tooth has been cited before Lord Penzance, and been suspended three months for not appearing.

—Bishop Claughton recently confirmed 219 candidates in S. Paul's Cathedral (95 males, 124 females).

—Some of the Church Societies, instead of making grants to missions, are saving their funds to assist prosecuted clergy.

—The Episcopal assessors in the Court of Final Appeal are to be one of the three Privy Councillor Bishops in each case, with four others from the whole bench in rotation, beginning with the junior Bishops.

—Dr. Littledale made a remarkable speech in the West London branch of the E. C. U. on the question of the increase of the Episcopate. He is opposed to any increase until the mode of appointment or election is altered. He thinks with present laws, it would give bishops more time to harass the clergy. Any one could object to the ordination of a priest or deacon, but there is no *Siquis* in the case of a bishop, as there ought to be. The Cathedral chapters should be reconstructed to represent the clergy, and then elect the bishops, and even then, where parties are evenly divided, some third candidate, who is a nobody, might be elected. As things are now, the new bishops merely fall into the track of the old ones.

—The French Government long ago confiscated the property of the Church, and substituted for it the payment of clerical salaries. There is now strong agitation for discontinuing this.

—The Liberation Society has appointed a Committee to draft a scheme for disestablishing the Church of England, which is shadowed forth in the last *British Quarterly*, and proposes to let the Church retain only the churches, parsonages, &c., built *within the last fifty years!* Even the Nonconformist papers call it a scheme for destroying the Church instead of separating it from the State.

—A mournful cry has gone up from 18 Bouverie-street. The newspaper which describes itself as "the persevering and ever active opponent of Church Establishments" contains a most sorrowful confession. In its latest issue the *Nonconformist* bewails that there are hundreds of men in the Nonconformist ministry who are plainly unsuited for their position. These "unhappy men" are declared to be "not only miserable themselves, but the sources of untold misery to the churches upon which they have inflicted themselves." The lamentation goes on to say that there are "hundreds of reverends running about the country who cannot speak their mother tongue correctly." They are styled "uncultured windbags," their sermons are called "Spurgeon and water," with 95 per cent. of water. How to get rid of them is declared to be no easy task. This last statement seems somewhat inconsistent with the boasts of the dissenting bodies. We had been told that in the "Voluntary Churches"—the "Religious Republics," as they were called in a volume of clever essays on the subject, published seven years ago—the heads of the Republics—the aforesaid reverends, to wit—were elected by their subjects only for so long as they gave satisfaction. Yet it would seem from Mr. Miall's paper that they are as difficult to get rid of as any idle young rector put up by his father into a family living, or any unlucky Ritualist who, having been once inducted, gets accused of popish practices and "Mass in masquerade." That is rather a sorry confession from an "uncompromising and ever active opponent of Church Establishments." Nor is this all. The same correspondent admits that, hard as it is to be rid of incompetent men, it is quite as hard to get men who are competent. In fact, he sees no means but "unceasing prayer." Not that he has much confidence in that, for he says we

lack the faith of George Muller.—Perhaps it may tempt some competent men, who are not “windbags,” “uncultured” or cultured, to be told that the Independents have a Pastors’ Retiring Fund; and that in seventeen years, 40,000*l.* has been distributed to 200 ministers. But how if the announcement should tempt incompetent men as well? —*Lit. Churchman.*

—Archbishop Tait alone, of six Bishops present, did not turn to the East in saying the Nicene Creed at the consecration of Bishop Johnson of Calcutta, and he had his Secretary hold the book for him, which Lord Penzance decided to be illegal at S. Vedast’s.

—Rev. Stanley Leathes has been installed a Prebendary in S. Paul’s.

—The *Record* speaks of the Earl of Glasgow as the founder of the Cathedral of “*St. Cumbrae!*” One of the meanest of the mean things we ever saw in a “religious paper,” is the following from the same—“The Primus, Bishop Eden, quoted the words of the late Bishop Douglas of Bombay, who was cut off (!) when engaged in the same kind of anti-missionary work as that in which he is followed in Ceylon by the juvenile Bishop Copleston.”

—At the Rev. W. Gresley’s funeral there was a plain celebration of the Holy Communion, the altar vested in violet, with a black dossal cloth above—the mourners alone communicating.

—The *John Bull* says of the situation in this country:

A retrospect of the incidents of the present Presidential election can only tend to convince thoughtful Americans of the imperfections of a system of government that was devised in apparent ignorance of the fact that there is a good deal of human nature in men—even under a Republic. The course of American politics is invariably a satire on Republican institutions. In the reforms that must take place in the United States Constitution it will be as well to remember that even if all men are free and equal, it is quite certain that they are not all honest and intelligent.

In its next paragraph it says, speaking not of this country, but of *Egypt*:

A country in which wholesale pillage of the taxpayers is practised without any portion of the booty accruing to the co-

fers of the State, in which accounts are carefully falsified, and in which the system of plunder is directly organised by the Minister of Finance is scarcely one to which the sensible investor would be disposed to entrust his savings.

—The School Board Election in London has given the victory to the advocates of extravagant expenditure, and the enemies of voluntary schools. The tax is already 4½*d* in the pound, but the taxpayers will have only themselves to blame. Canon Gregory, Canons Barry and Cromwell, Lord Lawrence and Lord Napier are all out of it, and their places supplied by nobodies.

—The Royal Geographical Society has had some discussion upon H. M. Stanley’s atrocities in Africa, as described in his own sensational letters. Strong disapproval was expressed. He is making the way impassable for future travellers.

—St. Vedast’s is nearly emptied of choir and congregation. The church wardens have stopped the lay readers, make the curate read the lessons, and the parish clerk and sexton collect the alms, taken the brass cross from the altar, and the boys’ cassocks from the vestry, stopped the Gregorian music, and ordered the Eucharist to be celebrated only once a month.

—Bishop Ellicott has declined to allow the prosecution of Mr. Randall, of All Saints’, Clifton, on the ground that all the points are *sub judice*, and the previous decisions, by high legal authority, are not final. This is the manly position to take.

—John Wesley preached in S. Vedast’s Nov. 10, 1776, on the same text as Mr. Dale’s curate the same Sunday this year, just after Mr. Dale’s suspension, “*Render unto Cæsar,*” &c. What Mr. Dale wishes to know now is whether there is anything in the Church that is *not* Cæsar’s.

—The prosecutors whom the Church Association employed for All Saints’, Clifton, were a retired tradesman from Wolverhampton, a retired clergyman with no duty, and a young man, an agent of the Association, lawyer at Bristol

none of whom attend or belong to this Church.

—Many of the Bishops held their winter ordinations on S. Thomas' Day, as the fourth Sunday in Advent fell on Christmas Eve.

—The French Chambers are nowadays occupied with stormy debates on Church disestablishment, or withdrawing all State aid to Religion, on civil burials, and on the abolition of capital punishment. Perhaps the world can dispense with capital punishment so long as there is so much disposition to shed blood with sword and gun and pistol. The great question will soon be how *large* a criminal class are the law-abiding citizens bound to support by taxation?

—Great progress has been made in the book trade of Italy during the past forty years. In 1835 there were only 464 printing offices and booksellers' shops, whereas now there are 1,083 booksellers, of whom 150 are publishers. In 1835 only 2,819 works, forming in all 4,295 volumes, were published, while in 1872 there were 6,798 publications, 430 being devoted to natural sciences, and 171 to philology. There were 185 newspapers published in 1835 in the thirty-six States which then composed Italy, 450 in 1845, 721 in 1870, 765 in 1871, while the numbers have now risen to 1,126, of which 384 are daily journals. The province of Milan alone has 138 journals.

—The New York *Independent* says: "A late English traveller found a simple-minded Baptist mission church in far-off Burmah using for the Communion service Bass' Pale Ale instead of wine. The opening of the frothing bottle on the Communion table seemed not quite decorous to the visitor, who presented the pastor with half-a-dozen bottles of claret for sacramental use."

HOME.

—We have just been privileged with a perusal of Bishop McLaren's able and outspoken Sermon at the Commencement of Racine College on Secularism in Education. It is the line taken by our Bishops, Conventions and Church

Press any time these forty years, but what is the Church at large doing for Education, or how is she seeking to stem the progress of secularism and materialism through the land? There are some good signs. The Southern dioceses are steadily reviving their University of the South barbarously destroyed by war, and it is now taking a commanding position. Racine too is attracting the attention of the whole Western Church, and the Bishops of nearly all those dioceses of the Northwest have become its Patrons and Visitors, and are engaged in earnest efforts to make it the leading University of that section of our country.

Ó si sic omnes! Too many of our Eastern Institutions are languishing from the indifference of Bishops and apathy of our laity, who send their sons (in the *majority* of cases) to anti-Church and even anti-Christian Universities.

We are promised another review of Canon Trevor's work on the Eucharist, by perhaps the ablest theologian we have on that subject.

The article on *Lay Popes* is very suggestive of the evils of practical congregationalism, which has simply infused its prevailing influence into large portions of the Church. Though Dr. Littledale thinks that our elective system of the Episcopate in this country often results in compromising upon a "nobody," as in secular politics, yet it is instructive to see what such an "advanced" paper as the *Church Review* says of the American Church; after describing the Erastian slavery of the Anglican Bishops:

The Primate of all England openly preaches the gospel of a blank Erastianism. And, last of all, even the revered Bishop of Lincoln almost succumbs to the prevailing fashion, and follows the lead of his right reverend brethren of the magpie robe.

For English Churchmen at home, then, the prospect is in this particular chequered; and, if they look abroad, there is scarce a gleam of light to be discerned anywhere. The Latin Episcopate is engrossed with the obsolete, the impossible project of a universal earthly empire; the Eastern prelates are even more enslaved than those of the Anglican Communion.

The foremost bishop of all the Oriental Churches, the Ecumenical Patriarch of Constantinople, has lately openly proclaimed to the world that, however much his heart may loathe the abominations of his tyrannical master, his hand is ever ready to obey the commands of the Turk, and his voice loud in proclaiming to his sheep the sacred duty of flaying themselves and giving their skins to the greedy robbers who, for the last five hundred years, have annually plundered them of their wool. In this the Oriental has perhaps gone a little farther than the laws of fashion can yet sanction in the West. But it is the same thing everywhere—the deification of the State and the abject submission of the superior, the dignified clergy; the spirit of flunkeyism rampant, and only too ready to fall down before the golden image which heretic, Turk, and infidel have set up. In the Far West alone there are still discernible some faint gleams of returning consciousness of the true dignity of the Episcopate. The politicians of the great Republic have, it appears, not yet been goaded into madness at the thought of an *imperium in imperio*, that bugbear which has so often scared the statecraft of the Old World, at which kings still tremble, and Radicals go into fits of delirium. There bishops can still claim to be the representatives as well as the official heads of their respective dioceses; and, although no open-handed liberality of distant ancestors has richly endowed their sees, or built them palatial residences, or founded elaborate cathedral establishments for them, though some of them have so little of this world's goods that they almost rival the poverty of the Apostles, yet in learning, in dignity, in honour, not to say in spiritual authority and real power, they go far to surpass the executioners of the new Divorce Court and the slaves of Moslem robbers.

It is certainly vain to look for assistance from the doubly-enslaved Latins, or guidance from the simoniacal prelates of the East. Perhaps we may hope that the Church in the United States may in time throw back the glorious light of her freedom on the shores of old England, and the emancipated Churches of our colonies send back some of their children to reinspire the Anglican mother with the love of liberty.

What we want here are *Provinces* and Courts of Appeal. We have an editorial for our next number on the anomaly of our *autokephalic* Episcopate.

Our *piece de resistance* in this number is the article on "Mind and Matter." It really shows "the way out" of the Mate-

rialistic controversy. It dethrones *King Atom*, and takes out of matter itself all "promise and potency of (either) life" or motion. We must look above for the origin of motion, which is the secret of all *qualities* whatever.

We are sorry to divide our foreign correspondent's letter, but it came too late to allow otherwise.

As to the "*Priest's Prayer Book*" we regard it as rather a *magazine* of materials and suggestions than as a manual to be literally followed. The *Bibliotheca* itself is worth the price of the book, whatever it may be, for that we are ignorant of. Why should there not be in every Diocese a good Diocesan Theological Library?

—Whittaker's P. E. Almanac and Directory for 1877 has been received, and proves a very full and very convenient manual. A new feature is the clergy list and dioceses of British North America, which one often has occasion for. The Necrology shows 57 names. There is a complete Parish List for every diocese and Missionary jurisdiction, at home and abroad. Also a list of Bishops and dioceses of England, Ireland and the Colonies. Also a Summary of Church Statistics. (T. Whittaker, 2 Bible House, N. Y.)

We have not yet received the *Church Almanac* for this year.

—*The Child Jesus*—a service of song illustrating the Birth and early years of our Lord, arranged by the Rev. C. L. Hutchins, Medford, Mass. A series of anthems and carols very suitable for the purpose. Price 25 cts.

—The addresses of Dr. Osgood, the chairman of the Committee on the Presentation of the celebrated Vase made by Tiffany & Co. to Mr. Bryant on the occasion of his 80th birthday, are really classical. It is a refreshment to read anything of such native literary interest in these days of vulgar political turmoil.

—The *Western Church* showed commendable enterprise in a *Supplement* containing a full abstract of the proceedings of the Boston Church Congress.

THE CHURCH ECLECTIC.

VOL. IV.

FEBRUARY, 1877.

No. 11.

OUR AUTOCEPHALOUS EPISCOPATE.

The diligent student of Church History will have noticed how national characteristics have from time to time stamped themselves upon the Church, and influenced her fortunes. We have a notable instance of this in the Church of North Africa. It was for a long time a puzzle to us, how to account for its Autocephalous Episcopate: we sought in vain an explanation of the anomaly from the Church Historians: at last it occurred to us to look for the solution of the problem in the political condition of the country itself, and there, sure enough, we found it. Hadrametum, Utica, Septis Magna, and the other Colonies founded by the Phœnicians on the mainland, were organized at the first as independent communities: of these communities Carthage was the chief; it had no more right, however, to exercise dominion over its sister colonies than they over her. Carthage, it is true, did in time gain political preëminence: but to the very last it must be regarded as the head of a Confederacy, rather than as a single centralized power. Here, then, we have the explanation of the Autocephalous Episcopacy of North Africa, as well as of the very peculiar relation which the See of Carthage bore to the whole system. The African Church aimed to create an Autocephalous Ecclesiastical System after the pattern of its independent Colonial System. To this end, it vested the Primacy, not in any one See, but in the Senior Bishop, just as we ourselves in America have done. It succeeded for a while; but as time goes on we find Carthage usurping for itself, more and more, the functions of the Primacy, and it succeeds at last in establishing for itself a quasi-metropolitan character. We remember seeing in the *Christian Remembrancer*, some years ago, the remark, that the early downfall of the Church of North Africa was owing to its anomalous organization: and we partly believe it.

In our own Church we have another illustration of an Autocephalous System, arising out of a political condition of things, not unlike that of North Africa. The theory of the independent sovereignty of States which formed such a prominent feature of our political system in the early history of the country, has undoubtedly had very much to do with the fostering of the notion that the Bishop of a Diocese, like the Governor of a State, must be an independent Sovereign. While Canada, with far less of churchly tone and feeling than ourselves, has developed a Metropolitan System, we have as yet taken no steps worthy of mention towards it. What is the reason? It is political prejudice which blocks the way.

It is unfortunate for ourselves that the only other branch of the Church Catholic which has ever developed an Autocephalous System (besides North Africa just mentioned) was the Scoto-Celtic Church. The political condition of Ireland, divided up between independent and hostile chiefs, when Christianity was first planted there, made it impossible to effect any thing like Parochial and Diocesan Organization. The premature decay of Celtic Christianity, one of the noblest outgrowths of ante-papal times, was entirely owing to the same causes which led to the failure of North African Christianity. The Celtic Church began and ended as a missionary organization. It was compelled by the force of circumstances to adopt Monastic rule: its Bishops were mere men of straw (Tulchan Bishops). By its missionary zeal the Celtic Church conquered Germany, and penetrated into Gaul: but it was left to Boniface to organize the German Church; and this he did by bringing both civil and ecclesiastical authority to bear to put down the Autocephalous Celtic Bishops, and to compel them to submit to metropolitical jurisdiction. History is Providence teaching by example, and we do well to note the early decay of these two branches of the Catholic stem, and the causes which led to it.

But while the Church is thus oftentimes unconsciously influenced by political ideas, it is unfortunate that she is not so ready to acknowledge the force of circumstances as the State is; and modify her polity, if need be, accordingly. In this too, "The children of this world are in their generation wiser than the children of light." Guizot long ago, in criticizing our American System of Government, made the remark that a Confederation of independent States is admirable as a theory, but he greatly feared it would be found impracticable in the working. Experience, alas! has proved the political sagacity of the lamented statesman. For ourselves, we do not hesitate to avow that the doctrine of "State rights" is the theory of the American Government: but like many a good theory, it has proved itself a practical impossibility. We accept the change which has taken place as a political necessity, forced upon us by the growth of the country: and we are willing to be guided by the logic of events, rather than by the letter of a written Constitution. Were we wise, we should be taught by the same logic of events, and abandon the idea of independent sovereignty in the Church, as well as in the State: it is, for all effective working, a thing morally impossible. The American Bishop of to-day reminds us in many things of the German Baron of half a century ago. Who does not remember, (before Germany attained to Unification) the would be airs and swelling importance of some beggarly German Count, poverty stricken, and always hard up for money, in trying to maintain about him the dignity of a Court? A feeling has been steadily growing in the American Church that we have been sacrificing our best interests as a moral power in a great country, to an absurd desire to found innumerable petty principalities. No sooner is a Bishop consecrated than he is seized upon with the passion to found a great University; then he must have a Theological School of his

own; then he must obtain control of the press; then he must have a Cathedral and set up an Episcopal throne; then he must have a "See house," &c., &c., &c. And what is the result? An aggregation of weak, poverty stricken institutions, which bring discredit on the Church, and bar the way to all true intellectual progress. To our shame it must be said that in scholarship we stand far below those whose teacher we profess to be. Princeton, Andover, Newton, Yale, Harvard can all boast of names of European reputation:—where are our names of mark? The late movement in the North-West to make Racine the University of the united Dioceses of Illinois, Michigan, Wisconsin, Missouri, Indiana and Nebraska is an indication of a movement in the right direction.

We have been led into these remarks on the defects of our present autocephalous system, from reading a very admirable sermon entitled "The Catholic Church and its work in Illinois," by Dr. Corbyn of that Diocese. Dr. Corbyn points out with great force the secret of the impotence of our present mode of operation in that "It ignores the Episcopacy of the primitive Church." "That Episcopacy" he rightly says "was parochial and not simply diocesan as we impotently exercise it among us." He illustrates his position by contrasting the present working of the Diocese of Illinois with the more ancient method. Illinois has 55,000 square miles of territory, and a population of 3,000,000 people. "We have for all this territory and all these people *one Bishop*. In the age after the first Apostles there was a Bishop in every considerable town. If we were acting on Apostolic principles and carrying out the Apostolic system, which we prefer to believe, we should have in Illinois at least twenty Bishops instead of one. And if these twenty were properly at work, they would soon create the necessity for forty more." "We hear a great deal just now," Dr. Corbyn adds, "about division of dioceses: a diocese being a certain number of square miles of territory with little or no reference to central points of power and influence." Dr. Corbyn, as we have said, in the distinction drawn between *parochial* and *diocesan* Episcopacy has touched upon the weak part of our whole system. It is strange how little the distinction is understood by even well instructed churchmen. It is in our recollection what a sensation was caused in the Convention of New York a great many years ago, by our insisting upon this very distinction as fundamental to the whole question of the division of Dioceses. It was in the debate on the subject of the division of the Diocese. The late Rector of Grace Church, New York, made a speech in which he tried to throw contempt on the proposition of small Dioceses, and declared that he would prefer to remain Rector of a parish rather than assume the dignity of a "beggarly Bishop." We took occasion in reply to call attention to the fact, that Diocesan Episcopacy had no existence until after the time of Constantine. It was then that the Church began for the *first* time to model her constitution upon the division of the empire. It was well and wisely done; but it was the inauguration of a complete change in the polity of the church. Before this time, the jurisdiction of a Bishop, as we have pointed out, had been a *παροικία*, i.e., a city, with the district of country adjacent to it; not a Diocese. It was like the revelation of a new truth: we were assailed by some as advocating Presbyterianism; we were thanked by others for bringing to light what had been long forgotten. Any one who has ever made the attempt knows how difficult it is to make plain to one not read in Church history, the polity of the post-Nicene age. Terms have so changed their meaning that they no longer represent their ancient uses. Put a Bishop at the head of Trinity Church, New York; take in the whole city and Westchester County, and you have a Parish in the early meaning of the word. Then the modern

Diocese has little or no relation to the ancient Diocese. It would take all New England with its six States combined to make an ancient Diocese. Again, it is to be kept in mind that the head of the ancient Diocese was not a Bishop nor even an Archbishop, but an Exarch. The Ecclesiastical unit, *after the polity of the Church really became established*, was not a Diocese, but the Province. As every Province had its chief or mother city, where all affairs of general importance were transacted, so the Bishop of the mother city was known as the Metropolitan, and was recognized as the representative of the unity of the Province, with jurisdiction over the city or parish Bishops. It will be seen from what we have said that our modern Diocesan Episcopacy is a thing *sui generis*: it is neither ante-Nicene Episcopacy, nor post-Nicene Episcopacy; it has absolutely no authority in ancient precedent. We know full well that this will not prove a ground of objection to many, nor are we ourselves among the number of those who think that *jurisdiction* is founded upon Apostolic rule, or that it is anything more than the application of sound and well tested principles of organization to the methods and work of the Church. There is nothing sacred either in the word Province, or in the word Diocese. It will be seen from what we have said, that the word Province which scares so many, as involving popery or prelacy, or both, is after all a *secular* word, and not (in the first instance at least) an ecclesiastical term at all. The same is true of the word Metropolitan. If a Bishop lives in the mother city of a Diocese, what difference does it make whether you call him the Bishop of New York City (a very roundabout and awkward phrase), or the Metropolitan of New York (in our judgment a very neat and technical mode of expression).

If we really desire, then, to go back to ancient precedent, we must, as Dr. Corbyn suggests, begin at the beginning. What we want to do, first of all, is to make our principal cities the seats of Bishopricks. Think what a change, in a very short time, would be effected by substituting a well regulated parochial Episcopate for the Congregational system in vogue. Let the Bishop be surrounded by his Cathedral staff; from this as a centre, let the living teacher go out into the lanes and byways of the city, and into every town and village round about; here in time, as around a sacred spot, will cluster, "the Bishop's home (which should also be the home for the clergy working with him);" the home for the sick and the forlorn;" "the Cathedral School;" the brotherhood of Evangelists gospellers and teachers;" "the sisterhood of nurses for the sick, teachers of the ignorant, and comforters of the suffering and the poor;" in short, all the means and appliances implied in the Apostolic method of teaching the Gospel to the world. How different, as a moral influence, the scheme thus proposed from our present practice:—a growing city with two or three, or half a dozen rival Parishes—the Church building, standing solitary, without rectory or school, or orphanage, or hospital, or sisterhood—a mere lecture room, only too fortunate if it is not loaded down with a heavy burden of debt. What a difference, too, in point of economy, a return to the primitive system would prove! What we want for the most part, in our cities, is not more Churches: we want more use of the Churches we now have. Instead of increasing the number of Churches, increase the staff of clergy as population increases, and you can have six services on a Sunday where there are now only two. The tendency of the time is too much Church building, and experience is beginning to prove it. If half the money spent on the multiplying of expensive Churches (built too often only to minister to pride, and to increase the value of real estate in a growing neighborhood), were put into endowment, we should have ample means at hand in nearly every city, to main-

tain the Episcopate, and to develop a properly organized Cathedral system. Here, let us add, is the true and only cure for the evils of the present vestry system; in this way only should we ever get rid of our selfish and narrow congregationalism.

With every desire to see our present Diocesan organizations divided up into smaller jurisdictions, we have not up to this time been able to advocate division. We have looked upon division by "square miles" as most unreal, and oftentimes positively mischievous; besides we have no wish to see our present autocephalous system increased. We see in the plan now proposed, if carried out, a way out of the difficulty. If the principal cities and towns in the existing Dioceses are to be formed into Bishopricks, such Bishops need not be autocephalous: they are not to be supposed as setting out to form new Dioceses with new constitutions and canons; they are to hold the relation of Suffragans to the Bishop of the Diocese, who, as he resides in the chief city, is to have the position of Metropolitan. Dr. Corbyn ridicules, and justly, our "American epidemic of system making" with its codes of constitutions and canons. "It is marvellous" he observes "to what uncouth burdens we can accustom ourselves. Our General Convention with its constitution and canons, surrounded by its troop of half a hundred little conventions, presents to one looking from a Catholic stand point, about the oddest spectacle in all the history of Christendom." Then what shall be said of a "constitution of original make" whose articles it takes three years of incubation to hatch? and when these hatchings have turned out cockatrices it takes three years more to kill them." We can readily dispense with "these half a hundred constitutions." All that is needed after we have returned to the primitive *παροικία*, is to organize the Province with the Metropolitan as its head, and to confine to it all powers of legislation. Let the Metropolitan surrounded by his Suffragans, with elect clergy from each district, and representative laymen constitute the provincial council: it would differ little if any from our present Diocesan convention or council.

It is always an invidious task to point out defects: we know full well that it does not require much wit to criticize or to find fault. It is not in this spirit we have written; nor is this the spirit in which the sermon to which we have called attention was preached. If we mistake not, the interest on the subject of Church organization is steadily on the increase; we have begun to wake up to some of the defects of our present system: we have shown a willingness to adopt a provincial organization just as soon as a practicable plan is presented for our acceptance:—our aim in the present article has been to give the results of some of our own studies in the question under discussion. That we do not exaggerate the dangers likely to arise from our defects; nor overestimate the advantages to be derived from the strengthening of what remains, will be manifest from the testimony of one, who, although himself a Presbyterian, bears witness to the virtue of thorough organization in words which it becomes every lover of his Church and country to consider. What is here said regarding the virtue of organization to resist the powers of the world is as true of the nineteenth century as it is of the fourth and fifth centuries. "At the end of the fourth century and the beginning of the fifth, Christianity" Guizot* says "was no longer a simple belief, it was an institution and it had formed itself into a corporate body. It had its government, a body of priests; a settled ecclesiastical polity for the regulation of their different functions, revenues, independent means of influence. It had the rallying points suitable to a

* Hist. of Civilization, vol. I. p. 489,

great society, in its provincial, national and general councils, in which were wont to be debated in common the affairs of the society. In a word, the Christian religion at this epoch, was no longer merely a religion, it was a Church. Had it not been a Church, it is hard to say what would have been its fate in the general convulsion which attended the overthrow of the Roman Empire. Looking only to worldly means, putting out of the question the aids and superintending power of Divine Providence, and considering the natural effects of natural causes, it would be difficult to say how Christianity, if it had continued what it was at first, a mere belief, an individual conviction, could have withstood the shock occasioned by the dissolution of the Roman Empire, and the invasion of the barbarians. At a later period, when it even became an institution, an established church, it fell in Asia and the north of Africa upon an invasion of a like kind—that of the Mohammedans; and circumstances seem to point out that it was still more likely such would have been its fate at the fall of the Roman Empire. Hence, I think it may be assumed, that only a society firmly established, under a powerful government and rules of discipline, could hope to bear up amid such disasters—could hope to weather so violent a storm. I think, then, humanly speaking, that it is not too much to aver, that in the fourth and fifth century, it was the Christian Church that saved Christianity; that it was the Christian Church with its institutions, its magistracy, its authority—the Christian Church which struggled so vigorously to prevent the interior dissolution of the empire, which struggled against the barbarian, and which, in fact, overcame the barbarian;—it was this Church, I say, which became the great connecting link—the principle of civilization between the Roman and the barbarian world.”

There is only one modification of the plan proposed, we would venture to suggest. The *city*, it must be kept in mind, had a much more prominent place in Roman times and the Middle Ages (up to the ninth century) than it now has. Whatever we do we must ever remember that the polity of no one age can be the exact model for another: times change, and the polity of the Church adapts itself accordingly. At the same time it is true that cities are again beginning to assume an importance which they did not have fifty or a hundred years ago. The tendency of things is more and more towards centralization. Railroads are working a great change in this respect. Towns and villages in many places are fast dying out since the introduction of steam and motive power: and this change is likely to go on more and more. The English territorial system (apart from the greater size of our Dioceses) is less and less adapted to present needs, and the return sooner or later must be, as suggested, to a modified parochial Episcopacy.

THOMAS RICHEY.

ALL SAINTS' CATHEDRAL, ALBANY.

FROM BISHOP DOANE'S SERMON AT THE INSTALLATION OF CANONS.

The Office of the Installation of Canons finds its closest counterpart in that most tender and touching office which the Church provides for the institution of a rector into a parish. The varying duties of a Cathedral, local and of larger scope, distribute the functions somewhat into various offices, and require more than the single-handed priest for their discharge. As, for instance, the sacred office of leading and directing the worship of Almighty God, assigned of old time to Asaph and the Levites under him, are taken here from the too often crude control of a rector and given to the Precentor. The oversight of schools, the care of archives, the principal examinership of candidates, become the Chancellor's duties. And the

Treasurer, besides the oversight of offerings and money expenditures, keeps in his care the sacred vessels and the furniture of the house of God.

I want to day to say a word of the last three. I confess that I am one of those who count it wiser in taking an institution venerable by long usage and proving its value by its survival through various changes of circumstances and time; in taking such an institution, I believe it is wiser not to *invent*, but to *adapt*; not to strike out in new lines, but retaining the old models, to fit them for the different conditions of another century and another country. This, of the whole fact of retaining the offices and names of the four principal persons, as they are called, of a Cathedral. I do not care to argue this. Some are convinced of it. Some never will be. Time will show.

Behind this, in our practical day, I think it well to add that the two last named offices are filled by those who give their services and their sympathy to our up-building here, without the thought of salary; and who add the duties of these offices to the active discharge of pastoral work in their own parishes.

And *above* this, I am glad to say that the setting apart of a priest to the holy office of directing the sacred service of song in the worship of God asserts a valuable principle. The wretched degradation of ecclesiastical music, in our time, proves how much this principle needs assertion. Given over into the hands of men and women, musical in a secular sense, but unimbued with the churchly spirit; used, *avowedly*, to draw a multitude of listeners that they may have their ears tickled by the kind of music which they have learned to love in operas and concert halls; the church music of to-day has become a bill of expense not only, but a bone of contention, which the rector of a parish, with all canonical authority, and all personal desire, is generally incompetent and unable to check or control. Of course there cannot be a Precentor everywhere, but where there can be, the true model of music can be set up. Men may be taught and helped to a higher and more correct standard, and bye and bye, Dean Goulbourn's record of the service of English cathedrals in the past may be true of American cathedrals in the future, as "setting a pattern of the music which should be used, in eschewing all light, shallow, and merely pretty compositions, in adhering to the principles of good and sound taste, in striving earnestly after the masterly performance of simple and familiar pieces, and in bestowing as much of reverent and devout care on the musical details of the daily service, which only a handful of persons attend, as in the greater and more public solemnities of the Church, which attract numbers." "If they have done no more," the Dean adds, of English cathedrals in the past, "they have preserved to us the *Chant*, which is the only true way of rendering the Psalms; and in the absence of the Cathedral service, the attempt to make the higher and more refined efforts of the musical art tributary to God's glory, would have collapsed altogether, and anything beyond the plain Psalm and hymn tune would have been relegated to the service of the world and the flesh, driven out of the Church, to find a refuge nowhere but in the theatre and the opera."

Of the two other officers, I stop only long enough to say that their plain lesson and assertion of principle is this—a Treasurer in holy orders indicates the dignity of the offertory, in which money becomes not the *quid pro quo*, the barter and merchandise, the consideration for value received; but the consecrated substance, the alms that wing our prayers, the gifts that go up as a memorial before God; and asserts that old forgotten truth that treats with reverent care all vessels and furniture used in God's house; because on them is written, "Holiness unto the Lord." And the Chan-

cellor in orders is the witness to an age wild with experiments in education that the Church is the teacher, that *Christianity is to be educated*, till men have an intelligent faith and a reasonable hope; and that education is to be Christianized in order that man may read aright the record of the stars, and stones, speaking to and through astronomer and geologist, "The Heavens declare the glory of God and the firmament sheweth His handiwork."

That offices thus sacred in their aims and functions should begin with a religious service, and that duties partaking of the nature of the gift of jurisdiction should be assigned by the Bishop who has the jurisdiction to distribute, these need no argument to prove. And while the Bishop gives to those who are elected to these offices the right to fill them, the assignment of the separate stall to each, is fitly the Precentor's duty, since the charge of the *choir* belongs to him.

These are the points of difference between the officers installed here to-day and the rector instituted into a parish. I think it only right to add, what is not perhaps at first sight clear, wherein the difference consists, between *this charge* which is committed to them and the congregation of a parish church. And it is first and fundamentally here: The elective body of a cathedral is not its congregation. Ordinarily and necessarily, and in the main wisely, the gathered laymen of a congregation elect their vestry, who elect the rector and the assistant and the deputies to the convention, and who vote upon all questions of temporality besides. Here it is otherwise. Really the Diocese elects here. The General Chapter, composed of the Bishop, the Arch-Deacons, the Standing Committee, the Board of Missions, and the deputies to the General Convention, these are, so to speak, the cathedral vestry; and the diocese is the congregation, which elects them and they elect the clerical and lay members of the chapter; so that the officers to be installed to-day are representatives of the Diocese, in the diocesan church; and the congregation worshipping here is but a part of the congregation which belongs here. For this cathedral, in building, services, ministers, belongs to every churchman in the Diocese, and every churchman belongs, that is *by right is at home*, here. The regular worshippers enrolled in our register, or cared for in all their religious needs and life, are of course the chief care of the clergy, and just now, until endowments can come in, are the dependence for the support of the services. But these services are part of the heritage of every churchman. When he comes here, now and then, he is not wandering away from home, but at home, because here. His share of the support of what is done here, is his almsgiving at the offertory of the service he attends. And giving, or not giving, at no set price, and by no standard but his will, all that is here is his. And yet while all are welcome to this House of God, I need not say that we have not builded an altar here to beguile men from their parochial adherence and affections, or to loose that sacred tie, personal and local, which rightly binds men to one church and one priest. The office of the Cathedral supplements and is not substituted for the office of the Parish Church. And even more than this, it stands here, with its often open doors, and its free seats, to care for the great mass of people, resident and non-resident, uncared for and unattached to any parish; such a multitude as filled the eye of Jesus with that compassion which filled his *lips first* with the prayer that God would send more laborers forth into the whitening harvests; and filled his hands with that miraculously multiplied bread which fed the thousands in the wilderness. Sore need have we to ask the Lord, my Rev. brethren, to make us harvesters for God; sore need to seek that we may be, in His almighty and all-loving hands, at least such ministers as was the little lad, such means as were the barley loaves.

I have no accurate arithmetical computation of the disproportion between the church buildings here and the population of the city. But I know it is very large. And we shall far better than by the loudest claims vindicate, before God and to a world impatient of assumptions based only upon arguments; we shall far better vindicate our apostolic lineage by lives and labors based upon their models who set to work not to convert one city or a single nation, not to collect a congregation and minister to it, but to evangelize the world. We have rung changes in our appeal for laymen's alms, upon the text, "The field is the world," and pointed to remote and romantic regions of the unevangelized earth. But let us not forget the mass of people here at our doors, who live and die without the guidance we are sent to give, the grace we are commissioned to convey. Beyond this, a city like Albany especially needs, I think, some large, central, free church, open often. Our schools of Law and Medicine, the Normal Schools, the Business Colleges, the Academies, the Courts, the Public Offices, the Legislative gatherings, bring here a floating population that cannot be drawn into pewed churches that are full, or into the small free churches that are crowded and remote beside. We have no right to lose the opportunity of impressing such as these; of sowing a chance seed of churchly principle and practice, that may take root and spring up into developed religious conviction, and attachment, perhaps, elsewhere. We have no right not to try to throw the protection of our holy influences about the strangers here, surrounded by the temptations of political excitement and turmoil. And the definite spiritual charge of the Cathedral clergy is thus over all church people, resident or non-resident, who are not members of established parishes here, and over all people who have no spiritual home. Free seats are an incorporated feature in the Constitution of a Cathedral. And so are frequent services. I should be sorry to be understood as saying that morning and evening prayer, and, *at least*, the WEEKLY Eucharist, are features that distinguish the Cathedral from the Parish Church. On the contrary, as they have ever been so are they now, the rule of God's kingdom on earth; and I believe the spirituality alike of priests and people is largely nurtured by the rule in the English Prayer Book, that these daily offices are to be said, if not in public, at least in private, by every clergyman. But the fact is, in Albany, for instance, that the only daily service in the city is maintained here. Between the discouragement of St. Chrysostom's "two or three," and the great difficulty of a rector, with all the various duties that devolve upon him, finding time to maintain the daily service in his parish, only few houses of God are opened daily in America. The larger numbers of a Cathedral staff, now with its two resident priests and one deacon, make simple and easy the maintenance of frequent Eucharists and the daily public worship of the church. And for whom are they? Surely for all. This open door bids every passer-by, morning and evening, to come in and get the grace or give the glory, for the day's duties and the day's gifts of grace. One day, please God, when this has gone on long enough, it will come to pass, I believe, that this divinely ordered and ancient model of religious life shall *mould* the lives of people, till they will say, not, "I cannot come, because I am otherwise hindered," but "I will order and rule my secular duties by the standard of God's daily public worship." Till then, at any rate, here in this church, the common home of all churchmen, no one need lack the opportunity of expressing his own heart's desire, of prayer in any special want, of confession of any recent sin, of thanksgiving for any new mercy. And here, whether present or absent, the daily intercession rises up, for all conditions of men. And as the other day a little child of two years old, touched with unconscious and feeble hand, the

spring which moved those mighty forces underneath the sea, to open a new channel for ships to bring their costly contents safely home; so here the feeble voices of few worshippers move, though they know it not, that marvellous machinery of God's special providence, and open the channel of perpetual prayer, through which the white-winged angels bring their precious gifts to hearts that wait and want in speechless agony.

"Ere Jesus came,
 Alternate then His altar flame
 Blazed up and died away;
 And silence took her turn with song,
 And solitude with the fair throng
 That owned the festal day.
 For in earth's daily circuit then
 One only border
 Reflected to the seraphs' ken
 Heaven's light and order.

"But now to the revolving sphere
 We point, and say, no desert here,
 No waste so dark and lone,
 But to the hour of sacrifice
 Comes daily in its turn, and lies
 In light beneath the throne.
 Each point of time, from morn to eve,
 From eve to morning,
 The shrine doth from the spouse receive
 Praise and adorning."

To maintain the daily worship of Almighty God, with Holy Communion twice at least in every week, and free to all who will, of RIGHT and not of courtesy, is among the local functions of a cathedral, whose value is to be measured, not by the popular appreciation of such things, but only by the revealed fact of the resistless power of their asking, where two or three are gathered together in His name and He is in the midst of them.

The place of worship for the children of St. Agnes School; the spiritual home of the Sisters who are working here; the point of radiant influence for the adjoining and outlying country, as this has been, in the frequent supply of vacant Parishes, and as it is to be in the definite and regular charge of two mission points, at Slingerlands and West Albany, these too already the Cathedral is; and so, in purpose and possibility and partly in accomplishment it vindicates its position here.

I have preferred, rather I have thought it wiser, to-day to confine my thoughts within the somewhat bare, plain lines of practical statement as to the *local functions* of a Cathedral. But bare and plain as these lines are, and as the statement is, they outline themselves in prayers and hopes, with to-day's consecration and consummation in fairest shapes of future dignity and results.

With no thought of large nomenclature; with no desire for any ceremonial multiplication of attendant Priests at any service; with no idea of creating sinecures, by whose filling men may be complimented, but with the simple thought and purpose of more frequent worship and more effectual work, the Chapter of the Cathedral is set in full and fair order to-day. Of the past I can speak only in terms of fullest gratitude to God. Most of the time since the Cathedral was begun, a single Priest with me, has kept up the full routine of services, twice daily, three times on the litany days and on the Lord's days, and four times in Advent and Lent, with sermons and instructions twice on every Lord's day, and with the celebration always twice in every week, and the daily offices of the school beside.

With my own official duties in the inside and outside of it, and with the Precentor's care of the boys, and with the added outside work in other parishes, which has amounted this year already to fifty services since January, there has been very little opportunity for that "searching of high-ways and hedges," that "careful sweeping" of the house, that "going into the wilderness of error," that "launching out into the deep" by which the divine attraction of the Saviour's mercy, and the Church's offer of it, can be made to compel men to come in. But from to-day the work assigns itself to the various members and becomes possible to be done. . . .

And of the special phase of all this worship and of all this work which *the Cathedral* embodies and undertakes to make real, I take the words of another to speak; the strong words of Mr. Beresford Hope, who stands among the first of England's laymen in munificence of gifts and of giving; words written fifteen years ago, in his book upon the English Cathedral of the nineteenth century: "These two offshoots of Christianity, coöperative evangelization and hallowed art, make up that which I concisely designate the Cathedral system, and that Cathedral system I consign to the sense and the conscience of my countrymen. If the system has any reality about it, and the annals of all centuries of Christianity speak to that reality, do not brand your own generation and your own country as the time and the scene of niggard faith, of outworn creeds and paralyzed energies for the great and good. Be up and stirring, and plant the Gospel in conspicuous guise, with well-adjusted organization, as the means sufficient for so great an end, where the throng is thickest, and God speed the work."

From the Literary Churchman.

CONTEMPORARY MOHAMMEDANISM.

MOHAMMED AND MOHAMMEDANISM: Lectures delivered at the Royal Institution of Great Britain in February and March, 1874. By R. BOSWORTH SMITH, M. A., Assistant Master in Harrow School: late Fellow of Trinity College, Oxford. Second Edition, Revised and Enlarged. London: Smith, Elder, and Co., 15 Waterloo-place. 1876. Pp. 368.

SLAVS AND TURKS. The Border Lands of Islam in Europe. With a Sketch Map. London: *The Leisure Hour* Office, 56 Paternoster-row. Pp. 143. Price one Shilling.

THE CHRISTIANS OF TURKEY. Their Condition under Mussulman Rule. By Rev. W. DENTON, M. A., Author of "Servia and the Servians." London: Daldy, Isbister, and Co., 56 Ludgate-Hill. 1876. Pp. 240.

The Turkish problem is *the* question of the day, and likely to be. It is one of those perennial *querelæ*, which each generation *shirks* as far as it can for itself and passes on to its successor. Unfortunately for the people to whom it falls; although fortunately for the world at large, such questions refuse at times to be shelved, and resist all attempts at deferring them and this is apparently one of those times. The Turkish Empire is hopelessly corrupt, and is only kept together by the perplexity of the Powers as to what to put in its place, and their fear of the deluge that would come if things were left to themselves.

Of this puzzling question the religious question is the core. In point of fact, the religious difficulty creates the political one. If the various races composing the Turkish Empire were alike Christian, they would long ago have coalesced sufficiently to live together in peace. The strongest would have made its way to the front, no doubt; but the various constituent races would have pulled together more or less; and so the whole force of

the nation would have been utilised instead of being rendered to a great extent useless by internal jealousies and strifes. That is the present position of the Turkish Empire. Somewhat over two millions of non-Christians are pretending to govern (it is only a pretence) nearly eleven millions of people of various Christian races. Here is the source of mischief—the *fons et origo mali* which can be cured in one way only—by being in all respects transformed, and adapted to the altered facts.

There are two great questions discussed in the volumes which we have named above; the one by Mr BOSWORTH SMITH, What was the character of the Mohammedan religion at the time of its promulgation? What was the character of its founder?—the other, What is its character now?—upon which Mr DENTON's manifesto, with the small pamphlet reprinted at the office of the *Leisure Hour*, aid us to answer not indistinctly.

Mohammedism is professed to-day by 205,000,000 people—almost a fifth of the human race. It is one of the few religions that are growing and making proselytes at the present day. Whilst Paganism is everywhere rapidly losing ground, Islam is, especially in Africa, making converts in great numbers. It was not preached until the beginning of the seventh century A. D., and yet it is one of the great religions of the world, if indeed it be not the greatest, in the number of its adherents. And all these facts go to give to Mr BOSWORTH SMITH, an apparent ground to go upon, when he lays down that Islam has been greatly undervalued, and that the founder of Islam has not received the full credit to which he is entitled, for the good that he has done to the world in the promulgation of it.

These are questions which his "Lectures" raise in the most unshrinking manner. They are to him indeed not questions at all, but self-evident truths. He wishes entirely to reverse the verdict of history, so far, upon Islam, and to find the promulgation of it to have been distinctly a step forward in moral and material progress. And first he lays down that the earlier dogmas promulgated by Mohammed were not new, but a recurrence to an older and purer faith; and we think this is probably true. Unquestionably the patriarchal faith of Abraham and his immediate descendants was monotheism, and almost wholly pure. It had never been supplanted or overthrown; it had been simply overgrown during the lapse of ages by successive accretions of local idolatry. And when a voice was raised from a commanding elevation, proclaiming the old and forgotten truth of one God, it found instant and wide acceptance.

Thus the Koran itself declares that there were Mohammedans before Mohammed. It was no new thing that he set himself to promulgate, but the ancient, national creed of Arabia; and Mohammed made it the basis of his new system of religion. The feeling that rises up in the minds of most Christians, when we read of the fierce vigour of the new reaction which owed its origin to Mohammed, is probably one of *surprise*. How came it to pass that he should have had to rediscover an unknown truth? There were two other religions, professedly monotheistic, already existing side by side upon Arabian soil—Judaism and Christianity. Powerful communities of these faiths disputed the supremacy of the heathen sects, and instances had been known of now a Jew and now a Christian obtaining some real though undefined supremacy over the entire peninsula. And knowing this, we do not at first see how such a depth of idolatrous darkness could have existed. We forget of what nature the nominal Christianity and the nominal Judaism was. The latter had been deeply stained with formalism and overlaid with superstitious Talmudic observances for centuries before. Of what it was in Judæa itself we know some-

thing from the Gospels. But we know little and can only conjecture indistinctly, how complete was the decomposition into which it had fallen in those far extremities of the Jewish migration through which the life-blood of the national life coursed faintly or hardly at all.

Of the so-called Christianity we know more; and it was worse. There can, we think, be no doubt that Arabia, Syria, and the Far East were leavened with heresy to an extent perfectly inconceivable. In them the Gnostic systems found a soil congenial to them and grew. Valentinus, Basilides, Cerinthus, Sabellius, above all Arius, each had in his turn hosts of followers. Foiled and put down at the great centres of Christian life, the heretical *virus* struck inwards and towards the extremities of the Christian body. There in silence and obscurity they remained and gained converts; and the more they prospered the more rapidly must the form of religion have deteriorated. The age of doctrinal conflict in the fourth, fifth, and sixth centuries, through which the Church had almost necessarily to go in order to attain fixity and distinctness in her symbols and other formulas—although inevitable—was hurtful in its immediate effects upon the Christian consciousness. It may be laid down as a rule, which has very few exceptions, that arguments about doctrine when carried on upon any large scale, are always hurtful to the Church. It is clear that the process was injurious to the Church of the age in which these fierce conflicts about doctrine took place. Since it succeeded in interesting the mass of Christians in the doctrinal struggle, a matter to which the vulgar in all ages are as a rule profoundly indifferent, the consequence was, not that they were raised by the contact with abstract religious idea to a position of greater enlightenment, but that they debased the ideas to their own level. So we find that a corrupt doctrine of the Trinity became a heresy to be protested against. We cease to wonder that Mohammed did so, when we learn that the prevalent notion among Christians in Arabia was that it consisted of the Father, the Son, and the Blessed Virgin! If while allowing Jesus to be a good and holy man and a Prophet, Mohammed denied His Divinity, he was doing only that which he may have learned from the followers of Arius. If he refused to believe that Jesus suffered, but insisted that HE ascended into heaven, and that some other person was crucified in His stead, this was only what the Docetæ had done before.

So that our view is this: that it was not really Christianity at all with which Mohammed came into conflict in Africa, but a debased and adulterated caricature of it, honeycombed to the very centre with heresy, even when professedly Catholic, and in great part made up of heretical sects. From such a religious system no teaching of any nobleness whatever could have much serious opposition to fear. And the way in which Mohammed met it is instructive when closely examined. In part he conciliated this pseudo-Christianity; in part he opposed it. He incorporated some of its stronger elements; and opposed some of its weaker ones. For Mohammedanism is a composite religion. It is an ingenious mixture of the three great religions which he had more or less studied, and which were prevalent around him—Judaism, Christianity, and Paganism. From Judaism and from Christianity he gathered facts and some sort of model of institutions for his new sect; from Paganism we suspect he took for the most part his ritual. He added little that was really original, except the grotesque extravagances of the visions related in the Koran, and materialised conceptions of Paradise, which were held out to inflame the imaginations of his followers. And any one ever so little versed in the fictions, current among the Arabs, is aware that the supernatural machinery of the Koran is formed strictly upon the received model to which they one and all conform,

whilst the latter was fitted with too successful a skill to the prevailing passions which the Prophet in common with his countrymen shared.

The above appear to us to be considerations of which Mr BOSWORTH SMITH has taken but slight notice, and to which he has certainly not given their due weight. We fully agree with him that there is much that is great and noble in the early character of Mohammed. He extends the encomium to the whole of Mohammed's life, and therein we must think him wrong. Any one who cannot see the marks of moral declension in his later years must, it appears to us, wilfully shut his eyes. Incontinence, cruelty, revenge, and unbounded lust of dominion are unquestionably present there. The apologist extenuates them as far as he can, but that is not very far; yet after all he seems to allow little or nothing for them in his summing up. He does indeed seem virtually to admit in such a passage as this what in words he protests against:

"On the one hand, it may be fairly, as it has been often, said that it might have been well for the Prophet's memory if he had died a simple Prophet, as he gave utterance to those grand words, There is a third with us, it is GOD Himself. The utterance itself would have been not less true, and the speaker would have died, not indeed a great hero, a great law-giver, or a great ruler, but he would have died as he had lived, and as so many men who were greater than their generation, and of whom the world was not worthy, have lived and died before and since. But had he died then, his name would never have been known beyond the neighbourhood of Mecca. His small band of followers would have melted away like the other thousand sects that Arabia has produced, leaving not a trace behind them, and Islam itself might have been strangled in its cradle."—(Page 124.)

The concluding sentence invites the reader to another inquiry, which may help us to correct Mr BOSWORTH SMITH's enthusiasm for a faith whose fruits appear on inquiry to be questionably good; what has Islam done for the benefit of the world at large?

It is usual to point to the great doctrine of the unity of GOD as the distinguishing glory of Mohammedanism. This was, as we have seen, a republication of the older teaching. And it is a dogma, moreover, which, though it is the necessary preliminary to a correct system of morals, yet seems to have no necessary connection in itself with morality. A man may acknowledge in a theoretic way the existence of one GOD, and yet act as if HE did not exist at all. A sole Creator and Ruler of the universe being in His nature immeasurably above man, may also seem to be immeasurably far removed from Him. The lecturer himself allows that "the Creator is at too great a distance from His creatures to allow of a sufficiently direct communication with them. The power, the knowledge, the infinity of GOD overshadow His providence, His sympathy, and His love" (Page 132.) And consequently he desires to establish that it was not only the Unity of GOD which was taught by Mohammed, but also His Righteousness and His mercy. He has brought forward no evidence of this; and it is our belief that he could not. We regard the statement as being the exact reverse of the truth. We cannot conceive in what sense Islam can be said to reveal a Holy GOD at all. It represents a Deity, vast, omnipotent, resistless, "who created man out of a clot of blood"; who treats one and all living beings as puppets in His hands, and has predestinated their life beforehand down to its remotest details. "Know ye, that we have bound each man's destiny around his neck"; but without sympathy and absolutely without love. Then how simple and almost without moral meaning the duties it prescribes. Prayer, which may be

as merely mechanical an exercise as the turning of the prayer-wheel in Tibet, since the words of the prescribed Suras need not be even understood, and all that is needed is that they should be repeated in the prescribed posture and in Arabic. Let a man repeat these five times a day, believe in God and the Prophet, give alms, keep the yearly fast of the Ramadan, make himself—or by deputy—the pilgrimage to Mecca once in his life, and his salvation is assured to him. It is not then a burdensome religion: its requirements have, on the contrary, been carefully adapted, as it would seem to human indolence and *insouciance*; there are in it no burdensome self-denials, no need for self-conquest, no lofty ideas which task all the powers and are plainly unattainable, while yet their innate nobleness attracts the noblest minds with a strength that causes them to dare all things and neglect all things for their attainment; no stainless pattern of purity, which makes every one feel himself vile in comparison.

It is thus an *easy* religion. Its main dogma is one which is from its simplicity peculiarly easy of comprehension. But ideas are not noble in proportion to their intelligibility; and when the lecturer talks of Islam as being "so spiritual a religion" (page 165), he has, to our thinking, entirely gone astray as to its nature and tendency. But its simplicity makes it comprehensible even by the semi-savages of Africa, who cannot grasp our more highly organised system of theological ideas. Then as its *creed* is short and simple, its *morality* low and confined to a very few points, so its *ritual* exercises the body more than the soul, the memory more than the intellect. It has no quarrel with human nature as it is, it has no theory of sin, scarcely any recognition of its existence, it lends itself to the natural carnality of man; at the back of these few and easy demands is the sensual and luxurious Paradise which is promised to its votaries; and who can wonder at its rapid spread among the lower races of mankind? Certainly not we; and when we add to this a fact on which we have before remarked in these columns, that the development of Islam came to the hands of a great and highly endowed race—the Arab—to whom its victory meant predominance and empire. It was the day of the irresistible expansion of the Arab race; and they bore Islam with them to its highest point of attainment among the religions of the world. It has not grown since, otherwise than by its own momentum and the lapse of time, until it reached the negro races, who are, it would seem, assimilating and being assimilated by it, even in our day.

The rapid growth of Islam is therefore intelligible enough. Human nature has quite sufficient motive power in itself to generate a Religious Reformer; and that was what we find Mohammed to have been. We should have no objection even to call him a Prophet, if the word be understood as a man who is so powerfully penetrated by certain aspects of religious truths as to give them utterance with exceptional beauty and force. He was a Religious Reformer in his early years of so-called mission. Most of his ideas at that period were borrowed from Judaism and Christianity. Jerusalem was to be the Keblah to which all the world was to turn to pray. The Mosaic law was to be preserved; the Jews might continue to keep their Sabbath. JESUS CHRIST he spoke of as the "Word of God," the "Wisdom of God," even as the "Messiah." He even baptised his followers in imitation of the Christian rite. It would have been well if he had never been more than this. The world would have been spared much and certain evil, while all Mr BOSWORTH SMITH says fails to convince us that the good is other than a doubtful inference. The nations now Moslem *might* possibly have believed some worse religion to this day; though it is hard to see what can be more polluting for one sex than a life-

long expectation of unchecked sensuality in another life as their reward ; or more hopeless to the other than the idea of annihilation, because women have no souls ; which certainly, whatever the Prophet may have said, is and has been the popular creed among Moslems. But again, these nations would *probably* have embraced Christianity ; and thus Islam is standing in the way of something better than itself, and this Mr BOSWORTH SMITH does not, after all, venture to deny.

We have said nothing of its intellectual sterility. To this day Islam has stricken with barrenness the intellect of every nation that is under its sway. There is no place for art, science, or literature under its system. To this day the famous saying of Omar, respecting the library of Alexandria, expresses the spirit of Islam, *i. e.*, the spirit of brutal, illiterate, and incurious scorn of the material and animal elements in human nature for all that is above themselves, and which they cannot comprehend ; "that if the books were in agreement with the Koran, they were superfluous ; if they differed from it they were hurtful ;" and either way they were to be burned ; and burned they were accordingly ; to the other day, we say, when the Turkish Bashi-Bazouks hanged up in Bulgaria all the schoolmasters and priests they could capture, this same spirit holds possession of Islam. We know that the Moors in Spain, and their brief efflorescence in learning and the arts will be objected to us ; but, after all, what does it amount to ? It was the day of power to the Moors ; their period of expansion and self-utterance ; they possessed Islam, not it them ; the course they took was a departure from its principles ; and their eminence in arts and arms can no more be credited to their religion than it can be credited to their geographical position ; and, after all, this eminence of theirs, although it blazed out for a time, died out of itself after a while ; needlessly, without external compulsion. Besides them, we know of no instance to be adduced on the other side, except the splendid and rotten caliphates of Damascus and Bagdad, "the golden prime of good Haroun al Raschid," about which the poet may sing, but which was just an Eastern despotism, neither better nor worse ; and can support no argument of any weight.

Beside its intellectual sterility, we cannot omit to take notice of the spiritual immobility to which those nations which have accepted it seemed condemned. Within a certain small and limited sphere Islam exercises a beneficial influence. It makes Moslems charitable and truthful, self-respecting and (at all events towards each other) honest ; but for all else it leaves them what they were, or even worse than they were ; since by neglecting to consecrate the spiritual life and its aspirations it tacitly discourages and disallows them.

Somewhat of this nature would be the reply we should propose to give to Mr BOSWORTH SMITH's sudden enthusiasm for a law and a system in whose favour he almost seems, now and again, to disparage his own Creed. That his lectures are remarkably able and even brilliant every reader must acknowledge. That they present a mere selection of facts, and those facts so marshalled as to produce too favourable an impression of Islam, is just as certain. It is the picture without its shadows. Islam is probably in many respects the ideal system of Deists. They find in its simplicity and want of aspiration much that is congenial to the man who has indeed inherited, though not from Deism, moral instincts, but whose spiritual life is quiescent and comatose. But for a Christian to ignore its manifold deficiencies, or to cloak them with well-conceived apologies, seems to us much to be deplored ; and in spite of all the ability and all the eloquence which the lectures display, one reads them with continuous mental protest.

DR. FARRAR'S 'LIFE OF CHRIST.'

There is a summit-level in the earthly track along which the Gospels lead us. In the life of Jesus of Nazareth there are many steps and stages; there is one standing-point which towers above them all, and which not merely serves as, but really is, a dividing line between all that came before, and all that will come after. We may conveniently take that standing-point as an illustration of what we mean, and use the contrast between what goes before and after as an example of the development of which we speak. That summit-level is the mountain of the Transfiguration. Take the event which happened there in due connection with S. Peter's great confession, and it will help us to realize that element of *progressiveness* and 'concatenation' accordingly, which ought to be the first lesson to be impressed upon any student of the merest externals of the life of Christ.

Now the human life of Jesus, the details of which Dr. Farrar describes so sweetly, was the human life of One Who was God as well. He lived not only to set that perfect example which Dr. Farrar delineates so feelingly, not only to give the teaching and to administer the rebukes, which Dr. Farrar is never tired of elucidating, He came also to be acknowledged for what He really was. He came to 'manifest Himself,' to show to men the Godhead, which 'dwelt bodily' in Him. Moreover, He came to be 'believed in.' It is true that the lines upon which our Lord's life moved were curiously complex and interwoven; still they were all subordinate to this. The Incarnate Son had many conditions to satisfy in His earthly life. He was the Messiah of ancient prophecy, the Prophet like unto Moses, the founder of a Divine Kingdom, the ransom of mankind from Death. Under each of these aspects there is a whole line and sequence of development proceeding. Yet all these several departments of that life do but radiate from and converge again into that one main central purpose of which we speak:—He came to be believed in as God. The event of the Transfiguration was the one open exhibition of His Godhead, which the Gospel story gives.

What we notice then is this:—all through the previous portion of His ministry, *i. e.* the portion prior to the Transfiguration, He had been manifesting Himself (1) *directly* in words and works which set forth what He was; and (2) *controversially* in refutations of those, who denied the force of His works and repudiated His claims. We leave out of view for the moment all the subordinate ramifications, which will occur to any one, of these two divisions. The main point is that all through this period—*i. e.* up to the Transfiguration—you observe a steady advance in the amount and pressingness of the Lord's claim to due acknowledgment; you observe also a corresponding advance of belief on the part of the few, of rejection on the part of the many, especially on the part of the ruling classes. Along with this you observe a steady withdrawal on the part of the Lord from those who refused to believe, an increasing restriction of His companionship and teaching to those whose allegiance was deepening. The very map of our Lord's circuits shows this in the widening distances, which He places between Himself and the two *foci* of His ministry, Jerusalem and Capernaum. The Gospel histories illustrate this still further in the gradually deepening dye of the charges brought against Him by His enemies. Moderate at first, they begin with mere complaints against His *disciples*, and that for the comparatively moderate offence of neglecting traditional usages. They advance to charges against *Himself* for breaking, not mere usages, but the sacred Law itself, and that in so serious a matter as the

Sabbath. They culminate in what goes deeper than any breach of Law however sacred, and make the daring assertion, that His highest evidence of power from above proved only, that He was the agent of the enemy of God. It was admitted that His powers were such and so great that they must come either from God or from the Devil. The unhappy men chose the latter alternative. What use to give further 'manifestation' when His character was so misinterpreted? The Lord retires before an unbelief—a *misbelief*—so persistent, so determined, so envenomed.

Such, then, was the position of things on the one hand when the Lord bade farewell to Capernaum and travelled northwards towards the mount of the Transfiguration. But this is only half the picture. *Pari passu* with the deepening rejection of the Jews, the convictions of the faithful few were deepening also. It is very remarkable how tenderly the Lord would seem to have forbore to press His Apostles for an explicit avowal of faith in His full divinity, until they were able to bear it. Now, at last, He does it; and while others, who do not join His enemies, may yet give Him only a half allegiance, as a prophet or one of the old prophets come again, He puts the crucial question to the Apostles—'Whom say ye that I am?' Then within eight days He vouchsafes to the three leading Apostles the ocular demonstration of that which without seeing they had believed. Their admission to that inner mystery of the Transfiguration was, so to speak, the divine response to S. Peter's great confession, the reward of their acknowledging Him for what He was:—'Thou art the Christ, the Son of the living God.' It was the manifestation of His divine glory, the one full manifestation of it during the period of the Incarnation; it was the culminating point of His earthly ministry; it was that up to which all previous manifestations had led, that in which those who saw it would behold the fitting explanation of what had gone before. It was the summit-level of the life of Christ. From that time forth the drift and tenor of that life are changed, and changed entirely.

We use these words advisedly; for, little perhaps as most of us have realized it consciously, it needs but a word or two to show on what an utterly different scene you gaze, according as from the mount of the Transfiguration you look forward to the end or backwards towards the preparation. Up to that time the Lord's whole outward ministry had consisted in one infinitely varied and reiterated series of exertions to win men's attention to Himself, His teaching, His works, His claims. In the first place miracles of every kind abound in prodigal profusion. Numerous as are the cases of individual miracles recorded in detail, every one will remember how frequently the first three Evangelists have to relate them in the lump, whole groups of miracles having to be named not singly but in gross. Now all this alters. After the Transfiguration miracles all but cease; and what is so much to the point is this, that while there were but five miracles between it and the Passion, *every one of these has a specific reason for being worked*. Up to the Transfiguration the Lord's miracles are an integral part of the systematic ministry. After the Transfiguration not only are they rare, but they enter exceptionally each on its own separate basis and for its own separate purpose. And the reason of the change is apparent. Those for whom these signs could avail were already won. For the rest, no more could be done. They were like those among whom in His earlier ministry 'He *could* do no mighty work because of their unbelief.' So then, as you look forward from the mount of the Transfiguration, miracles, as a department of the Lord's ministry, vanish from the scene.

In the next place we observe that along with this change as regards miracles, the character of the Lord's *teaching* changes too. Hitherto pub-

lic addresses had been the rule. Speeches, sermons, debates had formed, as you may say, the staple of his work. Henceforward all this alters, so that, after the Transfiguration, public addresses become few and rare, until that most awful day, the Tuesday in Holy Week, when the Lord confronts the Sanhedrin in that dire debate, which ends in the eight woes and in His last farewell to that Temple which was His own. Set aside this 'last appeal' and there is but little public teaching to assembled multitudes; and when it does occur it is clearly exceptional, and, so to say, accidental.

But does the Lord cease to teach? By no means. But the character and the object of the teaching change. Up to the Transfiguration the general purpose had been what we have described. Upon that teaching the Transfiguration set its seal. *That* chapter thenceforth closes. With the Transfiguration a new—a totally contrasted chapter opens. It is a trite remark that not until S. Peter's great confession did the Lord make any overt revelation of His destined Passion. Not until they owned Him for God would the Lord dash their dawning faith by the exhibition of the Cross. But the Passion was as true as the Godhead. It was as necessary to prepare them for the Suffering as it had been to convince them of the Divinity. And, humanly speaking, there was no time to lose. The last Passover was very near. They had accepted the Lord's teaching as to His Godhead. To three of them its brightness had been shown. Now He must teach them the other side of the Messianic character; He must reveal the Passion. So all the teaching, or all of it that is characteristic, after the Transfiguration circles round the Cross. The contrast is enormous. As regards Himself it is the revealing of His suffering. As regards the Disciples it is all *ad modestiam*. Raised to we know not what pitch of exaltation by the personal hopes which His lofty declarations kindled, it is now that those sad specimens of poor human jealousies mark their conduct. It is now that we read of the ambitious request of the sons of Zebedee, and of the high displeasure of the Ten when they heard it. Accordingly it is now that the Lord is ever teaching them that peculiar service, not peculiar immunity, is the accompaniment of greatness in that kingdom of God, in which their thrones were promised them. It is on the holy mount that the two contrasted teachings meet, for while on the one hand the 'Excellent Glory' declared Him God, on the other hand Moses and Elias discoursed with Him on His decease. So upon that central stand-point of the Gospel history you look down upon two tracts as diverse as when from some Alpine summit you survey the level plains of Lombardy on the one hand, and the vast range of mountain peaks crowding in upon the other. Whoever would set forth the external course of the three years' ministry of Christ must first mark this grand division in its course. The portion of it, which leads up to the holy mount, has many subdivisions; it has its separate acts, or stages of progression—and some of these, by the way, are by no means badly indicated by Dr. Farrar—but unless it is clearly shown what they are driving at, that they are leading up, not straight to the final issue of the Passion, the Resurrection, and the Ascension, but first of all to that revealing of Himself as God, which gives the Passion its whole meaning, that central point in the ministry after which a hushed change comes over all,—unless this conception dominates the whole, we say that any delineation of the Life of Christ is *pro tanto* inadequate and weak.

We have dwelt long on this point, and we must apologize for having found it impossible in shorter space to illustrate our meaning when we said that in our judgment Dr. Farrar seemed to fall short of an artistic grasp of the Life as a whole. There is of course a great theological verity underlying all this; but setting this aside for the moment, we should have

thought that any man, with half the dramatic perception which Dr. Farrar possesses, would have seen that it was not enough merely to show that he is aware* of these facts *as facts*, but that they are, as it were, the very hinge upon which the narrative Gospels turn. As it is, his book reads too much like an endless series of beautiful dissolving views, each charming in itself, but each vanishing utterly to make way for its successor instead of all being organically connected.

There are two other signal examples of what we must consider inadequate artistic grasp—to say no more—which at the risk of being tedious we must mention. Of these the first shall be the marvellous narrative of the events of the day usually understood as the Tuesday in Holy Week. A nobler subject for careful development it is difficult to conceive. A more admirable one for Dr. Farrar's unrivalled powers of word-painting, alike of scenes and characters, we can hardly imagine. The materials are supplied at length by S. Mathew, and stretch from xxi. 23 to xxv. 46. The chapters are long ones, and the whole narrative is not far short of one-fifth part of the whole Gospel—a large proportion of the Evangelist to assign to a simple day's proceedings. Of this the first half is occupied with our Lord's last debate with members of the Sanhedrin in the Temple; the latter half is given to His private converse with the Disciples, as during the rest of the day they sat on the Mount of Olives after the final departure from the Temple.

Now what we say is this, if ever there was an historical scene which possessed a distinct unity of its own, and of which each part *requires* the rest, to fill out the completeness of the whole, it is the transaction recorded in S. Matthew xxi. 23 to xxiii. 39. All our readers will remember how it opens with the demand of the chief priests what 'authority' our Lord had for His proceedings in the Temple. They will remember also how it closes with His eight woes denounced against those who opposed Him. And yet, in spite of the inherent unity of the whole transaction, Dr. Farrar begins by cutting the story in twain; he relates the series of Parables (S. Matt. xxi. 28—xxii. 14) which follow the demand of His authority as belonging to one day (Monday), and he considers the captious questionings (xxii. 15 *et seq*) as an entirely distinct transaction on another. We admit that, as there is no absolute statement that the transactions were on the same day, Dr. Farrar may claim a right to his own opinion, but we cannot understand how he should be justified in taking out S. Matt. xxi. 20—22 (the conversation about the fig tree's withering) from its actual connection and interposing it between verses 14 and 15 of xxii. And, as it seems to us, with a like neglect of inherent sequence, Dr. Farrar disconnects the Pharisees' tempting question (xxii. 36), 'What is the great commandment,' &c., from the questions of the Herodians and Sadducees, and begins a new chapter [lii. of vol. ii.] with it, as if it turned over a new leaf in the story. Surely S. Matthew's phrase is enough to show, not only that the Pharisee's question was a 'tempting' question in the same sense as the preceding, but also that it forms one of the series, so that the real cause and transition in the day's conflict is, not where Dr. Farrar puts it, *between* the Sadducees, and Pharisees' questions, but after the Lord's counter question about Ps. cx. 1. The fact is, that here, as in other cases, Dr. Farrar's mind reads such a quantity of illustrations into the interstices of the narrative that its *own* logical sequence, clear to others, becomes obscured to him by the

*Upon the significance of the crisis of S. Peter's great confession Dr. Farrar thus expresses himself, the italics being ours:—'*It may be said that from that time forth the Saviour might regard one great portion of His work on earth as having been accomplished.*'

golden haze of his brilliant disquisition. There is also another remark, which we should have thought almost too obvious to mention, with respect to the interior unity of this great day's debate, and yet, strange to say, Dr. Farrar passes it by altogether. We mean the fact that in the parable of the vineyard (S. Matt. xxi. 33-40), and in the eight woes (xxiii. 13-33), there is so clear an echo of Isaiah v. 1-25, that one can hardly help feeling (1), that the hearers must have understood the whole as an application of Isaiah to themselves, and (2), that those 'woes' were intended as the sequel to the parable which had been so lately spoken. Surely it is not a little remarkable that as Isaiah follows up *his* parable of the vineyard by the six woes against the leaders of the iniquities of his day, so the Lord follows up *His* parable of the vineyard by the eight woes against those, who in His day called evil good and good evil. The sequence is too remarkable to be overlooked, and it renders it increasingly difficult to concur in Dr. Farrar's dislocation of the history. Whereas, on the (natural) supposition that the debate was all on one day, it is the most natural thing in the world for the Lord to close it with a denunciation which would be suggested to any reader of Isaiah by the parable at the beginning. The fact is, that Dr. Farrar's somewhat dislocated and over-illustrated account of the transaction obscures rather than exhibits its peculiar unity and coherence. Whereas if you will but take it as it stands, the successive stages of the debate grow naturally each out of the other; move and countermove, quick thrust and rapid parry, and, in the case of the Pharisees, rapid discomfiture and conscious humiliation. When thus looked at, the Lord's denunciation of their hypocrisy is not merely a deserved reproach, but one which they had been earning all the day, from the moment of their first shuffle about S. John the Baptist down to the last captious question by which they sought to entangle Him. And lastly, these same denunciations are linked into natural sequence with the vineyard parable by the fact that every hearer would recall the analogous case in Isaiah v.

One more example we must add of what we regard as lack of power in impressing the reader with the coördination and mutual interdependence of things, which we venture to think the main defect in the structure of Dr. Farrar's book. It shall be his handling of the Lord's words from the cross. We are very unwilling to use vehement language, but we must call the whole treatment of these great utterances most thoroughly disappointing. They are just taken as so many isolated sentences and no more. And yet, see how they group themselves if you will only let them. There are the first three—*all referring to others*. The "Father forgive," &c., in which He, the great Sin-offering, prays for those who sin in ignorance. The "To-day thou shalt be with Me in Paradise," in which the first fruits of the cross are borne in the pardon of the penitent. Then the words of thoughtful care for His mother. All these are for others. And it is curious to notice how they travel from the outward to the inward. The first word is for His enemies, *i. e.* for those who are external to Him as far as it is possible. The second is for one who had been a malefactor, but who now repents and seeks Him. The third word is for those nearest Him, for His mother and the loved Apostle. The three categories will include all. Christ from the cross intercedes, thinks, speaks, and cares for all. To say nothing of the further point that in that supreme hour alike of mental anguish, bodily torture, and spiritual trial, He could yet stop to take order for the temporal needs of His human mother, and in her, for *all* His own, seeing that He has said, "Whosoever shall do the will of my Father who is in Heaven, the same is My brother, and sister, and mother."

Then, all others having been thus thought for, His words begin to refer to Himself, and the next three words belong to His own uttermost strife and awful conflict. Now He plunges into the final conflict. The first word of this second group marks the entrance into the conflict, it marks also the specific character of it, its peculiar awfulness, namely its loneliness, that the Father's presence was in some, to us inconceivable, manner withdrawn from Him, leaving Him in absolutely lonely conflict with all the concentrated force of Evil. "My God! my God! why has thou forsaken me?" The final word of the second group marks the close of this agony: "It is finished." The middle word, "I thirst," belonging to the stress and pain of it. All these three concern Himself, and mark the course and close of the, to us inconceivable, spiritual conflict of that awful hour.

And then the seventh belongs to God, "Father, into Thy hands," &c. At last the conflict is over. The Father's face is seen once more. The human soul of the Incarnate is at peace. He giveth up the ghost. So the seven words run. And surely we may be allowed to regret, that not even so much as this hasty survey of them, which we try to give, is vouchsafed by Dr. Farrar. It is strange, too, that so acute a writer should have placed the "It is finished" last. Of course it is the last word which S. John mentions, just as the "Father, into Thy hands," &c. is the last which S. Luke mentions. One or other must have been first, but there is no reason why that which S. John names last should be placed after the last one in S. Luke's account. Surely it is more natural to regard our Lord as commending His spirit into the Father's hands *after* the strife was finished and the vision of the Father's face restored. But Dr. Farrar does not seem to have considered the words in their connection, or indeed in their deeper meanings. The word "I thirst" he regards entirely in its physical signification. Not that for one moment we would forget the physical thirst. But surely that physical thirst of crucifixion must have been inconceivably aggravated by the fearful spiritual strife and agony, which in the Lord's case underlay the physical pain and torture, and therefore even the mere physical thirst should be regarded with a reference to that spiritual strife as well as the physical pain.

Perhaps, however, Dr. Farrar may reply in reference to our remarks on his, certainly superficial, treatment of the seven words, that his main object has been to enable the unlearned to enter into the *surroundings* of the life "of the Son of God." Granted. But then the *significance* of these same surroundings, the real meaning of the external acts and words, can only be appreciated according as you see into the nature and inner history of Him whom they surround. And as it seems to us, there is a most serious risk of lowering your conception of His real Being down to the level of these mere material surroundings, unless you take special care to keep that inner nature always in view. We do not think that Dr. Farrar has been sufficiently on his guard about this. It is all very well for him to say, as no doubt he would, that his object has been to put a reader as nearly as possible into the position of a contemporary spectator of the Christ-life. But then, we ask, what *sort* of spectator would Dr. Farrar mean? For that which actual contemporary spectators would have really *seen*—*i. e.* seen and marked so as to realize and notice—would depend not a little on their mental and moral attitude towards Christ and His claims. What you see in the sense we speak of does not depend solely upon what is before your eyes: it depends very largely upon what you have eyes to see. It depends also upon what your mind sets your eyes upon perceiving, upon your mental habits and prepossessions, the ideas in which you have been brought up, and what not. *We know what Christ was.* And we

ask, is there not a distinct unreality about our imagining that we can ever see the outward manifestations of His life as His contemporaries did? They, during the three years of His ministry, did *not* know this, as we know it. But, though they did not *know*, they were most eagerly scanning the particulars of that life from their various points of view; wondering at it, debating about it, taking sides about it; some of them slowly rising towards a perception of the reality, others hardening into the exact reverse. Any way, a calm and unpassioned looking at the material outside manifestation of our Lord's life, without any reference to the inward reality of it, was precisely the one thing which did not happen. *They* at least looked at all its outward manifestations with reference to what lay behind the veil of outward seeming. That in some unknown way that life had to do with an unseen order of things, that it was not simply a human life, that it held power *over* an unseen world, that it brought power *from* an unseen world, that the hearts and thoughts of men were strangely open to it; so that while human it was also more, but what, and how, and to what extent that "more" came in, they could not tell, and yet, whether friends or foes, they all were eagerly inquiring; all this, and infinitely more, is apparent as regards the mental attitude of such of our Lord's human contemporaries as really saw (*i. e.*, really attended to) the details of His earthly life. They were feeling after some inward and mysterious reality; they were sure that there was some reality to get at, and they were trying to get at it through interpreting the outward manifestation; at least those of them who cared about it were. You do not revert to that position by resolving to put aside all considerations about the Lord's inward life and conflict, in order that you may concentrate your attention on the human manifestation. On the contrary, you get into an exactly opposite mental attitude to that of His contemporaries. With them the outward was of importance and interest as a guide to the solution of the riddle of His Being, and was *not* regarded simply and alone. Even in the case of the heathen soldier who was on duty at the Crucifixion you see how completely this was the case when at the end, when all was over, even he could not restrain the exclamation, "Truly this was the [a] Son of God." Those words from the cross did not fall on his ear as the words of a mere man.

Is it then, of no use to study the outward manifestations and surroundings of our Lord's life? Quite the reverse. But what we maintain is that the only genuine and fruitful study of them is when we do our utmost to realize the mutual influence, the play and counterplay—we really know no other words to use—of the outward and visible life among men, and that inward and invisible life, in all its connection with the world unseen, which was casting its halo of mystery and awe around all the acts and deeds, the very tones and gestures, of the external life. Even in an ordinary human life it is the inward that governs the outward, that interprets it, that renders it intelligible. What then must it not be when all that went on before the eyes of men was but as the outer robe, which enfolded but could not all conceal that vaster, deeper, and more awful life which was going on within, that life of ceaseless grappling with all spiritual forces of Evil in the unseen sphere, a struggle waged not simply by *a* man, however wonderful, but by *the* man, the champion man, upon Whom, as being both God and Man, all powers of enmity to God and man were concentrating their hostility? Surely, surely, in studying the outward manifestations of a life like this, you more than ever need the continuous recollection of the inward reality to interpret and explain it. With this as your key, difficulties vanish. Forget it for a moment, and your view of the Christ-life becomes blurred and indistinct.

(To be Continued.)

Miscellanea.

WOMANKIND,

BY MISS YONGE.

WIVES.

(Concluded.)

It often does happen that the husband's tone of religious thought, and sometimes his principles and habits, are of an inferior kind to his wife's, who has married in blindness or ignorance. She sometimes has to suffer much in consequence, when he first begins to tire of the quiet life and lack of excitement at home. Those who have gone through such an ordeal are too loyal to describe it; and men on their side have been heard to say that they wish some one would show what it is to have a wife who fancies that they are in mischief, whenever they come home an hour later than usual.

I believe the wife should do her best never to suspect her husband of being in mischief; certainly never be like Tam O'Shanter's proverbial wife, "nursing her wrath to keep it warm;" but if she be lonely and anxious, she should try firstly to pray, and then amuse her vexation away, and keep a bright, unsuspecting face to greet the truant without reproach or plaintiveness. If she can find anything lively or pleasant to tell him, so much the better, and if he bestows any tidings on her, or shows that he has been entertained, she had much better smile and sympathise. The worst thing she can do is to seem hurt or injured, or say a word to remind him of her weary waiting. He is far more likely to feel compunction if he find her good-humoured, than if she complains and rouses him to self-defence and assertion of his liberty. Her chance is in making home pleasanter than his club or his friends, and if she makes it disagreeable by melancholy, upbraiding looks or words, she naturally drives him away. Her annoyance will not win him, but her cheerfulness will almost certainly in the long run, though she may have much to go through in the meantime, while old habits are recurring and asserting their power.

To love him heartily, and let him feel himself her sunshine, is her best expedient, backed of course by earnest prayer and self-devotion, and if his dissipations are only skin deep, and resumed half from idleness and half from defiance of being tamed by marriage, the better side of this character, and his deeper affections will most likely outgrow them, and they will die away.

No one ought to marry a man whom she does not *know* to be religious and sound in faith and doctrine. Men resent this maxim, for many a semi-sceptic knows that a woman is hardly good and trustworthy without faith, and he thinks that the ordinary worldly and domestic moral code is all that she has a right to expect from him. The best thing imaginable for him is to find himself mistaken.

But if folly, love, or worldliness have made the match, if the woman's religious convictions have only awakened since her marriage, or if the man have lapsed from his faith afterwards, then she finds herself unequally yoked. When her husband is merely careless, and not giving his mind to religion because he fancies it wearisome and womanish, steady, quiet, unobtrusive religious practice on her part, influencing everything, and showing her deep wishes, often has a great and gradual effect; not always in the fulness of youth and prosperity; but the first trouble will probably

make no small change, and show what time has done. Any way, a woman's duty is to love, pray, and hope on, and speak, or abstain, according to the character she has to deal with, taking untiring care that no word or action of hers belies her principles, taking care also not to fret and provoke by nonessentials, or to excite jealousy of clerical influence or interference—men's great bugbear. The less silly she is, the greater chance is there that her influence will prevail, especially if, as sometimes happens, the doubts are the fermentation of the first genuine consideration of truths previously held carelessly from tradition.

Whether to discuss and enter into the subject, read the same books, and think out the matter, must be left for individual cases, and be according to what the husband asks of his wife. If he do not talk to her about the matter, most likely he is so working it out alone that her interference would do more harm than good; and if she have only guessed his opinion from what she has heard him say to others, chance-words dropped here and there, mayhap a careless sneer, or by his abstinence from religious ordinances, it is probable that he wishes her to continue in her own faith, and has little respect for her powers of argument. In that case she will be wiser in praying for him than enforcing on him the arguments which he will despise, and which she cannot long sustain against him.

But if he do wish to talk things out with her, it is plain that he has a respect for her understanding, and needs her sympathy. St. Louis's famous counsel about not arguing, but answering with the sword, does not stand here, not only because she cannot use the sword, but because she is like to have a good deal more foundation of knowledge from which to argue than the knights of the thirteenth century could have had.

Indeed, I suppose every one finds out by experience whether he or she can argue and discuss to any good effect, or whether there is only loss of temper, mere repetition of the old propositions, or one is invariably drawn over by the other side for want of an answer, though afterwards one's better sense recoils and sees the true reply, or whether clearer views and something like a right conclusion get elicited. Of course all this depends on the relative power of the other side, and the discussion must be accepted or avoided accordingly; but if it be undertaken, it must in these serious matters be in all earnestness, and yet without loss of temper, showing that flippancy gives absolute pain, and with the understanding that there is an ardent seeking for truth. There is danger in such discussions, but it is the danger of one standing on a rock stretching out to save one in the waters—a generous danger, and one to be met by diligent prayer, leaning on the Sacraments, and reading of such books as may strengthen faith; when telling and convincing passages must often occur to be shown or quoted.

It is a much more common case, however, to find the husband, who had seemed perfection, more careless and irreverent in speech and habits than he had shown before; perhaps prejudiced against the clergy, or unwilling to be troubled in his own house with the religious habits he accepted when a guest in his wife's home.

Here the disappointment is keen. The words may, I fancy, best be dealt with by private entreaty, and letting it be understood that they give absolute personal pain, though not by constant repetition of the protest, nor by such demeanour as to rouse the spirit of teasing. Most likely the seeming surprised and shocked that he will say before her as a wife what he would not have let her hear before marriage will make him ashamed enough to abstain before her, and this is one step.

As to the prejudice against clergy, it is very often mere young men's talk, and rather like the masculine aversion for cats, with exceptions in

favour of all with whom there is personal contact. Of course there is evil in it, and danger of incurring the sentence of our Lord, "He that despiseth you, despiseth Me." It rises, I suppose, half out of dislike and jealousy of authority, which some men will not acknowledge, but see accepted by women, from a class who seem to them to be so set aside from manly sports and habits as to be half women—half out of the stories that are current of injudicious clergy. The dread of "priestcraft" is however the strongest of these two motives, mixed with a vague idea that the quieter manners, &c., are a sort of humbug, and that the men intended to read prayers and be a moral police over the poor must usurp the same power over their mighty selves and their wives.

When a man has this foolish conventional tone, his wife had better not exasperate it by unnecessary acts, which she knows he disapproves, or by words that only strengthen his view of female delusion. Let her do her best to bring the manly and upright acts of individual clergy before him, or get him obliged to work with his parish clergyman, and if the latter be a sensible man, a good deal of the mere conventional surface way of thinking will die away. Good sense, coupled with her own staunch adherence to principle, is really the best reply, avoiding all that can possibly be thought underhand, and not doing battle for what is not worthy of defence.

What the wife *is*, tells more than all her arguments, and as time goes on, and joys and sorrows are felt together, she daily becomes more indispensable, if she be the true kind of a wife, whose great work and delight in life is to be the complement of her husband, doing for him all those things that he need not do for himself—sparing him all vexatious details—giving him her sympathy in all his desirable pursuits, and exerting herself to share whatever he likes her to share in, and adapting herself to his moods with ready tact. He should always be sure of her glad acquiescence in all that is best and noblest, so sure, indeed, that the absence of such eager congratulation should be a sufficient damper for all her judgment does not approve—when now and then her instincts go against plans or acquaintances he has impetuously taken up.

Efficiency, sympathy, cheerfulness, unselfishness, and sweet temper; these are chiefly what go to make the real helpmeet wife. Even weak health or absolute invalidism need not disable her from these. Her utmost will be gladly accepted and met with love, whether that be the active aid Mrs. Kennicott gave her husband with his Hebrew—or Lady Calcott's sympathy from her couch—or Gertrude van der Wart's martyrdom of love. The helpmeet with a true and superior lord of her heart and home is so happy and blessed a being, that I hardly dare say anything of or to her. The thought of her brings the noble figure that King Lemuel's mother drew for him.

How beautiful the whole picture is—of the woman whose price is far above rubies! It is her husband's perfect trust in her, sure that all his secrets are safe with his other self, and that he is yet able to enjoy the safety-valve of talking out his cares and perplexities without fear of their being gossiped about.

How some of the verses remind us of the good wives who have been shown to us beside their husbands! "She will do him good, and not evil, all the days of his life." It brings before us Mrs. Gray of Capetown, spending her whole life in smoothing the way of her husband, saving him trouble and every care, and arranging for him every journey he took, so as to leave him as free as possible for the labours and troubles of his office.

Then follows the beautiful description of the well-ordered, hospitable, industrious household, happy, well clothed, well fed, beautiful, yet in due subjection and discipline to a mistress "on whose lips is the law of kindness." Her husband is known when he sitteth among the elders in the gate, because the ease of mind and encouragement given by his well-ordered home strengthen, brighten, and make him doubly able to take his place.

In their degree there are many such households. Indeed the true lady—or loaf-giver—is sure to make them homes that radiate light and warmth from their glowing central hearth.

And how exquisite is the climax! "Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

In the gates, I suppose, of death, where her works do follow her!

Yes, in the loving husband's eyes, she excels all others first and last. She did so when he chose her in her bloom, and if she be gentle and yet resolute, diligent and yet tender, true and just and striving to conquer her failings, she will never cease to excel them all in his sight.

She may have to steer a difficult course between the two families on either side, she may make blunders; but she will be pardoned if she is thoroughly open about them, and if she deserves entire trust.

There may be a few clashes at first. Tempers will have to wear into one another, tastes to be learnt; but in time there is such a fusion together that even the countenances and handwritings acquire a sort of similarity and the delight in one another is still such that to be left alone together is still a sort of honeymoon.

Favour is deceitful, the grace of merry youthful spirits may not last, and a bland engaging manner may be only put on for selfish purposes, and beauty is vain. Nothing but "the fear of the Lord" can enable a woman to meet the wear and tear of life, and bear up through it "cheered and cheering," with a sweetness that makes her countenance ever more lovely in the eyes of those who seek there for a response to all their feelings, and view it as the sure index of love and sympathy.

This is woman's best portion, the primary object of her creation, and that which above all makes her a creature as nearly perfect as can be moulded on this earth—self-forgetting, self-devoted, and viewing the utmost sacrifice of herself as simply natural!

Here is part of an old Scotch tradesman's address to his old wife after forty-two years' marriage, expressing to the full the feelings that often live on to the golden wedding:

"A welding heat o' strong young love
Will last through winters many;
The frosts of years but tend to prove
The links that bind to Nannie.
Though teeth are fled and locks grown grey,
She's yet sae kind and cannie,
Love that outlasts young life's heyday
Is the love I bear my Nannie.

Mid a' the thoughts that trouble me,
The saddest thought o' any
Is wha may close each other's e'e,
May it be me or Nannie.
The ane that's left will sairly feel
Amid a warld uncannie;
I'd rather face auld age mysell
Than lanely leave my Nannie.

CHURCH MUSIC AND THE EVANGELICAL PARTY.

A portion of our contemporary the *Rock*, of the 3rd ult., has been brought under our notice as containing some common sense. We trust that readers of that "church" paper will not be scandalised at the questionable form of our compliment; but the fact is, we assume as a rule, that no periodical of a strictly party character ever does talk common sense. The Editor of the *Rock* no doubt foresaw that he was entering on an unusual and dangerous course in introducing common sense views into his pages; wisely, therefore, has he turned over the whole responsibility of the remarks on Church Music to the shadowy entities Messrs. F. and S. and H. and other "few friends," brought, as he says, "round our desk for the purpose of expressing their views respecting it;" and he adds, "without binding ourselves to endorse any observations that may be offered by them, we at once proceed to let them speak for themselves." The first speaker says, "This subject does not meet with the attention it deserves at the present crisis—at all events from the Evangelical section of the Church;" with this remark Mr. S. agrees, expressing regret that the Evangelical section has shown such indifference to the "revival of musical taste," and adds the important confession (for which, of course, the Editor is not responsible), an idea seems to have got amongst us that good music must be associated with rank Popery or something very near akin to it," stating, too, that he has heard the introduction of Jackson's *Te Deum* on Easter Day stigmatised as "an advance towards Romanism." A third speaker here steps in and warns the others not to trouble themselves much about music because—"the Church of England is doomed." From the conversation so far we gather that there is at the present time a *crisis*; but whether that *crisis* is in the existence of the Evangelical party, or of the Church itself, or of Church Music, is not quite clear.

But the musical talkers round the editorial desk of the *Rock* do not allow their keen insight into the yet unrolled future to blunt their intelligence as to present necessities. Mr. S. presently continues "it is worthy of note that few professional musicians of any standing are to be found filling the position of organist at Evangelical churches." We beg to interrupt Mr. S. at this point in order to say emphatically that we do not believe this to be the case; but we at once give his reason for the statement: "this arises from the fact that whenever an organist seeks to improve the music of his church he is met by the parrot-like cry of 'thin end of the wedge'; and growing disgusted, he throws up his appointment and goes over to the High Church party, who are only too well pleased to make use of his abilities." At this stage of the conversation a Mr. A. drops in, who, instead of appreciating the straightforwardness and self-respect of organists in thus emancipating themselves from party-spirit misrepresentation, with utterly bad logic, though with malicious ingenuity, sees in their action nothing but self-conceit. He says, "if organists *think so much of themselves* it is just possible we may have to give up the box of whistles altogether," and urges a return to the west gallery bass-viol, clarionet, and bassoon—a suggestion which, if we had the annihilation of Evangelical influence at heart, we should heartily recommend that party to adopt immediately.

This leads our conversational instructors on to the topic of boy-choristers *versus* female singers, in which it is asserted that "a number of boys may be drilled into fairly good singing machines, but that is about all that can be reasonably expected;" also that "their performances answer very well when *sound without sense* is required." It may be difficult to account

for the strange fascination which hovers around the singing of a talented boy, but as to its existence we think few will disagree. On four occasions we have heard Mendelssohn's "Hear my Prayer" rendered by boys, by a different boy on each occasion, with an effect not even approached by the finest female singers in this country. It is not our business to account for this fact, but simply to state it. When, therefore, our talkers of the *Rock* say that the High Church party only uses boys because of "processions and surplices," it is hardly making a fair statement. The High Church party might at least retort by saying they excluded females on account of "pretty faces and flirtations." Yet, in truth, both remarks are unjust. Boys as singers are a great source of strength, but in many ways an irreparable source of weakness also; for while on the one hand they are amenable to discipline, and not entitled to the minute consideration due to women, on the other hand they can never attain to the proficiency required for a true rendering of the principal parts of our grandest oratorios; and, moreover, almost as soon as their musical education is tolerably complete, their physical growth robs the Church of their musical services for many years, perhaps for ever.

The remainder of the conversation under notice is directed to the want of musical clergy and also of a good hymn-book—subjects on which we need not enlarge here. Yet we cannot consign our page of the *Rock* to the waste paper basket without making some few remarks on its general tone. It may already have been said by our readers, where is the "common sense" you complimented your conversation-text upon? You have hacked and hewed it to pieces". Our answer is, its common sense lies in the true picture which it gives of the Evangelical view of church music. There is a tone of wailing and lament throughout the whole article; and for what? Not a lament because God's glorious gift to man of Music has lost its proper place in Evangelical churches; not a lament that David's spirit-inspired songs for harp and voice are turned into a dull drone very similar to that between two bank clerks checking a ledger; not a regret that the dark tints of the Passion are not brought more home to devout hearers by the masters of sound pictures; not a lament that when the angel song of *gloria in excelsis* breaks upon the ear of thankful yet humble worshippers, no harp or viol, no pipe or string, is heard giving each word new wings. No, nothing of this sort causes regret; the real source of the wail is that the Evangelicals have allowed the High Church to get hold of an influential weapon which they might have used for their own purposes if they had only been acute enough to seize it. Hear what our friends of the *Rock* say:—

"We have missed a *grand opportunity* by our general indifference to the revival of musical taste.

"It is important, and its importance is felt by a large portion of the community, so that our only choice lies between the adoption of a *judicious course of action* or falling altogether into the background.

"Perhaps if our Evangelical friends had a little less literary and theological lumber stowed away in their minds, and could replace it by a certain amount of musical knowledge, the services would be all the more enjoyable because better directed and more hearty.

"Good practice meetings will never be obtained without we have something better to sing than we generally get.

"The Evangelical party has no such collection of tunes" (as "Hymns Ancient and Modern") "to offer its friends, and hence they are *powerless to prevent this spread of Ritualistic teaching* in connection with the most congregational portion of our worship."

Enough has been quoted to shew the exact frame of mind of the speakers. But after all, the real cause of the leaning towards the High Church

party, which, according to the *Rock*, is to be found among certain musicians, is not that they are snubbed by the one party or petted by the other: it lies far deeper. The true musician, like all those whose lives have been devoted to art, has had his appreciation of and love for the beautiful systematically sharpened by a long course of study. On the one hand, he finds that the Evangelicals, as in the *Rock* they openly profess to do, only want him because their business eye shews them that he can pull up their dwindling congregations; on the other, he is met by High Churchmen who make no secret of their sentiments. All that is beautiful of God's gifts—natural, artistic, or intellectual—ought to be devoted to God and is most acceptable to Him; flowers, frescoes, statuary, music, bring them all to us, say they; we will lay all upon the altar of the great Author of all that is "very good;" and they add, we would hang a lovely picture on every pillar, and place one over every shrine, if fools did not fancy we wished to make us canvas-gods. On your sweet music, they say to their Church composers, our souls seem to climb higher to heaven; give us more of it, we will spare no expense in finding large resources for its proper rendering; no angel feet in vision old ever trod on so true and sure a ladder to the sky as the purest and most refined outreachings of art when devoted to God's service.

We must be cautious, and make it distinctly known (as does the Editor of the *Rock*) that we do not bind ourselves to endorse all, or any, of such sentiments; but one thing is pretty certain, namely, that if a choice between two such opposite frames of mind should ever present itself to a genuine musician, instead of remaining as choirmaster or organist in a place which he is made to understand happens to be a church only because it is more convenient for a congregation than a back parlour, he will naturally cross the road, and devote the gifts which he feels God has given him to help those who make his art, rightly or wrongly, part and parcel of their worship. It may be said, "You actually avow that a musician may be thus led by mere sentiment." Yes, certainly; sentiment in art is every thing; it makes just the difference between the wall painting of a house decorator and a *fresco* by Giotto, between a figure in a cheap statuary's yard and the Venus of the Capitol, between a dry exercise in counterpoint and a glorious motet. Place an art genius where such sentiment lives and is enthusiastically cultivated, and you have planted one of God's fairest plants in the very soil on which it will best bud forth and grow to perfection.

This is, however, all very one sided; there exists unquestionably a large number of skilled musicians (notwithstanding the doubts of the *Rock* on the point) devoted to the Evangelical party on pure and high grounds; who see in their abnegation of the æsthetic in God's house a return to that simplicity and grandeur of worship which becomes believers in a spiritual God—a simplicity of which æsthetic ritual may tend to rob us, even if it do not go further and taint us with the old taint of heathendom overcome but slowly by so much precious martyrs' blood. To such men external forms of beauty mean mental disturbance in God's presence, and to such musicians an elaborated musical service is a source of temptation, as causing a desire to enjoy the music for its own sake, and so causing a failure in the effort to carry the mind forward to the real object of its abstraction.

Of such conscientious and noble musicians, who have existed ever since the Reformation, and can number a John Sebastian Bach among them, the *Rock* has no knowledge: it has no kind word for musicians of this stamp who now exist, thank God, in considerable numbers; it even goes so far as to say that if only the "*truly converted*" were "allowed to enter

the organ pew" (that is the musicians' gallery, or choir seats), "such an arrangement would very materially limit the area of selection!"

God forbid that any words of ours should convert musicians into party skirmishers, for nothing is so truly Catholic as art, and musicians, not less than other artists, will do well to claim brotherhood with the good and true in every corner of God's fair world. But we cannot abstain from saying, in conclusion, that if the column of the *Rock* now lying before us is intended as the first intimation that the Evangelical party hope to wrest the weapon of music from the hands of their rivals the High Church party, they have commenced the struggle in *the* most clumsy way possible.

THE OLD CATHOLIC OFFICE-BOOK

THE OFFICES OF THE OLD CATHOLIC PRAYER-BOOK, done into English, and Compared with the Offices of the Roman and Old German Rituals. Oxford and London: James Parker & Co. 1876. Pp. 86.

It would be difficult to exaggerate the feeling of expectation and interest with which one cuts the leaves of this little Office book. The Old Catholic Reformation is in many ways a phenomenon in history. Those who followed with deep interest the lucid narrative of Archdeacon Reichel at the Church Congress will not need to be reminded in how many ways this German Reformation resembles the better points of that which took place in England three hundred years ago. And it is to be noted that in this particular of Offices, the compilers of this Old Catholic Ritual have followed the example of those who drew up the first English Book of Common Prayer in the following important details:

- "(A.) An adherence, in all essential points, to the ancient formularies of the Catholic Church.
- "(B.) The substitution throughout of the vulgar tongue for the Latin language.
- "(C.) The addition of new matter, chiefly in the form of explanatory or hortatory addresses."

Other and not less curious points of coincidence are taken note of by the translator, who, we gladly acknowledge, has produced a rendering singularly elevated and musical in its phrases, and corresponding very closely to the originals. We notice a small slip on p. viii., where *Rituale* and *Agenda* are denominated *German* words.

We pass on now to the Offices themselves. The Order of Baptism is preceded by an address somewhat resembling our own, but detailing more explicitly the objects and intention of the Rite and the bestowal of the Baptismal Gift. After this the order of the *Rituale Romanum* has, it may be for prudential reasons, been very closely followed. Exsufflation, the sign of the cross, the administration of the consecrated salt, and the anointing of the baptized with the "oil of the catechumens" are all retained. The renunciations and promises are much the same as in our own Office; but a shortened form of the Apostles' Creed is used. The rite of chrism is also retained, and the delivering a white robe to the baptized. But it would seem that these and such like forms are retained as a condescension to weak brethren: for the final address breathes a spirit very different to the simple faith which is embodied in the symbolical acts which precede, and is as thoroughly redolent of the modern spirit as our own Office is of the Elizabethan age.

The Office for Confirmation is simply a translation of the Roman. There is not a syllable in it about "confirming" the baptismal vow of the candidate, which indeed seems to be, on the whole, a mistake; and the

entire form is somewhat more complete and dignified than our own. With the exception of the anointing, it might easily be added on to ours.

The Order of Communion presupposes the Reserved Sacrament, and has, therefore, been entirely separated from the celebration of Mass: although, says the rubric, "the Holy Communion is, if possible, to be administered during the Mass, after the Communion of the Priest." But it is clear that the rule is otherwise, and we may perhaps regard the present Office as a single step towards assimilating their practice to the Anglican. The consecrated Host is elevated upon the ciborium (as in Benediction), which is afterwards replaced in the Tabernacle. The Communion is administered in one kind only, although Dr. von Dollinger declares: "We believe the use of the Eastern and English Churches is the right one, and that we are only doubtful as to when it will be possible to introduce a change in that matter among ourselves, in an orderly and regular manner." In fact, there is here a mere reproduction of the Roman rite, except that we see nothing of incense. Solemnization of matrimony is chiefly remarkable for the distinctness of its recognition of the marriage (civil, we suppose) as already existing. The Church does not solemnize the marriage, it merely ratifies and blesses it:—in fact, converts what *is* already marriage into what marriage ought always to be—viz., Holy Matrimony. What is aimed at is the plainest and most dignified expression of this idea, adapted to a country where civil marriage is general and even obligatory. The carrying out of this idea, too, permits the varying considerably of the forms used, in order to comply with the customs of various localities: a mark of statesmanlike breadth of view, which is not the only one in the Ritual, and which we regard as specially noteworthy. Thus one, or two, rings may be used: the ceremony of *circum volvens stolâ suâ dexterâs* is optional: and so on.

There are distinct Offices of Burial for a child and an adult. The rubric recognizes that a part or even the whole of the ceremony may be performed at the house. Here incense may (permissibly) be used, hymns may or may not be sung, and an address given at the grave, remarkable, as are most of those with which the Offices are interspersed, for its philosophical breadth and beauty, combined with calm, if not fervent, devotion. Other minor Offices we may pass over, but we must notice how, like our own Primers, this volume supplies forms of private prayer, and occasional prayers for public use; always worthy and dignified, and suitable in every respect to the place they are to occupy.

Upon the whole, we take it that this book will have but a temporary currency among our brethren. It bears just the marks of a reforming clergy who have gone far beyond the mass of their people, and who pare away cautiously, and bit by bit, it is evident, observances which they do not venture at once to disallow. In all human probability things will not rest as they are, and this book will very likely be the first of a series. As the public opinion of the body advances, somewhat more, though *not much*, of the ceremonial will probably be retrenched: and then the Old Catholics will have drawn very near, as we conceive, to the platform of absolutely Primitive Christianity.

We hope that many of the clergy will peruse the book with attention. It is very suggestive, and may supply valuable and practical hints for the improvement of our own service.—*Literary Churchman*.

THE NECESSITY AND METHOD OF CHURCH ADVANCEMENT.

The following remarks which we take from an English paper show the importance of METHOD in doing the work of the Church in our day.

The truth enforced by every century of ecclesiastical history is that *it is not given to the Church, to stand still. By the nature of her constitution she must go back or forward*, nor will learning, piety, morality, diligence, wealth, and social influence avail to hold their ground if missionary enthusiasm be lacking. Should it be so, the emissaries of any new sect which is ignorant, immoral, and purely mischievous, such as Mormonism, but which has got the proselytising spirit strongly developed, will carry off their converts by hundreds and thousands from under the very eyes of pastors who are in every respect save this one incomparably their superiors. No incumbent of a parish should content himself with handing his flock on to his successor unimpaired in numbers. To do so is at best to rival that unprofitable servant who brought to his master the unused, though also unwasted, pound wrapped carefully in a napkin; and it is quite as much the duty of a true shepherd to busy himself in bringing back stray sheep as in carefully herding and tending those already with the fold. We doubt if this truth be recognised as it should be by High Churchmen. The Church has been standing so much on her dignity that we know it chiefly as the religion of the *quality*, but not as the Bride of the Lamb. Proselytes are needed to create this fervour of belief, and proselytes are not to be had by either mild Anglicans or discontented and disenchanted Anglo-Catholics, who are necessarily amongst the least missionary of men. Nor will sermons in church produce them, no matter how weighty and powerful. As of old, so it must be now, it is necessary to go out into the streets and lanes of the city, into the byeways and hedges of the country, and compel them to come in. And the parish priest cannot do this if he would. His duties are mainly stationary, not itinerant; teaching, not preaching. He must do what we have already suggested, mainly confine his attention to careful training of a band of layhelpers. The mistake that many excellent pastors make is to suppose that they, with a curate or two, can grapple with the spiritual needs of a large parish. They see plainly enough that for educational purposes they need pupil-teachers and Sunday-school teachers to help them, and also that for temporal ministrations they require the aid of a body of district visitors. But they are less alive to the advantage of sharing their pastoral work also, and enlisting lay assistance, as Francis and Dominic enlisted their Tertiaries, and Wesley his class-leaders. Therefore they do not realise the immense economy of labour involved in concentrating their chief attention on a select group of their best parishioners, and dealing with them, as compared with the general flock, just as Our Lord dealt severally with His Apostles and with the multitudes. It is, for example, an entire waste of time for the parson to take a class in the Sunday school, while leaving all the other classes in the hands of teachers who are as untrained and nearly as ignorant as their pupils, however willing and pious they may be. If he could but stand behind their chairs, unseen and unheard, and listen to their explanations, so-called, he would find all but a tiny minority either not teaching anything at all, or teaching error in all simplicity of heart. The real work for him to do is to have a Sunday school teachers' class, and train it, first in the very art of teaching, which has to be learnt, just as needlework or music must be, and then in the matter which he wishes it to teach in its turn. It does not in the least follow that because a young lady is his own daughter, or a regular communicant, that she knows how to distinguish Church gold

from Nonconformist ormolu or brass; much less that she has the art of putting things so that uneducated minds can grasp them. So, too, for the proselytizing work we have recommended, it will never do to trust the mere zeal and fervour of young people, nor to let them say any wild thing that comes into their heads, and declare that to be Catholic, an error not quite absent even from the pulpits of grey-headed men. The parson who means to reclaim his parish from Dissent must train his agents as if he wanted them to come out in theological honours at the University, so far at least as the range of books over which he takes them. And therefore, if he be not himself a reading man, able to pluck the heart out of a book in one rapid persual, he had better let the whole thing alone, for he will only bore and muddle his class, till it melts away in sheer weariness. If he be more gifted, he can teach an adult class of the kind in a way impossible either in the pulpit or the Sunday school, and thus concentrate his powers on a little band of disciples who can go about and get into discussion and argue where he would not be able to get a hearing, and scarcely even admittance. It is thus that almost every great teacher has propagated his doctrines, and the test of success, that of winning over converts from Dissent, is so clear and tangible, that it cannot fail to produce emulation and enthusiasm in a missionary class which has caught the fire of enterprise, and which thus has its energies directed into a definite channel, instead of being wasted in mere vague aspirations and sentiments.—*Church Times.*

Correspondence.

LETTERS FROM ENGLAND.

(Continued from January Number.)

LONDON, ST. ANDREW'S DAY, 1876.

Many causes have contributed to the special æsthetical form which the (Church Revival) movement has taken, that are peculiar to this country. It is hard for us, with our customs and habits, to appreciate them, but they must be carefully considered if we would form an accurate judgment on it. These people are accustomed to recognize all officials by their particular dress, and to honour rank and office by special acts of respect and reverence. All stand and uncover at "God save the Queen," and no one passes the empty throne in the House of Lords without an obeisance. Then again the present reign has witnessed a remarkable revival of taste in the Fine Arts under the patronage of "Albert the Good," one remarkable characteristic of which has been the restoration and imitation of mediæval forms in architecture, painting, sculpture, furniture, &c. In finishing and adorning the Houses of Parliament the great study seems to have been to teach in stone and colours the unbroken continuity between the reign of Victoria and that of her Saxon ancestor, Cerdic, first King of Wessex, A. D. 519. No one can dispute the success with which the instruction has been given, nor the effectiveness with which the garb and ceremonies of the worship of their Christian ancestors have been set before the English people on the walls of their Senate House, which in its name even, "The Palace of Westminster," revives the recollection of the home of Edward the Confessor. In addition to this, the south Kensing-

ton museum, established under Prince Albert's patronage, and a monument of his exquisite taste and genius, has brought together before the eyes of the people, a most complete and wonderful collection of works of religious art through many ages, comprising vestments, furniture, painting, carving, sculpture, architecture, &c.; and as if to make the lesson more impressive, has put them in contrast with the best works of pagan Art. The albs, tunics, chasubles, and other vestments of the ancient Anglican ritual are spread out to view in wonderful abundance, saved from the wholesale destruction of the 16th century. Besides this, the existence and the services of the Cathedrals teach of past faith and worship, and recall the memory of English men and women who were real saints, whether canonized or not, and it is not strange that their descendants should yearn to realize the communion with them in the Catholic Church, which even Rome can not destroy. And then the dignity of the Cathedral services, in spite of the low estate into which they had fallen, has always been a reminder of the reverence and awe with which He should be approached to Whom they are offered. There surely is no adequate reason why Christ's servants should have vergers, maces, and processions in one of His Houses rather than in another, as they are only allowable any where as an honour to Him and not to them; nor can any satisfactory account be given why the Dean and Canons of Westminster wore copes at the funerals of Monk, Duke of Albemarle, and the Duke of Marlborough, because they were great men and princes, and should not wear them in honour of Him who is "King of kings and Lord of lords."

It was impossible that intelligent and cultivated minds, with affections and consciences awakened to a deeper and more energetic interest in religion, should not have been influenced by such powerful instructions and persuasives. And where they have been probably and wisely used they have produced only good effects. The abuses and evils mentioned before have been in a large measure corrected under its influence. Mr. Gladstone himself bears unqualified testimony to this: "We see a transformed clergy; a laity less cold and neglectful, education vigorously pushed, human want and sorrow zealously cared for, sin less feebly rebuked, worship restored from frequent scandal and prevailing apathy to uniform decency and frequent reverence, preaching restored to an Evangelical tone and standard, the organization of the Church extended throughout the Empire, and this by the agency, in many cases that might be named, of men who have indeed succeeded the Apostles not less in character than in commission."* The closest scrutiny in Westminster Abbey can only detect less fervour in the services than is befitting, but no other scandal than the traffic in guide books and the show of wax works, which should be turned out of Islips Chapel. The great features of the movement which strike a stranger are:

1. The frequency of the services and the crowded congregations at each:
2. The presence of as many men as women, and especially of young men:
3. The reverence, order, and beauty of the services; particularly in the music, which no one can hear without tears, especially, when it is poured forth by the rich manly voices around him:
4. The earnestness, devotion, and attention of all classes of worshippers, men and women kneeling alike:
5. The abolition of class distinctions in the churches, noble and artisan worshipping side by side.

*Is the Church of Eng. Worth Preserving? p. 92.

6. The wonderful hold which it has taken on the working people, who, as one of them told me, are for the first time since the Reformation, being drawn back into the Church.

7. The number of grey-headed men engaged in it, among the clergy and the laity.

8. The self denial of the clergy, the zeal and calm resolution of the laity, and the large increase in the offerings.

9. The beauty of the churches and their furniture, the reverent care which is taken of them, and the attention to rubrical exactness.

10. The reverence with which the Holy Eucharist is celebrated, the crowds that attend it, and the large number of communicants; and the revival of the weekly celebration in the churches generally, of every grade of churchmanship.

11. The great regard for personal religion, the revival of the priesthood of the laity and of the spiritual intercourse between pastors and people, and the great improvement in the morals of the higher classes. A distinguished official of our government, who has had every opportunity of learning, told me that he had not heard a profane word among those with whom he had associated, even under the most trying provocations, nor seen excessive indulgence in drinking. Compare this with the Greville Memoirs, *e. g.*

But it is said, it has been carried to excess and must be repressed, as if any reformation of such abuses has ever been heard of which was not marred by some opposite extravagances. In respect to this, it ought to be enough to refer to Bishop Butler's principle, that a movement should be judged by its *tendency*, and not by its perversions. For, as he urges, God, when he dispenses favours, does not give all at once, nor make a man wise when he gives him other graces. Judged by its fruits, the tendency of this movement must be good, or we have no way of knowing any movement in His Church to have come from the Holy Spirit. Wordsworth saw this tendency when he described it as "a movement which takes for its first principle a devout deference to the voice of Christian antiquity. It is not my office to pass judgment on questions of theological detail; but my own repugnance to the spirit and system of Romanism has been so repeatedly, and I trust, feelingly, expressed that I shall not be suspected of a leaning that way, if I do not join in the grave charges, thrown out perhaps in the heat of controversy, against the learned and pious men to whose labours I allude. I speak apart from controversy, but with a strong faith in the moral temper which would elevate the present by doing reverence to the past. I would draw cheerful auguries for the English Church from this movement, as likely to restore among us a tone of piety more earnest and real than that produced by the mere formalities of the understanding, refusing, in a degree which I cannot but lament, that its own temper and judgment shall be controlled by those of antiquity." "Much of the work they have undertaken was grievously wanted, and God grant their endeavours may continue to prosper as they have done."*

But besides, you can not repress without discrimination, and the line of demarcation must be carefully drawn. Now there is no such sharp line of division, so that any one can say, this on this side must be stamped out, that on the other side may be left. The state of things here reminds me of a caution once given me by my late revered friend, the Rev. Dr. Sprague, in speaking of Unitarians as a body: "Each individual must be taken by himself or herself. You will find among them all varieties, from real ortho-

odoxy except in name to utter scepticism." So, undoubtedly, there are those here who are Romanists except in name, while there are others who are mere unbelievers. They are, however, united in the use of the Common Prayer and Liturgy, and I have been in no Church, however low or however high, where I could not enjoy that, however much I might not approve the accessories. With this substantial unity every congregation seems, by common consent, to have had some special usages from ancient times, not in the rubric and sometimes in contravention to it, which must be suppressed on any impartial scheme of "enforcing the law." Now to select men who are spending their lives in the most self-denying labours in the worst slums of London and other equally degrading places in the kingdom, for prosecution and punishment, ending logically in imprisonment and deprivation, while others in more favoured places who equally transgress the law in the same or in other directions are suffered to go their ways with impunity, is cowardly, unmanly, uncharitable and unjust. The only issue of the attempts to substitute for God's way of correcting evils in His Church, the way which man's pride and bigotry have invented to force the intellect and conscience, will be utter contempt for the power that has tried it, and the throwing away of all ability to check and control the inevitable excesses which arise from all movements in which men are concerned, and to guide the great revival in the paths of wisdom and godliness.

But one good will certainly come of it—the abolition of that establishment which is only used now to degrade, enthrall and grind down the Church. The Church in herself is beautiful, glorious, and full of comfort. No one can enjoy her privileges without realizing how good it is to be in her, what treasures of grace she has, how rich and full and satisfying is her Liturgy, the very image of the worship in Heaven! But the establishment is a mockery and a profanation, and it must be judicial blindness that prevents establishmentarians from seeing that the very course which they are pursuing with their brethren is surely undermining their own fortress. Harshness, oppression, suspicion, and insult seem to mark the dealings of this government with the sacred Body which is the glory and safety of their nation. If they want to protect parsonages and glebe buildings from abuse they must do it, forsooth, by passing an "Ecclesiastical Dilapidations Act," under which every clergyman when he leaves a living, and every deceased incumbent's widow and orphans must be visited by an inspector, with heavy fees of course, to assess damages, on the property, which must be paid on his sole report. The abuses under this act have become so flagrant that the clergy have begun an agitation for its repeal, which I am afraid will not be successful so long as the fees of our officials are in question. I believe that half the abuses of the establishment are connected with some one's fees. Take the following sample, by means of which "profits will accrue" to the amount of one guinea a time to certain officials at Lambeth or York:

"37 and 38 Vict. Ch. 77.

"3. . . . No person who has been or shall be ordained priest or deacon, as the case may be, by any bishop other than a bishop of a diocese in one of the churches aforesaid (England and Ireland) shall, unless he shall hold or have previously held preferment or a curacy in England, officiate as such priest or deacon in any church or chapel in England, without written permission from the archbishop of the province in which he proposes to officiate."

"7. If any person shall officiate as priest or deacon in any church or chapel in England contrary to the provisions of this Act, or if any bish-

op not being bishop of a diocese in England shall perform episcopal functions in any such church or chapel without the consent in writing of the bishop of the diocese in which such church or chapel is situate, he shall for every such offence forfeit and pay the sum of ten pounds to the Governors of Queen Anne's Bounty, to be recovered by action brought within six months after the commission of such offence by the treasurer of the said Bounty in one of Her Majesty's Superior Courts of Common Law; and the incumbent or curate of any church or chapel who shall knowingly allow such offence to be committed therein shall be subject to a like penalty to be recovered in the same mannner."

Observe the delicacy of the distinction which this precious enactment draws between "the incumbent or curate" who may plead ignorance, and the wicked bishop or priest or deacon, who is not allowed to plead ignorance for his "offence," but must pay his £10 and costs, or go to prison, subject to the mercy of an English court! It was passed in the year of grace 1874, under the present administration, and I think that Dr. Mead must have heard of it when he made his famous speech in the General Convention. The bishops are said to have advised and asked it as a protection against impostors, who are not mentioned in it; and to enable the colonial clergy to acquire livings in England. It is a pity that some kind friend could not have hinted to them that they were placing the American and Colonial bishops and clergy in a false and humiliating position before their brethren, and adding another proof of the utter inability of the Establishment to deal with questions which concern the Body of Christ.

In conclusion, if prosecution, suspension, fine, deprivation, and imprisonment are ever to be used in settling such questions, it is certain that they will fail in this case, under such facts as I have stated. It will never be endured, especially, that lying, drunkenness and the deadly sins can go unpunished, while the law is strained and new law invented to punish laborious and blameless priests. The indiscriminate assault upon every form of the movement, however moderate, has made it impossible to correct real abuses by proper discipline, and the only course, in my judgment, is to recognize the real good that is in it, as a great and passionate assertion of the vital doctrine of the INCARNATION against modern rationalism and infidelity, and to coöperate cordially with it in every charitable and Christian labour. The excesses can only be repressed in the way in which the men of the prairies fight fire—by kindling another. Let us show them "a more excellent way" by lighting a flame of "love and good works," which shall burn up the "wood, hay, and stubble," and leave nothing but the "gold, silver, and precious stones."

M. V. R.

ST. LEONARDS-ON-SEA, CHRISTMAS, 1876.

MY DEAR DOCTOR: Another Christmas has come and gone, and we have spent it in the land of Christmas. For of all countries there is none where the joyous festival, with its many-sided peculiarities, is so engrafted on the social as well as the religious customs of its people, as England. The Reformation only changed the ritual of the day, leaving the festival itself in its primitive preëminence. The Puritans tried to abolish it by act of Parliament, and only established it more firmly. The Revival has brought its religious features into greater prominence, and elevated it from a season of supreme festivity and merry-making into one of sacred joyousness and beneficence. The Church has claimed her own again for her

Lord in the feast of His Nativity, and is securing it. She has been jostled aside too long, and it is high time she should assert her rights against the world, the flesh and the devil that have intruded on her possession. The result of her revived zeal is seen in the increased public services during the sacred season, the beautiful decorations of the churches, the lovely and inspiring music, the heartiness of the chanting and singing, the plainness and fervour of the preaching, and the crowded and devout congregations. The first note of Christmas was given by "the Waits," singing at the doors and demanding their *quid pro quo*. And then the thought of our own Irving came up, from whom we had first learned of those rustic minstrels, and his keen enjoyment of an English Christmas which gave their "rude minstrelsy" "the effect of perfect harmony" in his imagination. In his own exquisite words, "As I have been awakened by them in that still and solemn hour 'when deep sleep falleth upon man,' I have listened with a hushed delight, and, connecting them with the sacred and joyous occasion, have almost fancied them into another celestial choir, announcing peace and good will to mankind." It was entirely appropriate to this beginning that we should find his Christmas papers in the Sketch Book in a volume beautifully and appropriately illustrated by Caldecott, and with it "Bracebridge Hall" similarly adorned, for Christmas gifts. National pride was gratified at seeing our gifted and honoured countryman so appreciated, and holding the place which he has so long and worthily kept in the imaginations and hearts of all who love "the pure well of English undefiled" and chaste and elevated sentiment. The tasteful and striking illustrations of these volumes are an English commentary on sketches of English life which Irving, when he wrote them, supposed were purely imaginary, except as they existed in old tomes which had quickened his imagination by their accounts of ancient English customs. He was surprised to find, in after years, that families exist in England where those customs have been observed from time immemorial. And here they are brought before us in connection with the graceful and glowing descriptions of a pilgrim from our own land, which are just as fresh and attractive as though two generations had not passed since they were written.

I cannot forbear quoting one of his most beautiful passages, which I have realized more perfectly in my absence from my own home and Church: "Of all the old festivals that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the church about this season are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervour and pathos during the season of Advent, until they break forth in full jubilee on the morning that brought peace and good will to men. I do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony." The Christmas services make an American Churchman feel his kinship here, tho' he may be an utter stranger to all around him. Under the new life and order in the Church he is at home wherever he goes. Seldom does a pew door bar his way to a seat, and if all the benches are full he can sit in a chair and kneel on the floor without offence. The familiar words of the Prayer Book take away all feelings of strangeness, and the chants and hymns of the full-voiced choir carry him back to his own sanctuary and fellow-worshippers. Amid strange faces and unfamiliar accents he feels no strangeness nor unfamil-

arity, but he realizes that "the hill of Zion is a fair place, and the joy of the whole earth," and no human barriers can exclude him from this joy, to which "he was born in her;" and that "the King's Daughter is all glorious within, her clothing is of wrought gold," and no human laws can rob her of her beauty.

It was something to have spent the season in this historic region, and on the shores of that water through which, nearly three hundred years ago, sailed that great Armada which was designed to make England an appanage of the Most Catholic King and a subject of the Papal See. Here, at the Hastings end of the beach, encamped William and his Normans before the overthrow of Harold and the Saxons; and the toppling walls of flint stones laid in concrete on yonder beetling cliff are the ruins of the castle built by him to keep his subjects in order. There they kept Christmas in other style than that which distinguishes it now when these fertile fields and breezy downs of Sussex furnished many a fat steer and juicy ewe, to say nothing of victims of less degree, to the rude knights and men-at-arms, who, if they learned nothing else of the vanquished, were apt scholars in the wassail-bowl. Those days are gone long since, and it is to be hoped, forever. The Christmas celebration began on the Eve with special services. Those at Christ Church were the most elaborate and beautiful. The church is large and stately, somewhat wider than Grace, Utica, with a very deep chancel and elevated altar. It was very quietly trimmed around the capitals of the columns, the altar was covered with a profusion of flowers, and the chancel was brilliantly illuminated. The service began with a procession of choristers and clergy, with cross and banners, singing the 42d of the Hymns Ancient and Modern, *Adeste Fideles*. The familiar strains of that magnificent old melody never thrilled me more than in that company of strangers uniting in it with one voice and one heart. The service was choral, and the singing exceedingly good, as it always is at Christ Church. There was nothing in which it specially differed from ours except in the use of Psalms 89, 110, 132 as special psalms. The sermon, however, was singularly inappropriate and unsatisfying, with no special reference to the holy and joyous season, but suggesting rather than stating directly the novel notion that the Intermediate State might perhaps prove remedial and mitigating to the condition of the lost. The recessional was "Hark! the herald angels sing" to Warren's grand tune, which was sung with great spirit by the choristers and congregation, and stirred me with its familiar harmonies, carrying me over the seas to old scenes and faces, and well-remembered services at happy Christmas tides, spent with many who are keeping it more blissfully in Paradise. The bright winter moon lighting up the glancing waves of the sea, and the deep diapason of the surf on the shore, were no inharmonious accompaniments of the night which ushered in the yearly remembrance of the Birth of their Lord.

We kept our Christmas at St. Paul's Church, the most beautiful one here, erected at the sole expense of Mr. Gilliatt, of East Horthly in Sussex, at a cost of \$100,000. No pains or cost have been spared in the design, the materials or the workmanship. It fully satisfies the judgment, the taste, and the feelings as a House of God. Everything is perfect and everything is finished, and there is nothing to jar on the mind or heart of the devout worshipper. This noble building is "free and open" to all comers, with daily morning and evening prayer, two celebrations on Sunday, a celebration every Wednesday and Saint's day and Holy day, and supported by the Offertory. A crowded congregation attended the service in spite of a pelting rain on Christmas morning. The choristers were vested, and the service choral throughout, and admirably performed. The Athanasian

and Nicene Creeds were rendered with especial effect and impressiveness. It was the first time that I had heard the former sang by a full choir, and I fully realized its importance and force as a declaration of the Catholic Faith, to be made in the Church of England on the greater festivals. The grand old hymns, *Adeste Fideles* and the *Herald Angels*, to the same tunes I had heard the evening before, drew out the large congregation in an overpowering burst of melody, while rank after rank of communicants surrounded the sacred table for the Divine Feast, the second time it had been celebrated that morning. It was a day and service long to be remembered both for its own peculiar privileges in the Church, and for the home-like feelings which its celebration inspired in our little household united in its festive enjoyment so far from home and kindred.

Hastings-St. Leonards is justly distinguished for the number and beauty of its churches, and the abundance of its church services. There are eighteen churches and chapels in the "Borough," of which five have daily services, and nine others services during the week: two have a daily celebration, eight have a weekly celebration, and four have celebrations in addition, during the week and on Saints' and Holy days. These services are well attended, and from all appearances, there is a large number of both men and women, and of all ages and conditions, who value the privileges which their church offers them. Four of the churches are free and supported by the offertory, which, in spite of the fierce hostility to it not many years ago, seems to have become established all over England, and in almost every church. As a sample of the work going on in multitudes of places besides this, I subjoin the following standing advertisement in the "Hastings and St. Leonard's Advertiser:"

Christ Church, London road—Sundays: First Celebration 6.30 a. m. Second 7.45; Third (choral) 10; Matins and Sermon 11.15; Catechising 3 p. m.; Litany and Sermon 3.45; Evensong and Sermon 6.30. Daily: Holy Communion 7.45 a. m.; Matins 8.30; Evensong 5 p. m. Wednesdays: Litany 12.15 p. m.; Metrical Litany and Sermon 8. Fridays: Litany 12.15 p. m.; Metrical Litany and choir practice 8. Clergy: C. L. Vaughan, J. W. Doran, J. F. Forbes, and E. Bray. Hymnal, Ancient and Modern, new edition.

St. John, the Evangelist, Upper Maze hill—Sundays: First Celebration 7.00 a. m.; Second Celebration 8.00 a. m.; Matins, Litany and Sermon 11.00 a. m.; First Evensong 4.00 p. m.; Second Evensong and Sermon 7.00 p. m. Daily Celebration 8 a. m.; Matins 8.30 a. m.; Evensong and Compline 7.30 p. m.; Wednesdays and Fridays: Litany 12.30 p. m. Red Letter Days: Celebration (for invalids) 10.00 a. m. This Church, being free and unendowed, depends for the maintenance of its Services, and of its share in the support of the Schools and the relief of numerous poor and sick, upon the free-will offerings of those who frequent it. This Church is open during the day for private prayer. The names and addresses of the Clergy, who will be glad to visit persons desiring to see them, are as follows: Rev. C. L. Vaughan, M. A., Incumbent, Winchester House. Rev. R. F. Powles, B. A., 5, Markwick Terrace. Rev. J. F. Smyth, Sherborne Lodge.

St. Paul's Church—All seats free. Open for private prayer from 8 a. m. to 5 p. m. On Sundays, Holy Communion at 8 a. m.; morning prayer, sermon, and Holy Communion at 11 a. m.; litany and sermon at 3 p. m.; evening prayer and sermon, 6.30 p. m. Daily morning and evening prayer at 8 a. m. and 5 p. m. Wednesdays; Litany and Holy Communion at 11.00 a. m. Saints' days, Holy Communion at 8 a. m. Morning Prayer and Holy Communion at 11 a. m.; evening prayer as on week day. Children's service at 3 p. m. on the second Sunday in every month. The Sacrament of Baptism is administered on the last Sunday in each month, at the 3 o'clock service; on that Sunday afternoon there will be no sermon. Clergy, Revs. H. Robinson, M. A., and D. Harrison, M. A. Hymns Ancient and Modern, new edition.

They have an excellent custom here of placing on the doors of the churches, or in some conspicuous place near by, notices of all the services, with the names and residences of the clergy. This might well be imitated by us, and would be fully appreciated by chance visitors seeking a place of worship on a Sunday.

"The Church Association" has rendered itself unpleasantly notorious by getting up and paying for the prosecutions of "the Ritualists" under the Public Worship Regulation Act. Seeing a notice posted up for a public meeting of the local Branch, to which all "PROTESTANTS" were invited, and being such by descent and conviction, I attended, as I was anxious to hear their arguments and their purposes. Of course, I do not approve of their method of working, which has gained for them an unpleasant soubriquet, but I hoped to learn the grounds of their justification and the results which they proposed. The room was small and about two-thirds full, and there was no appearance of special zeal or enthusiasm in the audience for the object of the meeting. The apologetic and self-excusing tone of the proceedings struck me. The talk was that of those who seemed to be afraid that they were doing something they ought to be ashamed of, and for which they must needs justify themselves before the world. They represented themselves as "the best abused society in England," called hard names, and vilified for their zeal for the truth. What that was it was difficult for me to understand, for the appointed speaker declared that there was no priesthood in the Church except "the priesthood of the laity," and that if there was anything in the Thirty-nine Articles which conflicted with his view of the Bible he would reject it without hesitation, "for why should the declarations of mere men stand against the Word of God?" He declared that "the Holy Catholic Church" had often erred, and that the Holy Communion was a mere memorial, a bare commemoration of the Death of Christ. My thought was this: When clergymen of the Church of England can openly deny and set at defiance the doctrines of the Prayer Book and Standards with impunity, as this one is doing, with what force can others who are accused of doing the same in an opposite direction, be prosecuted, condemned and inhibited, deprived and silenced? The absurd inconsistency is too great for sober common sense. Let them first take the beam out of their own eye. It appears from the statements which were made that the Association had been set upon the course they are pursuing by the advice and encouragement of the Archbishop of Canterbury, and that they have expended £30,000 in their prosecutions, and need more money to continue their work. The result of their expenditure, as they set it forth, does not seem encouraging, for they represented the Church as going downward at a rapid rate, and their Association as the only hope of the declining body. If that be so the Church is surely doomed, for the movement which they are trying to arrest is certainly beyond their control, and they are depriving wise and moderate men of all power to check and regulate excesses which need to be controlled. All who do not accept their Shibboleth are "ritualists," and all must be pursued alike. The consequence is that multitudes, who have no sympathy with extreme men or measures, must perforce keep quiet, and pursue the even tenour of their way, heedless alike of the Purchas judgment and coloured vestments, content to do their duty as the plain rules of the Prayer Book and well-established custom require, and waiting their turn to be prosecuted and proscribed. I came away a "sadder," if not a "wiser" and a "better" man, feeling the peril in which the Church is placed by intolerance and extravagance alike; grieved that earnest and religious men cannot be content to work with brethren of the same household, and to correct their errors by the arguments of persuasion and exhortation, with good example; amazed that they have not learned by the lessons of the past that there is no valid connection between religious convictions and the proceedings and decisions of secular courts and their penalties. There is something so incongruous between the methods of civil

courts, which only concern the outward conduct, and the spiritual influences which address the conscience and the heart, that the attempt to substitute either one for the other must of necessity fail. And this is the weak point of an "Establishment," such as this, which inevitably tends towards Erastianism by its own inherent gravitation. If the \$150,000, which the Association, according to its own declaration, has spent in irritating prosecutions of hard-working clergymen, had been spent on missions in those London parishes where three or four priests are ministering to 8,000 or 9,000 souls (I know of one with 15,000), they would have relieved an untold amount of sin and misery, and provoked no bitterness, nor sense of injustice. Such an appropriation of money would be the most effective argument against the excesses of ritualism, the only way of meeting which is to provide the ministrations which one is now compelled to seek for at the hands of ritualists. I am happy to say that the wiser heads are beginning to see this, and the consequence is a great increase in opportunities for daily and weekly Communion and daily prayer, as well as in the beauty and heartiness of the services, and the zeal and labours of the clergy.

The consecration of Archdeacon Johnson to the See of Calcutta was solemnized in St. Paul's Cathedral on St. Andrew's day, as I stated in my last. The size and condition of his Diocese is one of the anomalies of Christendom. It is as long as from New York to San Francisco, and the work required is as if a bishop were obliged to travel from New York to New Orleans, thence to Chicago, thence to Santa Fe, taking Salt Lake on his way to the Pacific. The Diocese is unorganized, without any officers, except an Archdeacon, without Chapter or Synod. In the words of the preacher of the Consecration sermon, the Bishop is "not the head of an organized Christian community, but almost a lonely man, in the face of complicated and overwhelming responsibilities." The new title of the Queen, "Empress of India," was used for the first time in the "letters patent," which recognise no right in the authorities of the Church to pass on the nomination, but "command" the consecration, on the allegiance of the Archbishop; in other words, Erastianism pure and simple, dependent for its harmless exercise on the character of the Secretary for India for the time being, happily, in this case, the Marquis of Salisbury.

Now, know ye that we having great confidence in the learning, morals, probity, and prudence of our well-beloved the Ven. Edward Ralph Johnson, D.D., Archdeacon of Chester, do name and appoint him to be Bishop of the said see and diocese of Calcutta; and we do signify to the most reverend father in God, Archibald Campbell, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, that we have nominated and appointed him, the said Edward Ralph Johnson, to be Bishop of the said see and diocese of Calcutta, requiring and, by the faith and love whereby he is bound unto us, commanding him to consecrate the said Edward Ralph Johnson Bishop of the said see of Calcutta in manner and form accustomed, and diligently to do and perform all other things appertaining to his office in this behalf with effect.

The organization of the new diocese for Devonshire is completed by the nomination of a bishop. The new see of St. Albans will soon be ready for the same step, and measures have been inaugurated for the establishment of bishoprics at Liverpool and Newcastle, in which the two bishops from whose dioceses they will be formed, Chester and Durham, have taken the lead with munificent offers. These are substantial tokens of life and growth to offset the miserable story of bitterness and party spirit which I have detailed to you, as a part of the sad history of the times. The strength of the Church is wasted by such evil works, and they make her the laughing-stock and the prey of her enemies. If her children would

only consent to lay aside their internecine strifes, and continue in good works, she would be irresistible. And they have good need to be united just now, for between Infidelity, assailing the Faith itself, and Secularism, grasping at the education of the children, they have two mighty foes which they cannot afford to despise. United they can defy and overcome them both by the power of faith, hope and charity, and "Wisdom paired with Good."

M. V. R.

Church Work.

TO THE CLERGY.

Thus far we have found it strangely difficult to get information about Parochial work in different parts of the country. With regret we have to say, that most of the Clergy applied to have shown great indifference; and some have exhibited a neglect of our most courteous and urgent applications for facts, which we think amounts almost to discourtesy. Our applications have invariably been accompanied with a printed circular setting forth the character and aims of the *ECLECTIC*, and emphasizing this newly opened department of *CHURCH WORK*. There has been no vagueness in our requests, and consequently no room for misapprehension of them; nor do we think that they have been either unreasonable or impertinent. Why, then—we ask seriously—this singular apathy on the part of many of the Clergy? We desire to obtain all possible facts concerning the organization and working of Parochial Societies of every kind, with a view to the full discussion of the Guild idea, the extension of Guilds throughout the Church, and the ultimate *union* of them for mutual strengthening and encouragement. The 180 Guilds of the Church of England have been thus united, and so far with results which encourage us to follow their example. We do not, then, intend to be diverted from our purpose by the indifference complained of; but by patient, persevering effort we hope after a time to arouse a deeper and more general interest in the matters of Parish activity, and combination or coöperation among Parochial Societies. It may be, indeed, that some do not like the word "Guild." To the mind of one it may have a flavour of mediævalism—using that term in its popular sense, as embracing everything popish and superstitious. To another it perhaps conveys only dim ideas of Secularism, and of the Trades Unions or Guilds of the Netherlands and England in the days of the Plantagenets. To any who are thus exercised we cheerfully say, that we are not wedded to names, however appropriate they may be. What we want now is the *thing*, call it by what name they will. While we insist that "Guild" is a briefer and more significant term than "Society" or "Sodality" or any other term of Latin origin bestowed on parochial combinations, we shall still be content if we can have a thorough ventilation of the whole subject, and a full comparison of facts, with a view to exciting our people to earnest work, and to securing a maximum of coöperation and sympathy among the workers, in place of the isolation and practical congregationalism which now hinder our growth. This good result secured, there will be no dispute over names.

†

SISTERHOODS.

The want of interest in our work is not confined to the Clergy. In our efforts to get at the working and internal system of the Sisterhoods we have met a reserve amounting to reluctance. Some of them seem disposed to wrap themselves in an impenetrable veil of mystery. This is hard to understand. To our rural mind it looks wonderfully like prudishness! Certainly there is a frigidity, or at least an air of keeping the most respectful inquirer at a distance, on the part of some of our religious Communities, which even the *suave* manner of the good Sisters cannot quite conceal.

The Sisterhoods of the city of New York appear to be the most reserved so far. The industrious efforts of a lay brother there to gain for us some information of their organization and methods have proven quite abortive. Diligent inquiry on his part and patient waiting on ours are as yet equally unrewarded by anything satisfactory. The Vestal Virgins of old Rome were not surmounted with so sacred and mysterious an atmosphere, as are these dear Sisters whose devotion and charity compel our homage even while we deprecate their suspicion of those who seem to have a right, as they have a sincere wish, to know more of them. Perhaps we were unfortunate in the selection of a lay agent. A clerical brother might possess the key to this seclusion. At any rate, by good nature and perseverance, we hope first to thaw them out, and then find them out. Meantime, the readers of the *ECLECTIC* who long for a closer acquaintance, are asked to be patient. We will but add, that if we could get the ear of the Sisters, we would venture to suggest that their policy of reticence and reserve toward their fellow-members of the Household of the Faith must necessarily create in some minds a degree of distrust. Nay, there will not be wanting those who will accuse them of "Romanizing" outright. At least, their attitude toward the Church outside their doors will be considered inconsistent in the first place with the idea of Christian Brotherhood, and secondly with the ingenuousness of the Anglo-American character. If their repute be thus injured, the end of their usefulness could not be far off. Communities of "Religious" and Charitable Orders are invaluable aids in the warfare with sin, ignorance and misery, so long as they move in harmony with the Church Militant; and so ordered, their growth is earnestly to be desired. But whenever they estrange the sympathies of the faithful by drawing off within themselves, they will prove a hindrance.

If perchance these words should penetrate their precincts, we hope they will not regard them as mere vaticinations, but as obvious prophecy, founded on fact and common experience; and that they will receive as kindly as they are intended the suggestions here made.

Dr. J. V. Lewis promptly responded to our application with a neatly printed copy of the "Statutes and Rules" of

THE SISTERHOOD OF ST. JOHN,

Washington, D. C. This Order is further described as "a Diocesan organization, under the Bishop of Maryland, and in immediate connection with St. John's Parish." That time-honoured Parish, whose ugly but venerable church has been the worshipping-place of many of the chief men of the Nation, is no longer content with being rich and aristocratic, but under its present administration is doing much earnest work. The best proof of this is the establishment of this Sisterhood in spite of the Parish itself, and of many opponents of Catholic Revival in the Church. The little pam-

phlet which the Rector has kindly forwarded, is divided into (1) Statutes, (2) Rules of the Community, (3) Rules of the Associates.

STATUTES.—Under this head we find that there are *three* Orders of Sisters, viz: SISTERS, PROBATIONERS and ASSOCIATES; the two first constituting a COMMUNITY, to which the third is auxiliary. They must each be composed of unmarried women or widows. All works of Charity, Mercy, or Benevolence, approved as such by the Rector, are within their purview. The *government* is vested in the Rector as PASTOR, with some definite limitations. The *administration* is confided to a SUPERIOUR, elected out of the Community, whose duty is to see that the Rules are faithfully obeyed. She is appointed by the Pastor, and if the Community twice fail to accept the appointment, he is to appoint absolutely.

The Sisters must engage to serve in the Order for not less than one year, not more than three; the engagement being renewable with consent of the Order. A "uniform garb" is required, but not "singular or conspicuous." They may withdraw from the Order upon giving two months' notice to the Pastor, and with his consent. They must serve at least one year as Probationers before they can be eligible as Sisters. A noteworthy feature, also, is the requirement of twenty-one years of age in an applicant for admission, and the written consent of parents or guardians, unless the applicant be thirty-five years of age.

The PROBATIONERS comprise all postulants for admission to the Order of Sisters. They must conform to all the Rules of the Community, and must be at least twenty years of age. They must be under instruction by a Sister for their several departments; but they can withdraw from their candidature on giving a week's notice to the Pastor.

The SUPERIOUR holds office for three years, unless sooner relieved by the Pastor. She has the custody of the funds, rendering a monthly account to the Pastor; she must advise with him and the Chapter, or executive body, on matters of finance; and is held responsible to the Pastor for all the doings of the Community. Her peculiar work is, to "faithfully warn the weak and encourage the desponding;" to have especial charge of the sick and afflicted of the Community; to avoid all partiality in the discharge of duty; to assign and direct each member in her daily duties; and to "observe a special season of daily prayer for herself and the Community."

The Common Fund consists of all alms and legacies bestowed by any member or other person, unless specially designated by the bestower or devisor; and of all earnings received by any member for her professional services.

The ASSOCIATES are unmarried or widowed women who will pledge one hour of daily work auxiliary to the objects of the Community. They may serve for not less than one month or more than one year; must be eighteen years of age, and have a unanimous election by the Order; must promise conformity, and sign their names in presence of the Order; are governed by a separate code of rules administered by one of their own number called *Associate Superiour*; may be reelected; may be released upon marriage, or other reasonable cause, or upon dismissal for flagrant breach of pledge; and the Pastor alone has power of dismissal. New rules and statutes may be proposed at any time by the Pastor, with consent of the Bishop; but unanimous consent of the Orders affected by them is necessary to their adoption. The last statute provides that "nothing in the entire code of Statutes and Rules shall be so construed as to conflict with the authority of those to whom the Associates severally owe natural obedience."

RULES OF THE COMMUNITY.—The first of these contains the very full and solemn promise which each Sister makes, of conformity and obedience, upon her reception into the Order. The second embraces the solemn pledge made by each Probationer at her reception. The third gives the equally solemn pledge of the Superiour at her induction into office. At the reception of a Sister, the Eucharist is celebrated, and the whole Community must, if possible, communicate.

Personal responsibility for one another is inculcated, but complaints and censures must be confined generally to the Superiour and the parties immediately concerned. There is always an appeal to the Pastor, but it must be without delay. There are three hours of prayer daily, beside the services in Church; and all are required to attend, unless really hindered by other duty or by sickness. There is a daily assemblage of all for mutual consultation and encouragement.

RULES OF THE ASSOCIATES.—One hour of each day must be given by the Associates in the fellowship of the Sisterhood, and the obedience of the Order. Only sickness or other controlling necessity can excuse from attendance, and hours so lost must be redeemed as rapidly as possible. The Associate Superiour assigns to each her duty for the consecrated hour. In doing the out-of-door work of the Order, the Associates must wear "a plain garb," but *not* "uniform or singular." They pay no dues or fines; but put their gifts to the Order into the Offertory at Communion. The Common Fund consists of these offerings and those of any other person, and of earnings of the Associates during the hour. All are required earnestly to cultivate peace, love and good will toward one another.

No comment on these regulations is needed. They explain, and generally commend, themselves; and are worthy of attention. Where governors and governed are clothed with such responsibility and yet surrounded with so many safeguards, one would think that much holy work would be done; and that such an organization must be a mighty agency for good in any Parish. †

CANON TREVOR ON ECCLESIASTICAL PROSECUTIONS.

The London *Times* prints the following letter from Canon Trevor:

"Sir: An Order in Council has appeared establishing a rota among the bishops to attend the Judicial Committee as Assessors in Ecclesiastical Appeals. These appeals (with rare exceptions) will result from prosecutions under the Public Worship Act, and it is alarming to see the whole Bench of Bishops dragged into a miserable, because unnecessary, controversy.

"Nearly twenty years ago the Judicial Committee, with Archbishop Sumner and the present Archbishop of Canterbury, decided that 'the same dresses and the same utensils or articles which were used under the First Prayer Book of Edward VI., may still be used.' (Knightsbridge Churches Case, 1857.) This obviously sent the officiating clergy to a book which was very little known before, and therein 'albe, vestment, cope, and tunicle,' are found in terms prescribed for certain services, and surplices and hoods for others. This is a simple fact which every reader can ascertain as well as a judge or a bishop. The result was that 'Ritualism' gained a legal footing in the Church in regard to vestments, and was encouraged to try what other obsolete 'ornaments' might be discovered to have been 'used under' the famous First Book. In 1871 the Judicial Committee, consisting of Lord Chancellor Hatherley, the Archbishop of York, the Bishop of London, and Lord Chelmsford, 'adopted' the ruling of 1857, but with a qualification that made the Canons of 1603 the ultimate authority instead of the Rubrics of 1549. These Canons require copes in cathedral churches, and surplices everywhere else. This was another surprise. The Bishop of London, being a party to the judgment, put on a purple cloak at St. Paul's, of which it would be safe to say that no Bishop of London ever wore the like before. One or two others took to their Convocation scarlet, but the majority retain the familiar black satin and lawn. All, I believe,

now wear scarlet hoods, the only part for which there is a shadow of law, but which no bishop thought of wearing before the rise of Ritualism. Pastoral staves also have made their appearance on the authority of the same book which enjoins the albe and chasuble. It can hardly be wondered at that the clergy who had used these vestments for fourteen years on the authority of the Supreme Tribunal demurred to abandon them on a construction entirely novel and delivered in an undefended cause. This is how the vestment question stands. The second point in dispute is what is termed the Eastward position. In 1868 the Judicial Committee—consisting of the present Lord Chancellor, the Archbishop of York, Lords Chelmsford and Westbury, with Sir W. Erle and Sir. J. W. Colvile—decided that the words ‘standing before the table’ in the rubric preceding the Prayer of Consecration apply to the whole sentence and to the prayer itself, with the manual acts that accompany it. That is, they not only legalized, but prescribed, the Eastward position. The Tribunal of 1871, however, decided that only the word ‘standing’ applied to the prayer, that ‘before the table’ means the same as the ‘north side,’ and the whole service ought to be performed at the end of the table without coming before it at all. Of this last result I may say, as of the Bishop of London’s cope, that it was never seen in the Church of England before.

“Of these contradictory rulings we have all, of course, our own opinions. Some think them all wrong; it is certain they cannot be all right; and Lord Cairns tells us that neither is final.

“Meantime, the fact remains that one clergyman has been punished for doing what another clergyman was punished for not doing. The question is, whether doing or not doing is to be punishable for the future, and that is to be tried at the risk and cost of particular clergymen. Two have been suspended by Lord Penzance, who is bound by the judgment latest in date. Their appeals, if they choose and can afford to make them, and others like them, are the subjects on which all the bishops in turn are now called in as assessors to the Judicial Committee.

“Now what help can the bishops render? If it were a question of doctrine, they ought to be more competent than lay judges. But the oddest thing of all is that it has been decided that the doctrine on account of which these ritual acts are suspected may be taught from the pulpit in its most exaggerated form. This was ruled in the Bennett judgment, and is not within the scope of the Public Worship Act. If the question turned on the legal construction of the rubrics, the lay judges ought to be more competent than the bishops. It is plain, however, from the very diversity of the judgments that the letter of the law admits of more than one construction.

“The real question is this,—whether a construction admissible on the letter of the law is to be excluded by reason of its implying a doctrine which beyond question may be explicitly taught without censure? I should add that the implication itself is denied; some observe the ritual acts, repudiating the doctrine; others maintain the doctrine without the ritual acts; and there is the widest possible diversity both as to the nature of the doctrine and the particular acts which involve it.

“Of what use, I repeat, are episcopal assessors in this state of things? The bishops are not agreed among themselves. The two or three who are credited with the most knowledge of ritual questions are believed to have come to different conclusions. The rest can only say, as other clergymen say, what they have been used to, or what they prefer. If the tribunal is swayed by them, the law will be made by the accidents of the roster. If not, why are they there? Either way the bishops must suffer; the losing party will impute its defeat to their influence, and their relations with the clergy will be perilously strained.

“For my part I cannot conceive why any bishop should consent to run such a risk. The diocesan will, of course, be excluded, because he is made by the Act a party to the prosecution. Why should the bishop of another diocese embroil himself in the quarrel? He has cares enough of his own, without undertaking the allotriopiscopacy of a new Court of Rota.

“Will you allow me one question more? What is the use of these ritual prosecutions at all? The questions are not new, they have been debated more or less among clergymen ever since the Prayer Book was established by law. They were treated of by all the Church commentators of the last century. A vast amount of diversity of ritual existed in the Church of England before the Reformation, and in spite of the efforts of the Roman Curia a good deal is found on the Continent still. The chief effect of our own Acts of Uniformity was to establish Dissent; the uniformity of neglect was all they secured within the Church. Clergymen of my age, who have officiated in many churches, smile when they are told of the unbroken usage of the Established Church; we have witnessed and gone through a long succession of ritual changes, and each was thought an improvement arising

from a higher sense of duty. It is true that we are startled by the present changes; but we startled some good people in our time, and we are bound to give as well as to take. The new thing is prosecution. Before, we were content to argue and work. Can there be a question which answered best? The first of these ritual prosecutions was begun against the Knightsbridge churches in 1855. The war has been carried on with varying success to the present hour, and the result is a vast increase of Ritualism. The costs of the old law did not prevent judgments being obtained from the highest tribunal. The Court of Arches has given judgment under Dr. Lushington, Sir John Dodson, and Sir Robert Phillimore. All have been reviewed and corrected by the Judicial Committee; the greatest ecclesiastical lawyers and the highest Judges of the land have spoken. The last and the present Archbishops of both Provinces have contributed their assistance; thousands of pounds have been spent in costs, associations have been formed to prosecute and to defend. In the end the Lord Chancellor says the law is undetermined, and the bishops are called in to settle it—the very men whom the Public Worship Act expressly disqualifies from deciding the law. Meantime, Ritualism has increased in numbers and audacity. It supports a newspaper that takes your own name and aspires to your authority. Not one of its many developments has been suppressed. It is victorious all along the line. Holding as I do that some of the later developments are deeply tainted with Romanism, though nothing is further from the thought of most of the actors, I can only attribute this result to prosecutions.

"Where the law is certain and the intention beyond dispute the prosecutions for nonconformity have seldom answered the expectations of their authors. Where both can be contested for twenty years it is wiser to drop the controversy. If the bishops would resolve to allow no more prosecutions for ritual, and give their whole attention to promoting, by the spiritual weapons of argument, exhortation, and rebuke, sound views of the doctrine and discipline of their Church, their influence, weakened by litigation, would soon revive. The moderate party, always the largest both among clergy and laity, would rally to their support, and what questions we could not resolve we might be content to endure. Thoughtful men are asking themselves how long any Church can endure the spectacle of zealous, if mistaken, clergymen being suspended and deprived by a court of law on points which all Churches, and our own most emphatically, pronounced to be indifferent. We bystanders survey the combat with amazement and distress. If litigation is to continue, the last word will not be Disestablishment, but Disruption.

"I remain, sir, your faithful servant,

"Beeford.

GEORGE TREVOR, D. D."

The following letter appeared in the *Times* of Dec. 26, '76:

"Sir: My letter, if I may judge from the communications it has brought me, expressed the sentiments of a large—I hope the largest—body of Churchmen, lay as well as clerical. To such an amount of opinion, right or wrong, you will not be indifferent. I ask leave only to add a few historical facts:

"1. Queen Elizabeth kept the Church of England together by preventing the Protestant Bishops from prosecuting Papal vestments and candlesticks.

"2. King James was thus enabled to authorise Canons Ecclesiastical for copes and surplices, to which the Law Courts always denied any legal authority.

"3. King Charles and Archbishop Laud lost their heads in more senses than one, by prosecuting Ritual offences.

"4. At the Restoration the House of Commons turned out 2,000 clergymen by insisting on surplices against the advice of the Bishops. This was the origin of all existing Dissent.

"5. At the Revolution the law began a series of capitulations with Dissent, which has resulted in legalising disruption and producing a demand for Disestablishment.

"6. John Wesley, the most Ritualistic clergyman of his day, was persecuted by the Bishops who did not know how to make use of him, and his followers are now the largest body of Dissenters in the British Empire.

"7. The Evangelical party, who are now prosecuting the Ritualists, were persecuted in their day, and only lost the bitterness of party when they were let alone.

"8. The Scottish Free Church owes its existence to the rigour of the Courts in enforcing the law. The law has since been repealed, and the Courts have retracted their rulings with an exuberance of apology which no Court in England ever stooped to. Yet the Free Church remains, and apparently in harder antagonism to the Establishment.

"I say no more.

Your faithful servant,

GEORGE TREVOR, D. D."

THOSE ETERNAL BOWEES.

I.

Those Eternal Bowers
 Man hath never trod,
 Those unfading flowers
 Round the Throne of God;
 Who may hope to gain them,
 After weary fight?
 Who at length attain them,
 Clad in robes of white?

II.

He who gladly barter
 All on earthly ground;
 He who, like the martyrs,
 Says, "I *will* be crowned:"
 He, whose one oblation
 Is a life of love;
 Clinging to the nation
 Of the Blest above.

III.

Shame upon you, legions
 Of the Heavenly King,
 Denizens of regions
 Past imagining!
 Why with pipe and tabor
 Fool away the light,
 When HE bids you labour,
 When HE tells you—"Fight!"

IV.

While I do my duty,
 Struggling through the tide,
 Whisper Thou of beauty
 On the other side!
 Tell who will the story
 Of our *now* distress—
 Oh, the future glory!
 Oh, the loveliness!

"FLORIDA PATRIA."

I.

Urbs æterna! Eden verna
 Dei circa solium!
 Quo non ivit, quos non trivit
 Flores pes mortalium:
 Quis sperare, dein intrare
 Possit vos emeritus?
 Quis nactus est, securus
 Candidis in vestibus?

II.

Qui jucundus, quæ dat mundus,
 It mutator omnium;
 Vi, agone, qui coronæ
 Instat more martyrum:
 Cui ut fragrat tus, sic rfragrat
 Vita zelo perpete,
 Adhærenti usque genti
 Beatorum superæ.

III.

Immodesti vos! cælesti
 Vota Regi legio!
 O miranda, enarranda
 Nulli, vestra regio!
 Sulti nimis! scenâ, mimis
 Lucem cur educitis?
 "I pugnatum! Laboratum!"
 Audin? Vox est Principis.

IV.

Mi Amator! dum luctator
 Tuus est in fluctibus,
 Dic in aure, quo decore
 Littus stet ulterius.
 Quivis pangat, quæ nos angat,
 Nubem nunc miseræ:—
 O quam pura lux futura!
 O qui splendor gloriæ!

JACKSON MASON.

Literary Notes.

—A *Glossary of Liturgical and Ecclesiastical Terms*, by Dr. F. G. Lee, author of the *Directorium Anglicanum* is just published by Quaritch. Said to be full of ecclesiological information, with some "superstition," which was the case too with his book on Ghosts, Apparitions and Miracles.

—G. J. Palmer publishes a sermon on *The Church and Spiritualism*, which adds nothing to the frequent exposure of the tricks connected with this branch of imposture. It is probable that "Free Love" is the real *motif* that underlies the whole movement.

—In the *Christian Apologist* for January, Dr. Littledale has an article on the Inductive Aspect of Christian Theology, with objections to the dogma of Infallibility: also one on Modern Science and Transubstantiation; and one by George Henslow on the Assyrian tablets deciphered by George Smith, as bearing on Genesis.

The *Contemporary* for January has an article by W. H. Mallock on Modern Atheism in its attitude towards Morality, and one by Dr. Littledale on the Vatican Council. Prof. Clifford writes on "The Ethics of Belief." Dr. Littledale's enormous industry keeps up also the Papers on Sisterhoods in the *Monthly Packet*. In the *Clergyman's Magazine* Dr. Richard-

son writes on the Interrelation of *Clerical and Medical* functions, and the Rev. H. M. Hart gives a good hit on the "Oppositions of Science."

—Miss Kavanagh's "Madeleine," one of the best of stories of Christian devotion and charity, is said to be founded on fact. (Sampson, Low & Co.)

—The *Church Builder* (Rivingtons) issued quarterly, well supplies the place of the old "Ecclesiologist."

—Miss C. A. Jones has published "*Stories of the Wonderful Kingdom*," or short narratives from Early Church History for the Young (Masters). The same lady is the author of *Footprints of our Fathers*—sketches of some of the British, Scotch and Irish Saints. This is a field not sufficiently explored.

—The *Record* is very severe on the new Commentary of the S. P. C. K. because it does not take the literal interpretation of Gen. I. What can be more "*Popish*" than that?

—Dr. Davidson is out with a revised edition of his *New Testament, translated from the text of Tischendorf* (H. S. King). The *Church Quarterly Review* has criticised it.

—Canon Ashwell's *Lent Lectures on the Holy Catholic Church*, reported in the *Monthly Packet*, are now issued in a volume: also Miss Yonge's *Essays on Womanhood* (Mozley & Smith),

—The *Church Times* does not hesitate to commend Mr. Martineau's *Hours of Thought on Sacred Things* (Longmans & Co). Martineau, though Unitarian, is thoroughly anti-materialistic. As the *Times* says, "his creed is as unlike Mr. Voysey's coarse and uncultured Deism, Mr. John Hunt's equally coarse Materialism, and Mr. Haweis' pretentious Arianism, as may be, and all that he writes is as useful to Catholic theologians as to his own co-religionists."

—The review in the *Church Times* of Dr. Killen's *Ecclesiastical History of Ireland* shows up the Presbyterian delusion about presbyters being equal to bishops, because Abbots at the head of a monas-

tery, or missionary centre, seemed to direct the monastic bishops in their Missionary work. Yet these abbots could not send forth a S. Aidan or S. Chad, without getting the bishops to consecrate him, or have a monk made a priest without the bishop. The presbyter abbots never pretended to ordain any one. The Presbyterian argument would make Dr. Twing superior in orders to any of our Missionary Bishops. Haddan & Stubbs' *Councils and Documents* contain sufficient evidence of the real relations of the clergy in Celtic Christianity.

—*Blackwood's Magazine* for January gives the following contents: The Shadow of the Door: Inside the House of Commons: A Woman-Hater—part VIII: George Sand: Weariness, a Tale from France: Cupid Schooled: The New Year:

—"Earthly stories with heavenly meanings" can never be out of place; and if we heard more of them in the pulpit I think we should hear less of the "twenty minutes' measurement," which some of our impatient auditors would like to enforce in church. In Apostolic days pulpits seem to have been extemporized, and sermons too. Any place, in fact, was the place for a sermon—"every place was hallowed ground;" and in the printing press of the nineteenth century we seem to have realized the possibility of a pulpit in every home. We may employ the press to communicate knowledge on all topics, imbued with that leaven of Christian principle and truth which ought to "leaven the whole lump."

—Under the title "*Reasonable Service*" (Smith Elder, and Co.) Mr. W. Page-Roberts has published twelve sermons of the same character and excellency as those contained in his former volume, "*Law and God*"—the same in their directness and freshness, in the thought which they contain, and the thoughts which they draw out from the reader. They deal with current cant of the day—the cant of science and the cant of theological babblers; and they handle their subjects much in the way which Mr. Robertson of Brighton or Charles Kingsley of Eversley would have done, yet without the slightest approach towards copying either of these effective preachers and thinkers.

—The Sermon of the Bishop of Derry at the reopening of Durham Cathedral, was an eloquent application of the mys

tery of the transfiguration of our Blessed Lord to occasions like the present one, showing how each one who worships in spirit and in truth is in his measure transfigured. There was a very telling reference to the great Bishop Butler, one of the brightest ornaments of the see of Durham; showing how important he considered splendour and ritual beauty as accessory to public worship, how his face used to be lighted up with a heavenly radiance while he took part in the divine office, and how his heart would have been stirred with joy and thankfulness if he could have been with us this day.

—The *Athenæum* says that the MS. of the work on "*Babylonia*" which the late Mr. George Smith was preparing for the Society for Promoting Christian Knowledge, has been left in a complete state, and is now in the printer's hands. Mr. Sayce has undertaken to see the work through the press. The other volumes of the series, "*Ancient History from the Monuments*"—viz., "*Sinai*," by major Palmer, and "*The Greek Cities and Islands of Asia Minor*," by Mr. W. S. W. Vaux—are also in the hands of the printer. Canon Rawlinson is to contribute a volume "*On St. Paul at Damascus and in Arabia*," to the series "*The Great Centres visited by St. Paul*," which is in course of preparation by the society. The *Academy* says:—"Mrs. Skene, the wife of the English Consul at Aleppo, has arrived in London with the papers left in her husband's hands by Mr. George Smith. As they comprise his notes on the cuneiform tablets found near Bagdad, as well as on the remains he discovered at Carchemish, their importance may easily be estimated.

—A clerical friend writes us: "*The January number of the ECLECTIC is first rate and gives quite a variety—though on the score of variety there is some room for improvement still. The first article on "Lay Popes" &c. has a great deal of good sense and grapples with an enormous practical evil, but gives no way of getting rid of it—perhaps none can be given at present. Article 2, is very able, original and profound. It is by no means "light reading" through very luminous—notwithstanding it declares that "every educated man knows that light is nothing else than minute and rapid vibrations of an etherial medium."* Now I don't quite know about that "*nothing else*." Yet the whole drift of the article is so good—the positions so strong

and the tone so wholesome for these times that I for one am thankful for it. We want many such bold talks to the materialists of the day from men who know what they are talking about, and who can see *both* sides or rather both *poles* of the orange. Some things in the article go very close to the Berkeleyan philosophy—but the grand defect in all these talks it seems to me is the failure to recognise the *Creative Act* as still going forward, and the ground of all existence, all order and destiny. *Sustentation is identical with Creation* in the Creator. *Genesis* is the law of life and the *genetic principle* is the mode by which the Creator imparts life—and "*genera*" are just as much *objective realities* as the forms which they inhabit and animate. I believe there is no other solid ground but this.

The "*Guardian's*" Review of Canon Trevor is in my humble judgment the weakest mess of bosh put forth for many a day in "*this Church*" and is worthy of the H. C. "*et id genus omne*." It reminds me of a *wooden nutmeg*, a mere make-believe, which never grew, and has no flavor or fragrance or vitality about it, very wooden, and worse than I imagined it to be. What are we coming to when Theologians endorse such views as these?"

Taking Sides; a Story for Schoolboys by J. M. Parker. E. P. Dutton & Co., New York.

Such a story as this is worth any quantity of "*Tracts on Confirmation*" to lead a young man to take a Christian stand from his early days. Mrs. Parker has done good service in this line, and shows a good appreciation of boy nature. There is rugged good sense here, and nothing of sentimentalism in her style, which reminds one something of "*Tom Brown*."

The Baptizing of Infants defended from the objections of Anti Pædo-Baptists: by R. S. Mason D.D., rector of Christ Church, Raleigh. New York: Gen. P. E. S. Union and Church Book Society.

This little treatise is a reply to a tract by a Baptist minister in Raleigh. It is a very thorough review of both the Scriptural and Patristic evidence, and of course Dr. Mason convicts the Sectarian of several very patent blunders, such as confounding Gregory I. of Rome, with Gregory Nazienzen, &c. The true theology on this subject is the universality of sin and of its remedy. To deny Baptism for infants is to deny original sin, and to

say that there is no visible provision of Grace for original sin.

We do not quite like to see Greek words spelled in Roman letters.

The King's Ferry Boat; by J. N. Norton, D.D., of Louisville. New York: T. Whittaker, 2 Bible House.

Dr. Norton's repertory of anecdote and illustration is simply inexhaustible. These short discourses are intended for children, and we never had it so quiet as when we read one of them to our Sunday School, an experiment we intend to repeat with the rest. The title is taken from the first discourse, but there are many others on such subjects as *Lying, Doors, Birds, Swearing, Deaf Adders, Politeness, &c., &c.*

Summaries.

FOREIGN.

—All eyes are turned to the Hatcham case. Lord Penzance's suspension and inhibition of the Rev. Mr. Tooth was not served till three Sundays after its announcement. Mr. Tooth paid no attention to it, but went on officiating. The Bishop of Rochester revoked the license of his assistant, and appointed another to take his place. The congregation would not allow him to enter upon his duties. The church wardens, the parishioners and the patron of the living all stand by their vicar. The church was built and is supported by their voluntary contributions solely, and the three complainants are all outsiders, said to be paid by the "Church Association." At a public meeting of the parishioners, resolutions of sympathy with Mr. Tooth, and refusal to acknowledge the validity of the inhibition, or to recognise any priest intruded into his place, or to give such a one any kind of support, were unanimously adopted. The policy has been adopted of encouraging a body of roughs from outside to go there and make disturbance, as in the case of St. George's in the East. But the Association of Working Men, and the E. C. U. are engaging in defence of the Church. Mr. Tooth declares it is not for ritual

alone he contends, but against allowing a secular court to judge *in sacris*,—a court the creation of which was remonstrated against by the Lower House of Canterbury Convocation, and by the Convocation of York. The Bishop of Rochester has declined doing anything further, and the "Church Association" will apply to Lord Penzance to execute his own order, perhaps to the extent of imprisoning Mr. Tooth: but it is questionable whether he has that power. We print Canon Trevor's letters to the *London Times* (not *Church Times*), and the secular press teems with articles on the subject. The church wardens have also vindicated Mr. Tooth in the *Times*, and High Churchmen generally are taking up the matter without regard to Ritual. Hon. C. L. Wood has held meetings of the E. C. U. and their action is very emphatic. The Dissenters see in it the entering wedge of Disestablishment, and it is to be feared that when the Liberals get in, as they will soon, the cry for National School Board Education will fasten itself on church endowments. Dr. Tait has put off Convocation to April 24th, and is making rapid progress in Erastianising and thus destroying the Church of England.

Mr. Dale still preaches in the diocese notwithstanding his inhibition. Mr. Rodwell, who declined to let him preach, because the Bishop forbade him, is to be himself, it is said, an object of prosecution by the Church Association soon.

If we desired Ritualism to become universal in the Church, we know of nothing so likely to help it forward, as this Public Worship Regulation Act of Dr. Tait and Disraeli's Parliament.

—The daily Eucharist is now celebrated in St. Paul's Cathedral.

—Canon Gore has become Archdeacon of Chester.

—At St. Bartholomew's Brighton, there were 2,000 people at 5.30 A. M. Service on Christmas day.

—The *Guardian* says the Government is prepared to bring in a bill for *four* new Bishoprics, if the two Archbishops will indicate where they are most needed. O!

the two new ones already established it is said the Bishop of Rochester takes S. Albans, and Chancellor Benson, that of Truro.

—S. Vedast is said to be almost empty under its new arrangement.

—S. Peter's, London Docks, besides the midnight Celebration Christmas Eve, had also a midnight service New Year's Eve, of great solemnity, concluded with singing the *Te Deum* before the Altar.

—The Rev. Thos. Hugo, rector of West Hackney, an earnest member of the E. C. U. died New Year's Eve. He was a man of great versatility, author of "My Jack," a powerful *brochure* on the vivisection question.

—The E. C. U. has a membership of 14,225, clergy 2,501, and is rapidly growing. The Church of England Working Men's Society has about the same number.

—The Bishop of Ripon refuses to allow a curate to S. Barnabas, Holbeck, Leeds, on account of the manner of the services. This is the way the Bishop of Durham killed Dr. Dykes.

—From Bishop Dupanloup's speech in the French Chambers, it would appear that the French clergy are completely pauperised. It is what we fear the Church in England will come to. It is somewhat amusing to see English papers quoting as proof of what a *voluntary* system can do, such examples as Holy Trinity, Philadelphia, and some of our wealthy city parishes. The point is, what is the voluntary system doing for the population of the country at large? Give justices of the peace the duty of burying as well as marrying, and all the religion the people will want, will be a series of revival services in each neighborhood once in five or six years, on the Calvinistic plan, to see who are the "called."

—The Rev. Jas. Anderson, a Presbyterian minister of Whitehaven, has taken orders in the Church.

—The mighty Bismark has put another Bishop in pickle, with six priests—in Munster. The Prussian Postmaster General orders all letters to be *stopped and opened*, the address of which may at all

resemble Cardinal Ledochowsky's handwriting! This is stolid Deutsch.

—An immense meeting was held at S. James Hall, in December, against lending any further moral support to Turkey. Mr. Gladstone made a magnificent speech.

—Lord Plunket was consecrated Bishop of Meath, without the usual *conge d'elire*, instead of which was a certificate of election, and a mandate thereupon of the Episcopal Bench. The Service was *choral* and was held in the Cathedral of Armagh.

—Mr. Ridsdale's Appeal was to be heard January, 18th. The *Record* says the Arch-bishops *may* decline to sit on the case, as it will not be defended if they do take part in it.

—One of the best conducted Anglican Churches on the Continent, is S. Andrew's, at Pau.

—Dr. Phillimore's resolution adopted by the E. C. U. is to the effect that any suspension or inhibition under the Public Worship Act is spiritually null and void, and any such may be disregarded with the support and assistance of the E. C. U.

—Rev. K. Bache, long a Unitarian minister has been converted to the Church, at Hagley.

—A Mr. Torr has offered £50,000 toward the Liverpool Bishopric, if the Additional Bishops Endowment fund will add £10,000. It is also proposed to set off Newcastle from Durham.

HOME.

Our readers will feel under great obligations to Dr. Van Rensselaer for his instructive and exceedingly well written letters from England.

The article on our "Autocephalous Episcopate" expresses views which we have held many years. It seems we are further from the Provincial System now than in 1865 and 1868, after the able reports of Dr. Manny of Minnesota, and Dr. Mulchahey, then of Massachusetts, to the General Convention. The isolation of Bishops is intensified by the fact of Dioceses being conterminous with State lines, so that even now the only

idea of a Provincial system seems to be that of a "Federate Council" in a State. We hope this paper will revive interest in this important subject. The real difficulty in the Church is the small number of its laity who are willing to inform themselves on Church questions, or to sustain and read Church Literature.

The Review of Dr. Farrar's Life of Christ will be exceedingly valuable to the clergy in view of the great popularity and wide extended circulation of that work. The article has some most original thoughts.

Canon Trevor's Letters to the London *Times* mark a stand to be taken by the great body of High Churchmen in England, who care but little for the details of Ritual *per se*, as to the right of the secular power to control in things spiritual, and the complete abdication by the episcopate of their own proper functions, and making themselves but the servers of process for an ex-divorce judge. We reserve Canon Carter's able paper before the E. C. U. on ecclesiastical jurisdiction to our next.

—We wonder if the "hard times" consist in the fact that people have made up their minds to pay no more debts until they know "what is going to happen." In Christmas week we sent out a large number of bills of two years standing and upwards, to subscribers in arrears, Bishops, clergy and laymen, and as yet, we have not heard from a single one of them! We hardly know which to suspect—a unanimity of debtors, or an uncertainty in the mails! But we are a debtor too, and this sort of thing makes us an involuntary one. We have paid postage on many letters, but we will furnish another stamp to any one who will at least tell us what is the matter.

Persons sending for "specimen copies" should at least send postage, and also enclose stamp when they wish for information.

—The *Church Almanac* (Pott, Young & Co.) under the editorial care of Dr. Farrington, increases in utility and especially in accuracy. The Parish List for 1877 is brought down to the latest date.

—The *Character, Work and Destiny of the English People* is the title of a Sermon by Dr. Rudder at S. George's Hall, Philadelphia, April 23, 1876, which has passed to a second edition. It is in his usual vigorous style, and utilises the new spirit of John R. Green.

—Rev. Dr. Seymour's *Memorial Sermon* at the funeral of the late Rev. Geo. Barnard Draper, of S. Andrew's, Harlem, is a beautiful and touching tribute to one of the Lord's faithful humble ministers, who thought only of the single charge laid upon him, and kept himself unspotted from the world.

—Dr. Shipman's Sermon on *Church and State* seems to us conceived in a rather remarkable strain. He favors an amendment to the Constitution forbidding the States, as well as Congress, to "lend their support" in any way, to any religion. He would have the Bible out of all our public schools, and no appropriations made to any schools which recognise any form of religion. To make schools *godless*, is no objection, since business transactions, medical schools, law schools, commercial schools, shops, factories, law courts, &c., are also in this sense "godless." When he speaks of religion he means *theoretical* religion. Of course to religion on its *practical* side—honesty, truthfulness, patience, self-control, respect for others' rights, submission to authority, &c., *no* school can be indifferent. Now the whole question is right here—can the Christian virtues be cultivated without Christian dogma? Are the fruits of Christianity to be enjoyed without the *truths* of Christianity? Have the Ten Commandments less to do with "buying a horse" (his own illustration), than the multiplication table? Suppose your medical school teaches materialism and no God—your law school denies the Christian theory of the domestic relations, —your courts ignore the real sanctions of an oath, would these things make them *only* secular, or would they not be anti-Christian? They are either Christian or anti-Christian, and so is "buying a horse." To learn the Catechism does not develop religious character, he says,

but to learn the three R's does not develop honesty, truthfulness, &c., either. The question whether the State may make appropriations to schools or Academies under denominational control, (not for their religious but their secular instruction,) is just the question between the existing system in England and the Secularist or atheistic party there. If we would have a *virtuous* as well as "smart" community, we must *recognise* religious truth in our common schools. We want no such amendment to the Constitution. The Bible should be in the place of honor and reverence, and the standard of the *practical* religion Dr. S. admits to be necessary in the school. The State has a right to indicate a version—revised if need be. And the State has a right to recognise the truth that "practical" religion is just as necessary for her preservation as any mere secular knowledge is.

It is a question of taxation for jails and prisons and criminal courts. We believe the time must come when States will perforce require not only the Bible, but the formulas of the Creed, the Lord's Prayer and the Ten Commandments, to which, at least, no denomination of Christians could possibly object.

—Rev. Dr. Eaton has issued the *Proceedings* of the last meeting of the *Board of Missions* with commendable despatch. We ask the clergy to read and utilise the Sermon before the Board by Bishop Neely. It goes directly to the existing condition of things. The clergy alone are responsible for getting the facts and requirements of our Missionary Work immediately before their parishioners.

—The *Iowa Churchman* (Davenport) is another Diocesan monthly paper, very neatly and handsomely printed, as anything must be, that comes under Bishop Perry's supervision. Rev. F. E. Judd, of Iowa City, is the Editor.

—The *Church Review*, for January (Rev. Dr. Boggs, Newark) gives the following list: 1. Pioneer or Missionary Bishops, by Bishop Spaulding; 2. Cathedral and Parishes, by Dr. Egar of Nashota; 3. New Version of the Lord's Prayer, by Dr. Cornwall; 4. Lost Books of the Bible, by J. Wood Davidson, Esq; 5. Supremacy of S. Peter by S. B. Churchill, Esq; 6. The One Body, by Rev. C. M. Parkman; 7. Dante's Inferno, by Rev. F. M. McAlister; 8. A Martyr's Memorial, by Rev. H. C. Potter, D. D. 9. Book Notices; 10. Missions. This is an excellent list and well handled. The *Literary Churchman* speaks in high praise of our American *Quarterly*, under its present management,

—Bishop Littlejohn's Pastoral Letter on *Sunday School Work* should be obtained and read by all the clergy. We are glad it was not buried, as was our own report, in the unobserved Appendix of a Convention Journal.

—The *Journal of Insanity* (Utica, N. Y. S. L. A.) is the highest authority we have on the details and practical application of psychological Science. The first paper in the January number is by Dr. John P. Gray, the Superintendent, on "Pathological Researches," and embodies the latest results in the investigation of physical conditions of Insanity.

—Pott, Young and Co., New York send us A Biographical Sketch of *Fenelon*, Archbishop of Cambrai: by the author of the Life of Bossuet, Francis de Sales, &c.

This is a delightful addition to the series of French biography recently put forth for English readers, and so fruitful and suggestive in the higher walks of Christian devotion. One thing here will gratify much curiosity, the description of the real position occupied by Fenelon in regard to Madame Guyon's doctrines, which he was accused by Bossuet of endorsing. [For Sale by Pott, Young and Co.]

—Sermons on the Church's Seasons: Advent to Whitsunday by J. Webster, Parker, M. A., late vicar of S. Albans, Rochdale: with introduction by the Bishop of Manchester. Rivingtons, London.

A volume put forth by the widow of a deceased clergymen, and very highly commended for their practical expositions of Scripture, by Bishop Fraser.

—We observe that Bishop Brown has put forth an "Outline of a Cathedral for the Diocese of Fond du Lac" and has in accordance therewith accepted the offer of S. Paul's in that city for the Cathedral. All pew rights are surrendered, and it is to be hereafter free, and the Church of the Diocese. The Dean is the Rev. J. Townsend, and the Wardens and Vestry with the Bishop and Dean, the Governing Board or Chapter for the present. These Western Dioceses will show us the Catholic Church restored and revived before we have begun to move at the East,

THE CHURCH ECLECTIC.

VOL. IV.

MARCH, 1877.

No. 12.

DIVINE OBJECT TEACHING.

REALISING THE INCARNATION.*

BY THE REV. DR. AYRAULT, CHAPLAIN OF HOBART COLLEGE.

We are to consider, as well as we can, some of the Principles which underlie and constitute what may be called the Spiritual Order, as distinct from the Civil or Social Order, and then some relations of the two orders to each other. I shall follow no very strict logical plan in presenting these Principles and their relation to national character, but it is important that we appreciate first this higher order itself, which contains them—for principles are always given, or planted, not invented. They come from above. They always precede and create facts. Man may discover them, but it must be by deduction and intuition. For example, man did not invent the principle of government, or the unity of family, or the social state, or the faculty of language, but they were organic principles created *with* man as part of his endowment, and are therefore of Divine origin. The order, beauty and harmony of the Universe are not the chance result of any struggle or survival, but the expressions and symbols of Divine ideas,—of principles which are spiritual and immaterial. Disunite them in our minds, and say *e. g.* that genus and species have no real objective *a priori* existence, or assert that these do not, under God, *create* the phenomena of life, and your natural facts have no meaning; you have Atheism and Materialism and a hopeless chaos, instead of Science. Certain created ideas or essences, of which all living things are but the embodiments, reside as potencies in all the works of the natural creation, and probably in the New Creation also; in the Genesis and in the Paligenesis, as the principles of all life, order and perpetuity. We assume, then, that every thing in the physical universe, including all that belongs to every national life and character, has a Spiritual Root.

Now for the most part, the principles by which we live and on which we act are unconscious, and it is as well, perhaps, that they should be so, so long as we act rightly; but when we meet with opposition and error, then it may be well to reflect upon and understand our principles, so as to be

* From a Lecture in the DeLancey Memorial Church at Geneva, N. Y., and part of a Paper read at the Oxford Diocesan Conference in February.

able to give a reason for them—for we shall always find that “They are most firmly *good* who *best know why*.”

In our day, there is too little serious regard for principles of any kind—unless it be for those which pay the largest interest—and little or no sense of a constitution or order for the spiritual life and destiny of man. What else could we expect when men call “SCIENCE” or ultimate *knowledge*, the mere classifications of phenomena,—about the *causes* of which they really know and can know, *from nature*, nothing at all—maintaining, as many do, that everything worth knowing can be found out by the senses, and questioning whether there is anything real or knowable beyond the material world—when they are bewitched, too, with the fancy that mere phenomena can have a meaning without any reference whatever to their “*noumena*,” as Plato and the old philosophers called the principles and ideas which make the universe a Cosmos, instead of a weltering and formless chaos. Physical research is a noble thing, but it becomes vicious when it oversteps its province and attempts to dogmatise, by denying creation and final causes—things about which it knows, and can know nothing to justify such denial.

But we have multitudes of ready talkers in literature and politics and religion, who seem to care little for Truth for its own sake—who deal in fine words and sentiments, and whose supreme standard of excellence is *popularity* with the unthinking crowd, and the kind of rhetoric which brings them most money. They are the Sophists of our day, who are ready to advocate any side of any question which seems most likely to make them conspicuous or popular. Plato introduces one of these talkers as saying to Socrates, “The Ancients did not resemble *us* in *one respect*, O Socrates . . . for the Art of Wisdom has made great progress since their time.” “You speak truly,” said Socrates, “for I know that the sophists Gorgias and Prodicus have *grown immensely rich* by their attention to public affairs; but those ancients were so simple and foolish that they seem not to have known the value of money as these modern ‘*talented*’ men do”—(indeed, *our ancient* language had no such word as this, to describe modern wise men). “And yet, O Socrates,” the sophist replies, (not even understanding the drift of the Seer’s discourse,) *you* know nothing of this modern glory of ours. If you were to hear what sums of money I have made, you would be astonished. I think I must have made more money than any two of the sophists you could name.” “Truly,” replies Socrates, “the ancients *WERE* strangely ignorant, for they despised and neglected and lost all these things, so foolish was their wisdom. You have given abundant proof of the superiority of the moderns—for as the saying goes, the wise man must be especially wise for himself; and this is the criterion of all—who is able to *make most money*.”

* * * * *

Theorists and moralists who regard Christianity as a mere Philosophy, as a system of Ethics, or a collection of pious sentiments from which they may pick and choose whatever pleases them and is popular, set no particular value upon the original formularies of any Christian Faith, or any historic usages or symbols. They care little for the Past, and less for the Future. “Let the Future find out its own Faith and Truth,” these sophists say; “each age, as each individual, must solve the riddle of existence for itself, since no universal or common solution of it has been given to mankind.” Nay, many of them attack and deny all that is organic and traditional in the life of the nation and society, as well as in Religion. They would rob men of all interest in the Past and Future, in order to concentrate it in the Present. They make light of observing the anniver-

saries of great events, and seem to say with the old Tuscan, that "they can see *no use of a year* except for *letting houses*." But that Reverence which clothes the Past with a living Power, is an element in our nature which nothing can stifle, and it plays an immense part in the life of men and nations. It nourishes patriotic enthusiasm and heroism, and is preservative of all which can give perpetuity to the Present, and make the Future WORTH toiling and dying for.

We affirm, then, that ours is the only Religious Body in the land which stands squarely on the *Historic Principle*—which regards it as sacred, and as the Providential mode of ascertaining and transmitting truth, and maintaining unity and order. The Church of Rome has to all appearance thrown it to the winds, though of course not avowedly, by the recent developments and exaggerations of her claims. Cardinal Manning has lately declared that in the search after Truth, "the appeal to antiquity"—I quote his exact words—"the appeal to antiquity is a treason and a heresy." Her writers seem to think that the evidences of her *peculiar* claims and teachings must have been written on the pages of history in an *invisible ink*, and that the Pope alone has the power of putting the paper to the fire and exhibiting these *novel antiquities* to the gaze of his admiring people. For certainly no one could ever find the evidence of any such acknowledgment of such claims in the History which is printed with ordinary ink. The various Protestant bodies around us, I believe do not claim great antiquity, and make no great account of History, but rely wholly on their own interpretations of Scripture.

Between these two extremes, stand the Anglican Communion (of which we are part)—the Old Catholics of Germany and Switzerland, and the Orientals of Russia, Turkey and the East, who hold to a Historic Church—constitutional, *not* despotic—with its Faith and Order long ago immutably and adequately settled.

We say then that historic commemorations, together with the assertion of Liberty and Authority are the conservators of order, and are among the chief principles of the Anglican Church, and the bearings and influence of these on national character will be apparent as we proceed. Now the whole life of a Nation, as of a Church, should be in some sense a *commemoration*,—*i. e.* a keeping in memory and consciousness the principles of its origin,—the events out of which it grew,—the laws and limits of its powers,—the means and end of its existence on earth. The value of outward forms, anniversaries and ceremonies, is to manifest and perpetuate this inner life. They must not be regarded as mere skeletons of a dead past, neither are they mere *simulacra* or make-believes, for they are created and filled by the Mystic Presence of the Life within, and are an outgrowth and expression of it.

Religion must be clothed in living forms and observances, if it would interest mankind in general, and take deep hold of human nature. Eternal Truth itself was constrained to become incarnate—to be seen and handled and listened to by men, in order to reach their intelligence fully. Man has sentiment and imagination, as well as reason, and needs symbols and actions to express what he believes, else it soon evaporates into a dreary abstraction, or a dreamy philosophy. To forbid commemorations, is doing violence to nature, and destroying one important means of preserving Truth.

We need to do all we can to spread abroad the conviction that Christianity is an organic system, a Historic Body; that substantial Unity of Faith, Worship, and Polity is the visible token and sign of that Body; that there is a Spiritual Order [or Kingdom] on Earth, in which Christ is

Incarnate, "His Body Mystical, His Very Self below"—whose mission is to do what newer and less compacted bodies cannot do—resist "the madness of the people," rebuke the wildness of error and uphold the cause of Truth, of Justice and of Virtue, and be the means of union and communion between God and man—between Earth and Heaven.

The great question we should ask ourselves constantly is, by what penetrating word, or course of action, can we make this system accepted by an age infatuated with the idea that the possession of the mere letter-press and binding of Scriptures ensures the possession of their meaning—that familiarity with the written Word is sufficient, even though they may be at variance with the Living Word,—that makes great account of His dead Apostles, but acknowledges no duties towards and no promises fulfilled in His living ones,—an age that believes *men can create Churches*, and constitutions, and languages, and even nationalities as they please,—an age for which the dreams and delusions of the hour pass for Realities, and the immutable Realities of all time are regarded as the dreams and inventions of a dead and buried Past.

But we are met with the objection that Christianity is a purely Spiritual Religion, and that outward observances seem everywhere to be disparaged and denounced in the New Testament. In considering the terrible woes denounced against the formalism of the Pharisees, we must remember always that when our Lord appeared on earth *formalism*, and *not* irreverence, was the besetting sin of the Jews, and that He does not—either by His words or example—condemn external worship in itself, while He exalts what is internal and spiritual. Indeed, on one occasion He says expressly, *these outward things*, of tithing and the like, "*ought ye to have done*, but not to leave the weightier things undone." It does not follow because he laid such great stress upon a spiritual mind, without which forms may be useless, therefore He meant to dishonor Festivals and Liturgies and all which keeps the unseen world in our minds. When He said that God's worship should be "in spirit and in truth," He meant "*in spirit*" only as opposed to *dead forms*, and "*in truth*" as opposed to mere types and figures of something *absent*. Were He to appear *among us*, would He—think you—as He did *then*, speak of the tithes or tenths which we pay *now* to God, or of our much fasting, and long prayers, or our great zeal for public Temples? I trow not.

The keeping of a *certain kind* of Holydays and Seasons is, however, plainly condemned in more than one of St. Paul's Epistles. For he is arguing against observing the Jewish days and those Mosaic rites which were typical and had passed away. But he nowhere says that the keeping of all Holydays is in itself superstitious. He finds fault with the Galatians because they observed *Jewish* days and months and years, as types of things yet absent; and to the *Colossians* he says, "let no man judge you in respect of meat or drink, or any Holyday, or of the Sabbath days, which are *a shadow* of things to come—but the Body or substance is of Christ—for Christ is not absent but present. Then, as now, the Pentecostal outpouring of the Spirit so filled every Sacrament and Rite that Christ Himself was made present in all of them. The Holy Spirit was not then supposed to be the Vicar or substitute for Christ, or to be sent to take His vacant place or to *supply His absence*, but was sent to *accomplish Christ's Real Presence* here in every part and portion of His Mystical Body, but especially in the Holy Eucharist—overshadowing and brooding upon the New Creation. We find the Apostles, in the Book of their Acts, and St. John in the Revelation, recognise the *Lord's Day* as a Gospel Festival,

and they keep Easter and Pentecost also,—for these were not among “the old things which had passed away,” but they had “become new” by becoming the Lord’s Days,—Jewish days were shadows, but Christian are not,—just as Jewish works availed not for Salvation, but Christian works do avail, because “new” in Christ.

In that worship of the Eternal Father in which our Saviour Himself took part in the Temple, and nowhere condemned or abolished, there was, as you know, great splendor and abundance of music—there was kneeling in prayer and standing in praise, and bowing in adoration, and every dignified ceremony which could aid the mind by outward associations. And let it be observed that none of these solemnities or ceremonies was of a merely typical character—such as would be abolished when He had Himself fulfilled the types. It was the shedding of blood for Atonement which was typical, and the sprinkling of blood and the Tabernacle and its furniture, the divers washings and some other kindred things—and *these are done away*. But the observance of Festivals, the use of Liturgical forms, the antiphonal singing of the Psalms, the order and dignity and reverence of public devotions, and the like, were *not* typical—were *not* “shadows of good things to come”—but the substance of “good things” then present and always to be present. It is a mistaken interpretation which regards them as types, now cancelled and done away.

The Gospel is in certain respects like other religions, and in certain other respects different from them. Like the Jewish, and in fact like all Heathen religions, it has its Rites and Ordinances, its Temples, Priesthood and Altar, for no *Religion* can exist without them. The Gospel has not done away with the *principle* of these things, for it has not changed human nature. The principle of them, having once been the subject of a Divine Command, *cannot* in itself be absurd, or childish, or superstitious. The same reason for them which existed of old exists now, for human nature is the same. Our Lord said of them, “I come, not to destroy but to fulfil,” and His coming, therefore, only fills them more full of *Reality*, and so makes them permanent. The Christian system is, however, as much *more* than the Jewish, as the substance is *more* than the shadow—as the Reality is *more* than the Promise.

It is certain the mind is confirmed and steadied in its convictions by means of outward observances. Who does not realise the Incarnation—*i. e.* the Birth of the Eternal Son of God into our world—*better*, from the annual observance of His Birthday—listening to the choirs of Angels announcing it in the “Gloria in Excelsis” Hymn which they began and the Church took up and finished, and then going with the Shepherds to Bethlehem to see this great thing which had come to pass—beholding there the Infant Saviour in the manger-cradle, and the worshipping wise men of the East laying their treasures at His feet; witnessing the massacre of the Innocents while Herod was attempting to destroy Him, and then following the Flight into Egypt and the return to Nazareth? And so in the annual commemoration of His Crucifixion, Resurrection and Ascension and the coming of the Holy Spirit at Pentecost to impart His glorified Humanity to our Race, we can see and *feel* the evidences in proof of our Faith—for all these solemnities are its perpetual monuments and witnesses, running back to the very beginning. Well may we say in view of the blessings and benefits of all this—

“The fitting year on which no hallowed Light
Shines from the Sphere *beyond* the starry train,—
Is like the *Dial’s* gilded disk at night—
Whose cunning tracery *exists in vain.*”

—Bryant (adapted).

Hence it is we can no more doubt these facts of Christ's History than the facts relating to the history of our own country; for the understanding is impressed with the conviction that the events thus commemorated for a thousand years and more, *must* have occurred as they are recorded in the inspired Books,—events which, though in one sense PAST, can *never pass away*. Thus Faith is formed and deepened in multitudes of humble and childlike souls who could not in clear words tell how or when it began, or give full reasons for *all* that they believe, for to them

“The rolling year is full of Him.”

It has become part of their real and personal experience. For the great mass of mankind, customs and habits must always have more weight than intellectual arguments, or proofs, however sound—for these proofs cannot always be present to the mind, even of the most educated, and only avail *then* for the instant, while the demonstration is seen—but by the great multitude they could not be retained long, if grasped at all. Thus the *Habit* of Faith is quite as important as intellectual conviction, and without it Faith perishes. All which we acquire of knowledge, skill or virtue, we store up in habits, and then we can command it—it is at our service. It enters into our life and becomes part of us.

It is an amiable delusion to imagine that the practical working of any social organisation can be carried forward by mere sentiments, or by emotions, or even by pure reason, without the aid of strong and deeply-rooted Habits—*i. e.* without traditional familiarity with certain forms and principles and processes which are revered as essential for security and happiness. When these habits are broken up by revolution and anarchy, the decay of that body is only a question of time. No fine words, or passionate regrets, or paper theories will save it. Papering the cracks will not arrest the ruin, or mend the weakened foundations. “*Only once*,” says Niebuhr, “*has the world beheld universal contempt invoked upon the Whole of the Past.*” The allusion is of course to the French Revolution, when the leaders of the French people, in *their delirium*, committed the nation to a public repudiation of their Christian Faith—the destruction of the monarchy and introduction of a new Calendar. And what has been the history of France since that violent rupture with the Past, but a series of alternations between Anarchy and Despotism? And those National Churches on the Continent which at the Reformation severed their unity with the Past, have been gradually *drifting away from Christianity* till, in some cases, they have lost sight of its shores.* National perpetuity comes from a deep reverence for *this principle of historic continuity*. It is of the utmost importance, therefore, that it be consecrated in the *Religion of a people—by a Historic Church*—a Church which has kept the thread of Unity with the Past unbroken, and appeals for its Faith to the united testimony of all the ages—for men *reverence* only that which is *sacred*. It is an old maxim—“if you would *perpetuate* anything *dedicate* it.”

The drift, or tendency, among really devout minds around us, is towards a Liturgic worship, and the observance of some of the Christian commemorative Festivals. The *Christmas-Keeping*, which is now so demonstrative (where once it was regarded as Popish and superstitious), is in great part, I fear, only *æsthetic*, and like cut flowers with no root, though beautiful, will not long survive,—will not unless grafted upon the root which bears it, by acknowledging the *principle of continuity and authority*. Whatever opposition or prejudice still exists against all these things of “glory and beauty” has been caused by *abuses of them*, or by an overstrained and

* See McColl's “Lawlessness,” p. 418.

unwise insisting upon them; for the instincts of human nature, as well as the language of the Bible and the historical practice of Christendom are all on their side.

Now one would suppose that all Christians would agree that the public worship of God should be an endeavour to realise on earth that type of liturgic adoration which was revealed to Moses in the Mount, when he received the pattern of things Eternal in the Heavens,—that pattern which was again disclosed to the Beloved Disciple St. John in the Book of Revelation,—and disclosed *then*, too, lest *Christians* might fancy that all those *principles* of Ritual and worship had passed away when the Mosaic Dispensation had ceased.

The Religion of Christ was from the beginning corporate and organised, and it was through its organisation that it exerted its influence on individuals and on society. In fact, it is with the Church as with the Nation—the *present* can be understood only as it is seen in the light of the Past—in the light of its principles or beginnings, and *vice versa*. It is abundantly evident that the New Testament was not written to prescribe or enjoin any *outward* observances, for these had been established and the principles of them settled long before the New Testament was written. We should expect, therefore, to find only occasional allusions to them on its pages, and intimations scattered here and there of the existence of a Creed, a Liturgy, an Apostolic order of Ministry, a Calendar and kindred things—and thus much we do find, in the allusion to houses of prayer, a form of sound words, an altar, and those who ministered at it, the observance of the Lord's Day and Easter and Pentecost,—and many other things which are spoken of *in passing*, as though they had been long established. These are enough, however, to prepare us for the *whole outward order* of Christ's Kingdom which breaks upon us in the grand Liturgies, and writings, and great Councils of the Early Church, and compel us to venerate that order as something which in substance and principle is primitive, Apostolic and Divine.

The New Testament then is not opposed to an objective formal system of order, though to some persons it may at first seem to be so, because everywhere it *pre-supposes* such a system, and is written to it and for it; but to mere formalism *it is opposed* on every page. But *formalism* we must remember is *not* the presence and use of prescribed forms but the absence of their spirit. Its teachings are essentially spiritual, though their being spiritual does not exclude those Forms which express the “Mind of the Spirit,” or that music which seems an echo of angelic harmonies, or those Festivals which are a pledge of the “Communion of Saints,” or those vestments which bespeak “Holiness to the Lord.” We always advance from types to truths, and through Earthly things to Heavenly, and what comes to us through the imagination is more sure to reach the heart, than by words alone. For by its aid

“From step to step,—sublime to more sublime,—

We pass, on meditation's burning wings,

Beyond the boundaries of Earth and time,—

From things of sight to pure imaginings,

And contemplation of all blissful things,—

Beyond where Sun, Moon, Stars their path have trod,

Into the secret Silence of our God.”

—Isaac Williams—“*Seven Days*,” &c.

The Principle which recognises Mystery and the Mystical in Nature and the Church is indestructible, and it is deepest in the greatest minds. There are souls which must be religious *Mystically*, or not at all. But this principle, to be safe, must base itself on the great external facts of nature

and revelation, and not wander outside of them; otherwise it becomes morbid, subjective, sentimental, and at last sensual. Faith itself cannot subsist on *words* only, but it lives, if it lives at all, in the midst of mental *pictures* of the great mysteries,—such as the Nativity, the Crucifixion, the Ascension, the final Judgment, the Sacraments, and the Beatific Vision in Heaven. To supply the proper food for Faith is the purpose of all this System of Sacred *Object-Teaching*, or Commemorations, of which we are speaking. Mere oral teaching, by itself, is a dull, cold thing, for the Church is not a school house for learning lessons only, but a *Home*, where we come into the Presence of our Father and all the Company of Heaven—where we do not have to tax our memories to think of what is absent, but rather to open our eyes to see by Faith the glories of what is present. The Saints of God—the Heroes of Faith—have triumphed over the world not so much by anticipations of the future Paradise, as by realising the “*Present Heaven*” in the Holy City, the New Jerusalem which St. John saw in vision coming down from God out of Heaven—the celestial Spouse and Bride of Christ—the Mother of us all—of which, too, St. Paul says: “*We are now come unto this City of the Living God, the Heavenly Jerusalem, and unto an innumerable company of Angels and to the spirits of the just made perfect,*” and are, in it, “*fellow citizens with the Saints.*” There are imaginative wants in the souls of the *poorest* people—a blind, unconscious hunger for beauty and mystery and splendor—which it is hard for the more highly educated, with their works of art and culture *at home*, fully to appreciate. As Mr. Gladstone says, “the nature of man, down to the humblest condition of life, craves and cries aloud for something—some sign, or token at least—of *what is beautiful*, in some of the many spheres of mind or sense. Hence an instinct of natural and Christian piety taught the early masters to clothe the objects and history of our Faith, and especially their idea of the Sacred Person of our Lord, in the noblest forms of beauty that their minds could conceive or their hands could execute;” and these paintings and sculptures were for the most part placed in His Temple, that the poorest and humblest might behold them there, where there is, or *should be*, no respect of persons. Men’s souls are withering, and their hearts are starving, for lack of anything to call forth their wonder and love—their Faith in the Unseen—while the Intellect is developed and stimulated to an excessive degree.

The object of all commemorations, then, is to keep great events and epochs ever living and ever present to us, so that though past in History, in power and verity they may never pass away. Time is ignored, for “*having been, must ever be,*” may be said of all the great world-facts. Hence the Church supposes the great events she celebrates to be then actually taking place, and intends her anniversaries to awaken in us the same emotions as would be caused by witnessing the events themselves. At Christmas’ *e. g.* [in the Holy Communion] she makes it the ground of her supplications, that “*at this time, the Son of God was born, to take our nature upon Him, and in her Hymns exclaims—*

“Hark! the herald angels sing,”

And

“O come all ye faithful
To Bethlehem hasten to worship the King.”

And at EASTER she sings,

“Christ our Passover is sacrificed for us—
Let us keep the Feast!”

“Christ the Lord is risen To-day,
Vain the stone, the watch, the seal,
Christ hath burst the Gates of Hell.”

At *Ascension*, when Her Lord is "exalted with great triumph to His Kingdom in Heaven," she prays, "O God, leave us not comfortless, but send to us the Holy Ghost to comfort us;" and when the Holy Ghost has come down "as at this time [at Whitsun-Day] to teach the hearts of His faithful people," she sings:

"He's come—let every knee be bent—
All hearts new joy resume;
The Comforter is come!"

But the Sun and Centre of the whole commemorative system of the Church is the Holy Communion—it being "Christ evidently set forth crucified amongst us," in a "Holy Mystery" and as a "continual memorial of His Death to our great and endless comfort"—it being the only form of public worship which He expressly ordained. Not only by symbolic actions do we present that Body broken and that Blood shed as a visible and ever-present Reality, but three times we cry out, in the "*Agnus Dei*," "O Lamb of God who *takest* away the sins of the world!" *i. e.* Who art *now* taking them away, *not* Who didst once in the far distant ages long ago take them away, of which we have heard and read, but "O Lamb of God, Who *now* takest away the sins of the world, 'Have mercy upon us,' Hear our prayer." To endeavour to deprive this supreme act of all its mystery, to try to define it, or make it intelligible to every capacity, is to deprive it of the very soul of religion, and make it *irreligious*. Moreover, to do so is an indication of a Rationalistic temper. Is there any one of the processes of Nature even, which is intelligible to us, or devoid of mystery? Should we not then much more expect it in such an act as this, in the order above Nature, in the New Creation? Is there not profound mystery in every page of the Bible,—meanings within meanings—even in its numbers and names and histories? How can we profit by any action which is supernatural, unless it awaken in us reverence and awe, by making the unseen world visible, and the Past a perpetual and Real Presence?

The ideal of Christianity offered to multitudes in our day is a system so attenuated and shadowy that no essential articles of belief, and no necessary *outward acts* of Faith remain. All is mere sentiment, emotion and opinion. In Germany, in France, in Switzerland and Holland, wherever the principle of Historic Continuity with the Past has been lost, it has been shown by the experience of the last three hundred years that a Religion grounded on mere Biblical interpretation and criticism, combined with pious sentiments, however pure, tends to Rationalism and Unbelief. This is largely the condition of those countries now. It has been well said that "men commonly know their own opinions but are often ignorant of their principles. Yet in the long run it is *principles*, good or bad, *that govern*, while opinions and feelings, which are ever changing, must go to the wall." A nation, or a Church, therefore, which abandons its Historic principles, by refusing to commemorate them, or their champions, in its Calendar—or by going off from its Principles on expedients of the hour, led by the glittering rhetoric of the demagogue or the specious subtleties of the Sophist, must end in feebleness and decay; because it imagines that Truth can be separated from the only "*ground of Truth*," from the Historic ground in which it was Divinely planted at the beginning, out of which it has providentially grown, and on which alone it can securely stand. Hence it is that all along the ages since Christ came, hundreds of Christian Sects,—many of whose names are almost forgotten now,—having tried this experiment of separating themselves in search of Truth from its Divine "Ground," have come at last "utterly to repudiate their own starting point and anath-

ematise their original opinions, and so either lose their hold on earnest minds, or drop, with the indifferent, into the gulf of simple, weary unbelief."

Perish the paltry strife and suspicions of party among earnest men!—the narrow spirit which would repress and proscribe all development and improvement in Church work and worship, unless in conformity with our tastes and habits, though it be in conformity with Law. It is a great way across the Church, and there is room enough for all. Lower the Church in the eyes of her children—those who would work for her; treat her as if she were the mere creature of man, rob her of all spiritual character, and that mystical life which appeals to the imagination and faith of men, and you may have a piece of respectable machinery; but there can be no love or enthusiasm for a piece of machinery. The lamp of sacrifice will go out, and all the other lamps which burn around the shrine of God's Presence, and then the candlestick itself will be removed. Whence came the prodigies which the Church wrought in ancient days, the conquests she made over false religions, and the spirit which led men to lavish upon her their choicest gifts of labor and treasure? Because in her unity and purity she had the talent of making herself *loved*, and the talent of making men happy.

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From Church Quarterly Review.

DR. FARRAR'S "LIFE OF CHRIST."

Continued from February Number.

Take the case of miracles, and see what a puzzle they are to any one, who will insist on looking at the events of the Christ-life simply as a series of outward events, apart from the constant sense of the real nature of Him whose works they were. Look at them as 'works' or 'signs'—*the* works or signs naturally accompanying the path of such an One as He, and miracles are no longer a difficulty. The difficulty would be if such manifestations had not occurred. There are places in Dr. Farrar's book where he says all that we could wish on this head, and says it excellently. Again and again he accepts the miracles as unreservedly as one could wish. And what we observe is that, when he does so, he always does it on the ground which we specify.* But Dr. Farrar is hardly consistent with himself. How does he know that [*italics are ours*]—

Apart from anything supernatural, there seems to have been in the presence of Jesus a spell of mystery and of majesty which even His most ruthless and hardened enemies acknowledged, and before which they involuntarily bowed. *It was this* that made the armed band of his enemies, at his mere look, fall before Him to the ground in the Garden of Gethsemane—(vol. i. p. 228)?

Why "apart from anything supernatural?" It is just this arbitrary severance between the "natural" and the "supernatural," which leads to so much misunderstanding and awkwardness on the subject of miracles. How *could* any outflashing of the Personality of the Lord be devoid of "anything supernatural?" But Dr. Farrar seems to be a little afraid of the miraculous. In terms he admits it, and admits it on the right grounds, but when he comes to have to apply his principle, he does not seem to have grasped it. This is one of those inconsistencies, which we referred

*See vol. i. pp. 168, 170, 332, 409; and vol. ii. p. 55, *n*. Observe that on p. 170 Dr. Farrar speaks admirably of "the miracles of Christ as resulting from the fact of His Being and His mission; no less naturally and inevitably than the rays of light stream from the sun."

to in the second paragraph of our article. We mean that he seems to look at it as something occasional in the Christ life rather than as inherent, so that when each occasion happens, it has to be looked at jealously, rather than as being one more momentary parting of the clouds through which you see the ever-existent Light beyond. Thus, for all his general statement of the principle, you find him often writing as if he felt the miraculous to be a difficulty, and wished to shred it down as small as may be to make the passage easier. If he could but *always*,* as a matter of abiding consciousness, regard things which we most awkwardly call miraculous, not so much as isolated shocks to an established order, as the unavoidable accompaniments of the path of One Who was moving upon a higher plane as well as living on this earth as man, this timidity would vanish. As regards the sentence above quoted *we* should have written, "Jesus being all that the Gospels tell us, we should have naturally expected such outflashings of the supernatural [say rather superhuman], as could not fail to overawe," &c. &c.

It is in strict consistency with this, that Dr. Farrar halts altogether when he comes to that particular class of *συνεῖα* which have to do with evil spirits. The Gadarene demoniac is merely "a homicidal maniac" (vol. i. p. 335), and Dr. Farrar cannot get further than to say that—

The literal reality of demoniac possession is a belief for which more *perhaps* may be said than is admitted by the purely physical science of the present day—(vol. i. pp. 339, 340).

But then we read in vol. ii. p. 274, *note* that

"Satan" is sometimes, *if not always*, used by our Lord in senses obviously metaphorical.

No doubt it is Dr. Farrar's desire to be strictly honest towards his readers that makes him put in these qualifying terms, "perhaps," and "if not always," but they must leave the unlearned reader in a state of strange suspension and uncertainty. The same hesitancy appears with regard to the awful scene in the Garden of Gethsemane.

Under the dark shadows of the trees, amid the interrupted moonlight, *it seems to them* [i. e. the Apostles] that there is an angel with Him who supports His failing strength, &c. &c.—(vol. ii. p. 311).

And likewise as to the resurrections of many after that of our Lord mentioned by S. Matthew in xxvii. 52, 53.

It [i. e. the earthquake] *seemed to the imaginations* of many to have disimprisoned the spirits of the dead, and to have filled the air with ghostly visitants who after Christ had risen appeared to linger in the Holy City—(vol. ii. p. 419).

And Dr. Farrar adds in his foot-note, "Only in some such way as this can I account for the singular and wholly isolated allusion of Matthew xxvii. 52, 53." A strange way, truly, of *accounting* for it! After this few will be surprised at Dr. Farrar's dismissing the question whether the narrative of the Temptation be fact or symbol as "a matter of mere exégésis" (vol. i. p. 123), and adding in a note that "very few writers in the present day will regard the story of the Temptation as a narrative of objective facts." But all these uncomfortable hesitations—to say no more—are but the inevitable *sequelæ* of what strikes us throughout the whole book—we mean that Dr. Farrar so strangely fails to convey any vivid perception of the way in which the Christ-life touched the unseen universe as well as the seen, so that if He were really what he claimed to be, circumstances such as these could never be out of place in His history. As to the question of personal evil spirits actually "possessing" the miserable demoniacs, it is certainly a striking, if subsidiary coincidence, that they are represent-

* As he does in the excellent sentence already quoted from p. 170 of vol. i.

ed as both perceiving and acknowledging both the Divinity and the Messianic office of our Lord at a period of His ministry before He had fully promulgated His claims.* certainly very long before S. Peter's great confession of Him. Thus much at least is apparent on the face both of S. Mark i. 24, 34, and S. Luke iv. 34, 41, where the evil ones are represented as saying, "Art Thou come to destroy us? I know Thee Who thou art, the Holy One of God;" and again, "devils came out of many, crying out, and saying, Thou art Christ, the Son of God." It would at least be strange if *mere maniacs* should thus early hit upon truths, which it took our Lord so long to teach His followers; truths which when S. Peter at last acknowledged them drew from our Lord the emphatic rejoinder, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee," &c. On the other hand, taking the Gospels as they stand, it is not at all strange for beings such as the evil ones to recognize the hand and the power, which was controlling and commanding them. Utterly obvious as this remark is, it does not seem to have occurred to Dr. Farrar. So again he does not—so far as we can see—notice the at least very probable connection between the account of the "angel strengthening Him" and the address to S. Peter after his cutting off Malchus' ear. The words run—"thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?" Is it fanciful to read between the lines and to understand our Lord reasoning thus with His apostle—"you have seen *one angel strengthen me*, after my threefold prayer. The same Father on whom I called could send a *legion* of such to *defend me*, if need were?" And remember that the two passages do not occur in the *same* Gospel, so that the coincidence and the dovetailing is at least "undesigned."

It is a pity, and we are very sorry, to have to point out such defects in a book where there is so much to admire. But the fact is as we say; and while all the merely local and mundane surroundings are depicted with a profusion bordering on the tedious, our attention is but too little drawn to the ever-recurring indications of that relation of the Lord's words and actions to a higher sphere, by which alone they can be interpreted. One would almost suspect that S. John's Gospel had been studied less closely by Dr. Farrar than the Synoptics, at least so far as concerns its plan and theory. Had it been otherwise, he would surely have brought out more distinctly the lesson which the fourth Evangelist urges so strongly, namely that the *motif* and explanation of Christ's words and acts are to be found, not merely in the things and people round Him, but in some higher necessity, some "I must," incumbent on the Lord by virtue of His nature, His office, or the Father's will, or the work He had to do:—in a word, that even as regards his outward acts and expressions there was always a higher law at work, a law mysterious, divine, in many cases not to be understood at the time, but to which His actions must be conformed. Look how often this interior necessity is referred to in the words about His "time being not yet come," and how it is adduced by the Evangelist as the *explanation* of some action or event otherwise difficult to account for, and which the Evangelist wishes to show was quite reasonable when thus explained. See again how repeatedly the Lord ascribes both His teaching and His

*Dr. Farrar is at least fully aware of this. On p. 12 of vol. ii. he asserts with almost too great positiveness that "our Lord had never openly spoken of His Messiahship," and that it was only "indirectly" and "to those who could receive it" that John had "intimated that He was the Son of God." If then these demoniacs were *mere* maniacs it would seem that the maniac could see clearer than the sane. A curious conclusion!

work to the direct will and purpose of the Father. "I *must* work the works of Him," &c. Or again, "I have a baptism to be baptized with, and how am I *straitened* until it be accomplished." Thus it is S. John is careful to make you understand, that, however little the Lord had *said or taught* about His Passion until quite later on in His ministry, still it would be a great mistake to imagine that the *thought* of it had been absent from His own mental vision, or that it had exercised no influence upon His course. So far from it, S. John shows how this as yet untaught doctrine was shaping our Lord's words and teachings from the very first, and that it is only by it that they can be explained.* Thus it is S. John's Gospel which shows that the miracles are not so much works of mercy done on man and for man, as actions issuing from His Godhead and done in accordance with some higher law and diviner purpose, which if unseen leaves them enigmatical, but which when known renders them intelligible. In the case of the raising of Lazarus—his sickness is "for the glory of God." In the case of the man born blind, his blindness was that "the works of God should be made manifest in him." Precisely in accordance with this, though S. John's Gospel never mentions the Temptation or the casting out of devils, yet it exhibits our Lord as referring in the most direct and unequivocal manner to His own personal conflict with the Evil One, and as recognizing the personality of that Evil One most plainly. Look to those words, "Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me." See how they express the Lord's anticipation of coming personal struggle in the sphere of the unseen, and of its influence upon His outward conduct. We might go on illustrating endlessly from S. John, but these few examples will suffice for our purpose. That purpose was to explain what we meant by saying that a Life of Christ should keep in view the fact that in Him there was ever going on a concurrent life upon a higher plane, that the relations of this higher life to an unseen order of things *so* dominated over his outward career both as to words and actions, that to look at the outward circumstances apart from this other life is like looking at a dance with ears closed to the music. The fact is, that to a very great extent the Gospel of S. John is also the Gospel of explanation, and our great teacher how to read and understand the others. Of course when we consider its comparatively late date, it is easy to see that by that time such a Gospel was required and demanded. And, as such, it is of special use to us as teaching us that the true way to make the Gospel history intelligible is, not to minimize marvel but to realize divinity;—to realize more distinctly that the central Person of the Gospel is One Whose goings forth had been from everlasting, and that even while visible on earth He must also be regarded "as the Son of Man which is in heaven." Most providentially was it ordained (as regards objections from without) that this latest Gospel should be given to us through the agency of an Apostle, who during the ministry had been among the nearest to the Lord, and that his Gospel is so replete with traces of personal observation that even critics like Renan acknowledge the special value of its evidence. We, as Christians, feel that it is *after* long study of S. John, *after* striving to realize his peculiar presentation of the Christ-life, that we are able to go back upon the Synoptics and read them over again with fewer difficulties and fuller apprehension. *Accept* the Johannine prologue as to His eternal pre-existence and His office in creation, and what a fitness do we not feel in the angelic† accompaniments

* See, for example, S. John ii. 20, iii. 14, xii. 32.

† S. John mentions none of these, yet it is his Gospel which puts the Christ-nature in such a light as to make them most natural—*i. e.* to explain them. Compare also S. John i. 51.

and precursors of His nativity, which S. Matthew and S. Luke record at length? If Wordsworth writing of merely human births could write that

"Trailing clouds of glory do they come
From heaven which was their home,"

how supremely *natural* that some at least of those who dwell in the universe unseen should—so to speak—line the path by which their Lord entered on this visible scene, pre-announcing His advent, hymning His birth, and then at last supporting His agony, announcing His resurrection, foretelling His return. *Accept* the Johannine view as to the mystery of His life, as including a life and work in the unseen over and above the life and work on the visible stage of this world;—*accept* the Johannine view of His life of divine unity with the Father going on uninterrupted by the life of the Incarnation;—*accept* the Johannine view of that life as including a certain active oppugnancy to "darkness," and a real "prince of this world," and then (granting the existence of evil spirits at all, which we cannot understand a Christian denying)—then, surely, some traces of that unseen conflict between Him and the powers of darkness should be seen upon the sands of time, and some visible examples be given of conflict with Satan, and of mastery over his legions. The words of Christ Himself in S. John's Gospel indubitably postulate the personality of the Evil one, and thus state the inner truth upon which the warfare between Christ and the Evil ones, seen in the other Gospels, depends.

Again, to state the same matter a little differently. One at least of the purposes of our Lord was to manifest His Godhead to men by the actual exhibition of His powers over every sphere of existence known to men. If so, then surely it is not fitting but necessary that samples—pardon the word—should appear on the stage of this world of Christ's conflict with the Devil and mastery over his myrmidons. The actual fact is, that the miracles of the Lord, when you come to classify them, are neither more nor less than a complete revealing of His powers and His nature so far as everything known to man is concerned. Samples of every kind of power, from the lowest to the highest, are given. The powers of external nature obey Him—this is perhaps the lowest round of the ladder—in the hushing of the storm. External objects are plastic to His will—water becomes wine, a few loaves are multiplied indefinitely. Man's bodily frame is subject to Him—disease vanishes, the lame walk, &c. Man's mind and thought is open to Him—He reveals to Nathanael his secret meditation, He knew beforehand who should betray Him. Even Death cannot withhold his prey from the call of Christ—three signal examples of "raising the dead" are recorded in the Gospels. Then, lastly, it is the same with him that had the power of death—that is, the Devil—conflict with him and triumph over him becomes visible in the history of the Temptation, while mastery over evil spirits is exhibited abundantly. Thus in all the three spheres—the world of nature, the world of man, the world of unseen spiritual beings—the lordship of Him "by Whom all things were made" becomes apparent—in S. John's words, it is *manifested*, and so the circuit is complete. It is one of the things that have astonished us most in our reading of Dr. Farrar's book, that though he has to interweave S. John's narratives along with those of other Evangelists, he does so without (apparently) recognizing the totally different *animus narrandi* in his case from that which we discern in the Synoptics; and perhaps it is *this* which may account for his not deriving from S. John's Gospel that mode of looking at the narratives of the Synoptics which, as it seems to us, it is calculated to teach us. * * * * *

We must enter some sort of protest, not so much perhaps as to the actual things said, as the effect they are likely to produce, against the reiterated preachments, flings, or whatever you like to call them, in which Dr. Farrar indulges himself whenever he comes, as he does again and again, to the question of belief in the miraculous, and in particular to that of belief in demonical possession. We heartily concur in what we believe to be Dr. Farrar's real meaning in the matter, in his pleas for toleration, for suspension of judgment, and the like. Yet surely the following is hardly the right way to deal with such theories as that the water made wine was "magnetized" or that their taking it for wine was due to the fact that "the guests were in a state of supernatural exaltation" (whatever that may mean):—

'Let those who find it intellectually possible, or spiritually advantageous, freely avail themselves of such hypotheses, if they see their way to do so; to us they seem not 'irreverent,' not 'rationalistic,' not 'dangerous,' but simply embarrassing and needless. To denounce them as faithless concessions to the spirit of scepticism may suit the energies of violent and Pharisaic theology, but is unworthy of that calm charity which should be the fairest fruit of Christian faith . . . We ought to believe, or disbelieve, or modify belief, with sole reference to that which, in our hearts and consciences, we feel to be the will of God,' &c.—(vol. i. p. 169.)

Now this sort of thing is repeated more than once, and while we admit and concur in the great truth which underlies a part of this, still we cannot help feeling that such a way of putting it is likely to encourage the feeling—which in these days surely needs no encouragement—that after all it very little signifies what view you take. But look at the circumstances. The miracle referred to is that at Cana. It is one of the very few selected miracles related by S. John, selected by him for special narration, as specially showing forth the Godhead of Him who worked them. Moreover, it is tolerably plain that S. John relates it as having witnessed it. And he both ushers in, and concludes, its history with every mark of peculiar importance as a manifestation of the divine glory of the Lord. Every one will admit all this. Now the supposition is one, which denies the objective reality of the miracle, but which seeks to account for the people *thinking* it was wine they drank by some (we know not what) "exaltation" on their part. And we ask is it *right* in Dr. Farrar to declare such a supposition to be *not* "irreverent," *not* "rationalistic," *not* "dangerous?" Surely such a way of understanding, or misunderstanding plain narration, cannot but be most dangerous to all simple honesty of understanding anything. Dr. Farrar goes on to call such hypotheses "embarrassing and needless;" but he forgets that where truth is concerned, the habit of admitting "embarrassing and needless" hypotheses, if dangerous to nothing else, is very "dangerous" to straightforwardness and simplicity of mental dealing on the part of the mind which admits them. It may be "violent" in us to write this. It may be a piece of Pharisaism. But we believe it all the same. As to the deeper question, whether or not it is "irreverent" to imagine our Lord manifesting His Godhead by a device such as this hypothesis requires, we leave that to other people. Then as to the sweeping *dictum* about believing or disbelieving "with *sole* reference to what in our hearts and consciences we *feel* to be the will of God;"—this again is one of those "dangerous" (we had almost written claptrap) forms of statement, which Dr. Farrar ought to know better than to print. Of course there is a truth in it, but it is a partial truth, which when left unbalanced is more "dangerous" than a total error. And the other half, which will have to be taken into the scale in the day of account, is *first*, that whatever we *feel* to be the "Will of God," that Will is a reality which our feelings neither change nor alter; and, *secondly*, that a very large part

of our probation in this life—perhaps the major part of it—consists in that moral growth of “our hearts and consciences,” by which they become capable of feeling that Will with some measure of correctness; that moral growth whereby our consciences become more and more respective of that will, more and more illuminated by it, with less and less distortion arising from human imperfection. Hence, therefore, the question at last will be not *only*, “Have you acted up to what, your heart and conscience have felt about the will of God?”—the cruellest inquisitor who ever

“Sat by calm while living bodies burned,”

might say “yes” to that—but also, “How far were your heart and conscience right in so feeling; and had you taken all due pains to be right?” No man knows this truth better than Dr. Farrar. Therefore we must the more complain, that he should let such slipshod half-truths escape his pen. They are “dangerous,” not to men of his own level of education, who can supply at once the needful balance-weight, but to the thousands who will have bought his seventeen editions, and who are *not* trained to see at a glance what is half-truth and what is not. There are thousands, too, who like to fancy that they feel a sentimental interest in the life of Jesus, but who shrink alike from duty and from dogma, and who will be only too ready to identify their own supreme indifference with “that calm charity which is the first fruit of Christian faith.” Dr. Farrar strictly forbids us to “denounce” these unworthy modes of regarding the miracles by which the Lord set forth His Godhead; and we concur (as we said) in the fact that there is a sense in which all such denunciation is wrong and mistaken. We only wish that Dr. Farrar would in his own turn be a little more appreciative of men to whom, in their day, the very survival of the Faith (under Providence) was owing. The Christian scholastics no doubt had their faults—who ever was without them?—but who that knows the history of the thirteenth century can fail to see that to them were owing the gigantic intellectual embankments, which saved the mediæval Church from being absolutely submerged by mediæval rationalism, by mediæval licence alike of thought and morals? Now though Dr. Farrar will not let you denounce anybody for holding that the water was *not* made wine, yet after his own denunciations of Rabbinism have gone by heaps and mountains, he then passes on these denunciations wholesale to the Christian scholastics in the *dictum* that—

“There is a marked analogy between Rabbinism and Scholasticism. One might compare Hillel to Anselm. R. Jehuda Hakkôdesh to Thomas Aquinas. Gamaliel to Abelard,” &c.—(vol. ii. p. 245, *n.*)

We really hardly like to hold the Master of Marlborough College to the full meaning of this wonderful statement. Probably he cares very little about Aquinas or any other of the great names of that period of intense struggle for the very existence of the Faith, although we should have imagined that the historic picturesqueness and excitement of that most busy century would have led him to feel an interest in it. But Dr. Farrar has manifestly a quarrel with theology as such, and very quaint are the ways in which it crops out. Thus, for example, he has two separate and distinct *flings* at the theological technicality—“*communicatio idiomatum*.” On pp. 258–9 of vol. ii. he goes out of his way to sneer at the “idle theological phraseology about the *communicatio idiomatum*,” and then, in less than two hundred pages after (p. 418) he girds at it again. And yet it is difficult to understand how the two poor words have hurt him. The idea which they so conveniently compress into a formula of almost algebraic compactness is one, which he himself expresses at greater length in his own language,

so that it is not as if Dr. Farrar was kicking against a doctrine—it is a mere senseless fling at a technicality because of its being a technicality.

Of course our readers will be prepared to hear that Dr. Farrar adopts the Helvidian view that the “Brethren of our Lord” were His actual younger brothers, children of Mary and Joseph. But our space is more than exhausted, and we must omit many points which we had marked for comment. As to this particular matter of the ἀδελφότης, it is needless to do more than mention it. To the end of time we imagine that people will judge of this question by feeling rather than by evidence. There is absolutely nothing to prove that they were our Lord's younger brothers. There are many things in the Gospel history to make us feel they could not be. The very committal of His holy Mother to the care of the loved Apostle could hardly have been needed, had there been other children of her own. There, after all, the matter must abide. Dr. Farrar chooses his side, and it would be untrue to say, that we are surprised at his choice.

And now we must take leave of this confessedly remarkable book. We have tried to treat it fairly. But we have to confess to real and genuine disappointment. The great *stages* of the Lord's incarnate life from the baptism in Jordan—the steps in advance until you come first to the mount of Transfiguration, and then travel onwards to the Passion—are not to our minds brought out *as stages* with that historic or dramatic skill which one had a right to expect from such a writer as Dr. Farrar. And yet, if you read carefully, you see that he is often far from blind to the significance of the facts. Still, for all that, the history runs on without its landing places—as S. T. Coleridge would have said—being made enough of. The higher art of literary workmanship is defective. Workmanship, too, is deficient in the incapacity to restrain endless repetitions, whether of scoldings, or of reflections, or of illustrations, and there is an incontinence of adjectives which is absolutely overwhelming. Then, secondly, the book is deficient in the higher element. In the actual life of Christ, as the Gospels show it, the double thread is everywhere shown to have been *the* thing which impressed contemporary beholders; and the way in which the unseen relations of the Christ-life controlled its external manifestations are shown to afford the true key to what puzzled external critics. Personally Dr. Farrar perceives this. You see that he does. We doubt if the book would convey the idea to any reader, who had not got it already and who did not look out pretty sharply for the indications of it. Lastly, the exegetical part of the book is weak and shallow, while the many uncertainties and dubious voices, which one encounters in it, are perplexing and vexatious. Of its good points we have spoken so unreservedly, that we need not repeat what we have written. In many respects we admire the book. In many we criticize it. In many we are unable to approve. We cannot call it a satisfactory *Life of Christ*. It is possible that the task is a hopeless one. There are those, whose judgment we respect, who say it is. We cannot say we think Dr. Farrar's attempt the best conceivable, either as regards conception or execution.

CANON TREVOR ON THE “CATHOLIC DOCTRINE OF THE HOLY EUCHARIST.”

The subject of the Holy Eucharist is at all times worthy of the deepest attention. It is especially so now, because the tendency of the day is to a denial of the supernatural, and so to a depreciation of that Sacramental

System, which is God's appointed breakwater against the flood of rationalism.

The subject admits of more discussion than many other subjects of similar importance, because it differs from the great doctrine of the Trinity, the Incarnation, and the like, and even from Holy Baptism, in that upon many points connected with it, the Universal Church has not spoken. When the Universal Church clearly speaks, with the true Catholic, discussion ceases and controversy ends.

The more earnestly, too, where the Universal Church has not spoken, ought one to listen to the voice of that national Church of which one is a member, and, in a less degree, to the utterances even of individual Bishops, whose duty it is to guard "the Faith once delivered to the saints." The more one feels a certain reverence to the voice of even an individual Bishop, the more will one insist, however, that the utterances which ask his attention should be delivered with that deliberation, solemnity, and sense of their importance, which this reverence would seem rightfully to demand. Hasty letters in newspapers, controversial articles in reviews, speeches in meetings, or even hurriedly composed Convention Addresses, would hardly come within the range of such utterances.

We have made these remarks because of the two Prefaces of Canon Trevor's Book on the Eucharist, which we are about to review. As a contribution to a most important subject, as an honest presentation of a particular view quite within the range of liberty allowed by the Church of England, there is nothing to be said against the Book. If it claims anything more than this,—if it asserts that what it teaches is, as the title implies, the "Catholic Doctrine of the Holy Eucharist,"—if it claims a quasi-Episcopal authority,—if there is any attempt to press the acceptance of its views on candidates for Orders or the younger Clergy, as being an authoritative statement of Doctrine, its claims need to be carefully weighed—the more carefully as one desires to be dutiful to authority, and fearful of self-assertion.

The Preface to the first edition informs the reader that the publication of the Essay is due to the encouragement derived from the subscriptions of two Archbishops, one Primus, one Lord Primate, one Presiding Bishop, and "twenty-one other Bishops of the Anglican Communion," to say nothing of "Dignitaries and Professors." The enlarged edition "chiefly owes its existence," the Preface informs us, to the Bishop of Connecticut; while the Bishops of Maryland, Western New York, North Carolina, Pittsburg, and Long Island, "have cheered the writer with their aid and support;" and Dr. Buel, and others, have shown "friendly interest," and given "valuable suggestions." This would seem to be a grave weight of authority, enough, perchance, to make one meekly submit where he could not accept. As the reviewer gazes at the task proposed, mitres and croziers, from the Ganges to the Pacific, seem

"to put forth a charm
Of woven paces and of waving hands,"

to protect the Book. Yet the readily-given subscription, and the kind word of encouragement, are perhaps quite as much a tribute to the high position, lofty character, and amiable qualities of the distinguished author, as to the merits of his statement of Doctrine, and at the most mean no more than to call the attention of Churchmen to another expression upon a subject of the most profound importance.

We feel, therefore, that we shall act in full accord with that reverence to authority which, in these evil days, one so much desires, if we proceed to

consider what claims, literary and theological, Canon Trevor's Treatise has upon the attention of American Churchmen.

I. We are compelled to say that the method of the Book is a bad one. There is no clear statement of the writer's views, but one is left to draw them out from a variety of attacks, now on Roman Catholics, now on Lutherans, now on Dr. Pusey, and Mr. Keble, and the Tractarian School, supplemented by occasional statements somewhat more definite, as in the early part of the VIIth chapter. As the Treatise professes to give a *via media* on the subject of the Eucharist, there is occasionally, also, a short skirmish with Calvinists and Zuinglians, the necessity for which otherwise one is at a loss to discover. No doubt such a method serves a polemical purpose; but if the object of any theological book be to instruct; much more if the book is urged upon the attention of Churchmen as one likely to benefit them, it is, to say the least, undesirable.

II. The literary merits of the book are not great. It is written in tolerable English; it is courteous in its language, even to those whom it opposes; but as compared with Mr. Goode's "Nature of Christ's Presence in the Eucharist," published in 1856, or Canon Vogan's clear Treatise on "The True Doctrine of the Eucharist," the first edition of which appeared in 1849, and the second in 1871, much more with Archdeacon Freeman's "Principles of Divine Service," the Introduction to Part II. of which appeared in 1857, it can have no literary claim upon the attention of American Churchmen.

We compare it with these three Treatises for another reason. The Book of Canon Trevor is almost utterly destitute of originality—is little more than a compilation, and whatever it says has been better said by these three writers. Nor has he added anything to the views enunciated by them, and perhaps better enunciated long before them by Waterland. There is, however, a striking difference between Freeman and the other writers mentioned, which separates his views by a long interval from those of Goode, Vogan, Trevor and Waterland. Dr. Trevor acknowledges in the Preface to his first edition, that "no new and independent exploration of the Fathers is required; on the contrary, the citation is best limited to the beaten path of our own Theology." From this "beaten path," therefore, we will illustrate the point before us, and beg to call the attention of the reader to the VIIth Chapter of the Book (pp. 131-210). This chapter gives a *catena* from Anglican writers, for the purpose of showing that the views proposed by the author are in accordance with their teaching. Of the numerous quotations made, the greater part are at second hand, and are to be found either in Goode's Treatise, Dr. Pusey's Letter to the Bishop of London, or in Waterland. Nay, he is so in love with second hand quotations, that he actually quotes so well known a writer as Thorndike from "the excellent Tract of Dr. Buel," (p. 196), and takes (p. 181) a quotation from Overall from Dr. Buel, who had also borrowed it from "Campbell's Middle State explained," and whether Campbell quoted at first hand does not appear; nor when Dr. Trevor quotes apparently from the author himself, can one always be quite sure that he does so. There is a curious instance of this in the VIIIth Chapter, p. 241.

Bishop Andrewes, as every one knows, is a representative Anglican. One of the translators of the Bible, he added to marvellous learning and unequalled eloquence a devotion which has made his prayers one of the Church's best possessions. Called to defend his Church and king from the attacks of Cardinal Bellarmine, the ablest controversialist of his day on the Roman side in Europe, he put forth a Reply which is a storehouse of

argument for the defence of the true Catholicity of the Church of England. It is worth while, therefore, for any writer on the subject of the Eucharist, to show that Bishop Andrewes agrees with him. Both Freeman and Vogan are willing to own that Bishop Andrewes goes beyond them in his Eucharistic doctrine. Not so Canon Trevor. He quotes largely from the Sermons of Bishop Andrewes, and in the case before us, from the Reply to Cardinal Bellarmine. The quotation is as follows—we copy *verbatim et literatim* from Trevor, C. VIII, p. 241 :

Truly (he says) Christ Himself the *Res Sacramenti*, both in and with the Sacrament, out of and without the Sacrament,—*ubi, ubi est*,—is to be adored. And we also with Ambrose, “adore the flesh of Christ in the mysteries.” Yet not the thing (*id*), but Him (*eum*) who above (not upon) the altar is worshipped.

By referring to Bp. Andrewes’ *Responsio ad Apol. Card. Bell.* (pp. 266, 267 Lib. Angl. Cath. Theol.), a reference which Dr. Trevor does not give, the reader will find that, without making the slightest mark of omission, Dr. Trevor has put together two distinct passages, leaving out an important statement. But this is not all: he has entirely altered the sense of the passage by an amusing blunder. The same blunder is to be found in Goode’s Works, Vol. II., p. 820. Both Trevor and Goode translate Andrewes words, *qui super altare colitur*, “who ABOVE (not upon) the altar is worshipped.” The history of the words is as follows: Gregory Nazianzen, in praising the piety of his sister Gorgonia, said that, suffering from a disorder from which she could get no relief, she went to the Church at the dead of night, and,—here we quote,—“she falls in faith before the altar, and calling upon Him who is worshipped upon it,” she was healed. The Greek is: “*τῷ θυσιαστηρίῳ προσπίπτει μετὰ τῆς πίστεως, καὶ τὸν ἐπ’ αὐτῷ τιμώμενον ἀνακαλουμένην*,” κ. τ. λ. Cardinal Bellarmine and Bishop Andrewes both translate Nazianzen’s Greek by the Latin, “*Eum qui super altare colitur*.” The English is, of course, “Him who is worshipped or honored *upon* the altar.” Goode and Trevor both translate “above the altar.” Now it is quite true that *super* may mean “above” as well as “upon,” and to translate it “above” agreed with the argument of the learned authors, and to translate it “upon” just spoiled it. Of course it was a great temptation, but we think they ought to have been superior to it. We come now to the point. We have given above the original Greek. Gregory Nazianzen uses of the altar the words ἐπ’ αὐτῷ. *Super* may indeed mean “above” as well as “upon”; but ἐπ’ αὐτῷ can not possibly be translated *above it*. Therefore to translate *super altare* “above the altar, when *super altare* is a Latin translation of ἐπὶ τῷ θυσιαστηρίῳ is to show some knowledge of Latin prepositions, but none of Greek. The Greek is given at the bottom of the page in the Library of Anglo Catholic Theology (*Responsio ad Apol. Card. Bell.* p. 266).

The correctness, however, of Canon Trevor’s translation of the Latin preposition *super*, will lead the charitable reader to have good hopes as to the author’s Latinity, whatever may be said for this exploit in Greek. Alas, there is another blunder still more remarkable, and which, so far as our investigations extend, is purely original with Dr. Trevor. It is not shared by any other author, living or dead, though “a corrupt following” of an innocent note of Dr. Pusey’s has shipwrecked the accomplished scholar. The following startling note appears in c. vii. p. 143 of Dr. Trevor’s Treatise:

St. Augustine’s *nemo manducat nisi prius adoraverit illam carnem*, has reference to the acknowledgment of our Lord’s Divinity, not to any particular act of adoration. The Romish interpolation of *id* is exposed in Dr. Pusey’s Letter to the Bishop of London.

What St. Augustine actually said was, "*Nemo illam carnem manducat nisi prius adoraverit.*" Canon Trevor declares that the Romanists interpolated "*id.*" Now we know that the Romanists are very wicked; but as one of their sins consists in an inordinate love of the Latin tongue, and *carnem* is of the feminine gender, whatever they may have interpolated, should it, would it, could it have been "*id*"? To the numerous slanders which have been uttered about poor Dr. Pusey, Dr. Trevor has added this, the most cruel of all. A more serious criticism in a literary way, to say nothing of its theological bearing, is the fact that the extracts from the Anglican Divines, which Dr. Pusey quotes in his Letter to the Bishop of London, and which Dr. Trevor borrows, are used by Dr. Pusey as in accord with a view which both Canon Trevor and Goode deny. The scoffer might here say rash and irreverent things concerning Anglican Divinity, were it not for the remarkable fact, which we hope to prove, that the quotations which Canon Trevor has borrowed, whether from Pusey or Goode, with one or two exceptions, whatever else they prove, do not affirm Canon Trevor's Eucharistic doctrine.

III. This leads us to the most important fact of this review. What are Canon Trevor's views upon the Holy Eucharist, and how far are they true? The subject of the Holy Eucharist is so vast that, in the brief limits of an article like this, we must pass over very much. There are many points on which Canon Trevor has spoken sensibly and well, and about most of which, in the Anglican Communion, there is little or no controversy, namely:

- a. The sin of denying the Cup to the laity.
- b. The rationalising character and late acceptance of the doctrine of Transubstantiation,
- c. That the mingling of the water with the wine, and the use of unleavened bread in the Eucharist, are primitive, and not forbidden by the Church of England.
- d. That it is wrong to assert that the consecrated elements "contain" the Body and Blood of Christ.
- e. That the Eucharist was not instituted for purposes of worship, and that the practice of the Church of Rome as to Reservation for purposes of worship, is forbidden by the Church of England.
- f. That the Anglican Communion holds that, for the true celebration of the Lord's Supper, it is necessary that two or three at least should communicate with the Priest, and that she therefore forbids Solitary Masses.
- g. That the word *objective*, as applied to the Real Presence, is a new one, and is used in a different philosophical sense from what it once was.

We mention these seven points, because, without committing ourselves to all that Dr. Trevor has said upon them, we have no intention of discussing them in the present article.

Canon Trevor makes the following statements in regard to the Holy Eucharist:

1. That the Holy Eucharist is a sacrifice; that this sacrifice is a "proper" sacrifice; that it is in a sense "propitiatory;" that the Scriptures and the Catholic Church alike proclaim it to be such.

2. That while the sacrifice is in a sense the whole *Ritus*, including the participation, yet that the material sacrifice is only of the unconsecrated bread and wine: that the liturgical oblation is therefore made before the consecration of the elements, and, in the Anglican Liturgy, in the Prayer for Christ's Church Militant.

3. That the inward part of the sacrament is the slain Body and Blood of Christ—the Body and Blood sundered in death—the dead Body of the Lord: that the words "Body and Blood," in the Book of Common Prayer, with one exception, never mean anything but the crucified Body and Blood of the Lord.

4. That the Body and Blood of Christ, thus sundered in death, do not exist now anywhere in Heaven or on Earth; but though non-existent they are full of power and efficacy, which power and efficacy are conjoined with the sacramental signs (p. 151).

5. That this presence is properly called a Real Presence.

6. That by feeding in the Holy Communion on the Body and Blood of Christ, thus really present, we are united to our Lord's glorified Humanity: "He dwells in us and we in Him."

The method of proof adopted by the learned Canon is first, as we have before stated, to attack all opposing views, and second, to show that the Eucharistic doctrine held by him is the doctrine (*a*) of the great Anglican Doctors; (*b*) of the Liturgy and Articles; (*c*) of the Ancient Canons; (*d*) of the Ancient Liturgies; (*e*) of the Fathers of the undivided Church.

It would require a Treatise, instead of a Review, to follow his mode of treating the question, step by step. Our endeavour will merely be to show how far the author has failed in his line of proof, and to mention some of the difficulties which are involved in the acceptance of the views he enunciates. In limiting our inquiries to these points, we shall subserve the purpose of this review, which is to show, not that Canon Trevor is either heretical, or an unfaithful member of the Church of England, but that he has no claim upon American Churchmen as a good theological guide on the subject of the Eucharist.

IV. *The Eucharistic Sacrifice.* No one who has the slightest knowledge of antiquity could deny that the undivided Church regarded the Eucharist as a sacrifice. One is compelled to admit, however, that the Church of England, in consequence of the abuses which preceded the Reformation, and in her anxiety to bring back a higher idea of the Communion, places the Eucharistic Sacrifice in the background. Each revision of the Liturgy which has taken place in the Anglican Communion has brought out more clearly the idea of the sacrifice, until it has been reserved for the Scotch and American Offices to speak as clearly on this subject as ever the Primitive Liturgies did.

The writers of the Church of England have all, to a greater or less degree, acknowledged the Eucharistic Sacrifice. Canon Trevor has, with tolerable clearness, brought out the fact that the Eucharist is a "proper" sacrifice. He proves it from Scripture and antiquity. But while he does so—while he uses good orthodox words, he manages at the same time to divest them of all significance. The author, for instance, acknowledges that the whole Sacrament is a Sacrifice, while by his definition he really denies it.

In the Eucharistic Sacrifice there are five things to be considered:

1. The oblation of the unconsecrated bread and wine.
2. The offering of the consecrated elements, and consequently of whatever the elements are sacramentally united to—in other words, of the *Res Sacramenti*.
3. The offering of that whole Mystical Body of which Christ is the Head, and so of the body, soul, and spirit of each individual member of the same.
4. The Sacrifice of Praise and Thanksgiving to the Lamb as it had been slain, which goes up with the other oblations.
5. The Participation.

It must be noticed that each one of these involves the remainder. The bread and wine are surely offered for purposes of consecration. The offering of the consecrated Bread and Wine involves the offering of what they sacramentally have become, which must necessarily draw along with it,

a. The offering of body, soul, and spirit of each individual Christian, with his tribute of Praise and Thanksgiving;

b. The offering of the whole Mystical Body of Christ, with its unceasing Hymn of Praise to the Lamb as it had been slain ;

c. Nor this latter surely apart from Him who is the Head of the Mystical Body, the Incarnate Saviour.

Nor can any of these be considered as complete without the Reception by Priest and people. To say, therefore, that the whole sacrament is a sacrifice, and yet to deny any one of the above five essential particulars as forming a part of it, is to deny the Sacrifice. Canon Trevor utterly repudiates the second of them, namely, the Oblation of the consecrated elements. He says that the material sacrifice and the Liturgical Oblation are both of the *unconsecrated* elements, the mere bread and wine. So careful is he, moreover as to the fifth of the points mentioned above, namely, the Participation, that he asserts that no one offers the Sacrifice, or joins in the offering, who does not receive the Sacrament. Hence, to agree with Canon Trevor as to the Eucharistic Sacrifice, is with one breath to assert that there can be no Sacrifice without participation, and at the same time to declare that no one participates in that which is sacrificed! This is evident from the fact that what one receives are not the *unconsecrated* but the *consecrated* elements; for while the former, according to Trevor's view, are offered, the latter are not. Then again (p. 39), he asserts that sacrifice "is simply a symbolical act of worship, differing only in form from vocal prayer and praise." With all other Christians Dr. Trevor no doubt believes in and practises intercessory prayer. He grants that in every Liturgy the charity of the Church is shown by abundant intercessions; and yet, whosoever accepts the view of the worthy Canon, will be obliged with one breath to say that sacrifice is only symbolical prayer, and on the other side to declare that it cannot be offered for any one who does not partake of the Sacrament. In other words, symbolical prayer differs from real prayer in having no intercessory power. Canon Trevor also grants that the Sacrifice includes the offering of the body, soul, and spirit of the individual communicant; he could not but grant also, that this individual offering must necessitate the offering of the whole Mystical Body of Christ; yet while he would grant that the *individual* making the offering may be benefited, he would deny that the *whole Mystical Body* can *thereby* receive spiritual increase. American Churchmen will have to accept his views in the face of that solemn pleading which follows the Consecration, "that we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion."

Again: The doctrine of the Eucharistic Sacrifice is very closely connected with the doctrine of the Real Presence; the view that is held of the one largely modifies the view that is held of the other; and Dr. Trevor's extraordinary view of the Sacrifice is the logical result of his still more extraordinary view of the Real Presence. He holds that the Body and Blood of Christ in the Holy Eucharist, are the slain Body and Blood of the Lord—the dead Body. He also holds a view which entirely contradicts this view. He holds that the dead Body and Blood of Christ *do not now exist anywhere in Heaven or on Earth*, and so they cannot be present (pp. 148, 159); while at the same time he asserts that this non-existent thing has a power and efficacy which does exist, and is the *Res Sacramenti* (p. 149).

Without dwelling further on this self-destroying view, it is sufficient to point out how it necessitates his view of the sacrifice, namely, that it is of the unconsecrated elements. If the *Res Sacramenti* be the slain Body of the Lord, then to offer it to God is to offer Him a dead Body as a Sacrifice, or to crucify afresh the Son of God. If on the other hand the *Res*

Sacramenti be the power and efficacy of the slain Body, supposing it possible such power and efficacy could have an actual existence, it would be inconceivable that they should exist apart from that living Christ, whose power and efficacy they are; and thus this view would involve the presence of the glorified Humanity of the Son of God. Hence the gordian knot is cut by denying any Oblation of the consecrated elements.

To be sure the excellent author is met by the startling fact that, in the greater number of the extant Liturgies, the Oblation follows the words of Institution, as it does in our own American Liturgy, and so would seem to be the Oblation of the consecrated elements. But he meets this difficulty by affirming that the words of Institution did not in the Ancient Church effect the Consecration, but that Consecration was effected by the Invocation of the Holy Ghost.

The simple explanation of this order, 1. The words of Institution; 2. The Oblation; 3. The Invocation, which is the usual one in the Ancient Liturgies, though it is by no means, as Canon Trevor affirms, the invariable order, is that profound Liturgical idea which Freeman speaks of, namely, that the Benediction by the words of Institution, the Oblation of the consecrated elements and the Invocation of the Holy Ghost, are simultaneous acts, whatever be the order of the words which express them. Nay, more; that the Sacrifice and the present Power of the Holy Ghost are so necessary to the Consecration, that they are understood, even without the verbal Oblation and Invocation; the words "Do this in remembrance of Me" being the sacrificial words, and the Presence of the Holy Ghost being implied in the whole act, since it is His blessed work not to supply Christ's absence, as some, alas! maintain, but to accomplish His Presence. This, too, is the only real defence of the Consecration Prayer of the English Church. The English Office has no verbal Oblation after Consecration and before reception, and no Invocation of the Holy Ghost. If the latter effects the Consecration, then there has been no Consecration of the Holy Communion in the English Church since 1552.

Canon Trevor's attempt to defend the English Office, and at the same time to make it agree with Primitive Antiquity, as it does, and with his own view, which it does not, is so dreary a one that the present writer has given up the effort to follow it. Equally vain is the attempt to reconcile a sort of theory which is implied in the whole Book, and is especially spoken of on pages 420, 421, and 437, that the sacrifice which accompanies the whole *Ritus* finds its culminating point in the Consecration. If it does, then there must be an Oblation of the consecrated elements; but this is what the Book over and over again denies. However this may be, it is a sufficient answer to Canon Trevor's Liturgical views, that Neale, who is confessedly the greatest authority in the Anglican Communion since the Reformation on the subject of Liturgies, declares that there is in the Primitive Liturgies an Oblation of the consecrated as well as of the unconsecrated gifts. (See Neale Gen. Int. &c., pp. 489, 490, and 501.) It is true that Palmer takes a different view; but Freeman, who is Trevor's master, in this respect agrees with Neale. (Freeman, vol. ii. part ii. p. 197.)

V. *The Real Presence.* In his Introduction to Part II. of his "Principles of Divine Service," Archdeacon Freeman, in treating of the Eucharist, took the view that by the Body and Blood of Christ in the Holy Communion, are meant the dead Body and Blood of our Lord—His Body and Blood sundered in death, and so apart from His soul. He held them, however, to be truly in some real though spiritual sense the Body and Blood of Christ; nor could he conceive of the existence of even the slain Body and Blood of the Lord apart from His Divinity. This is quite in accordance

with what is a commonplace in Theology, that while the *vital* union of His Body and Soul was temporarily dissolved by death, yet, since the God-head and Manhood were united in one Divine Person "never to be divided," the *Personal* union could never be dissolved. Thus the Divinity of Christ was united both with the Body that lay in the tomb, and with the Soul of Christ which was in Paradise; and so too with the slain Body and Blood of Christ present in the Eucharist. (See Freeman, Introduction to Part II. p. 155, *et seq.*)

Freeman, however, uses very inaccurate language concerning the Person of our blessed Lord, seeming to hold that while the *Divinity* of Christ was present in the Eucharist because His Body and Blood were, His *Person* was not, because His Soul was absent; though it has been the unvarying belief of the Church that our Lord's Person was in no sense either human, or a blending of the Divine and human, but simply Divine.

From the natural consequence that would flow from Freeman's view, that Christ thus present ought to be adored, he escaped by a view unheard of before in Christendom, that Christ, even when manifesting Himself to His people, is not to be adored except as in Heaven. He even goes so far as to say that the acts of adoration to the visible Presence of God recorded so frequently in the Old Testament, were not addressed to God as then and there present, but to Him in Heaven. He is, of course, like all advocates of this view, compelled to meet not only these facts narrated in the Old Testament, but the still greater difficulty, that from that day when "the First-begotten was brought into the world," Angels and Wise-men, those whom he delivered and His Apostles, addressed Divine worship to "God manifest in Flesh." Freeman can only say that it was not frequently done, and does not seem to have been commanded, only not refused. One cannot help but draw from his remarks the conclusion, that had the Apostles and the Wise-men, to say nothing of the Angels, understood the Divine Economy as well as Archdeacon Freeman, they had done differently.

To the view of Freeman, that by the Body and Blood of Christ in the Eucharist is meant the dead Body, there is, however, an unanswerable objection. It is an impossibility—the slain Body and Blood of Christ have never existed, save for the brief space of time which intervened between the Crucifixion and the Resurrection, and thus are nowhere now either in Heaven or earth. Trevor, who in this respect is Freeman's disciple, states distinctly that by the Body and Blood is meant the dead Body of the Lord. He is compelled to say this, because "the inward part of the Sacrament" is called, in the Anglican Liturgy and Catechism, in the Fathers and Primitive Liturgies, as it is in the Scriptures, "the Body and Blood of the Lord." No sooner, however, is the statement made, than for the very reason above adduced, namely, that the slain Body and Blood do not exist, he really retracts it by declaring that the Body and Blood mean the *Efficacy* of the slain Body and Blood. To express his view, the answer in the Catechism to the question, "What is the inward part or thing signified?" should read, not, "The Body and Blood of Christ, which are verily and indeed" (or "spiritually," as in the American Catechism,) "taken and received by the faithful in the Lord's Supper;" but, "The Efficacy of the slain Body and Blood of the Lord, which is spiritually taken and received by the faithful in the Lord's Supper." Nor does the utter absurdity of the view seem to strike the worthy Canon and his admirers. If the inward part of the Eucharist be the Efficacy of the slain Body and Blood of Christ, how can that which has no existence have any efficacy? It is the error of Transubstantiation that it supposes the accidents to exist independent of the substance; but here is one, who is

very earnest against Transubstantiation, asserting that the qualities of a thing can exist apart from the thing itself. It is a still more pertinent question to ask, how can the slain Body and Blood of the Lord have any Efficacy? He is our living Lord; from Him flows all our strength; in Him and in Him alone resides the saving power of his atoning death—apart from Him it has no existence. The “Lamb that was slain” of the Apocalyptic vision, is “He that liveth, and was dead, and is alive forevermore.” The Presence of the glorified Humanity of the Son of God, and thus of our Lord Himself, is necessary for the pleading of His Sacrifice, and the bestowing upon those who are fed by his Body and Blood of “the remission of their sins, and all other benefits of His Passion.” The attempt to prove that the inward part of the Sacrament is the Efficacy of the slain Body and Blood, is really an attempt to banish the Living Christ from His own Sacrament, and to substitute the mechanical theories of Calvinism for Catholic Truth.

It needs only one more statement to bring out the view of Trevor in all the absurdity which it justly possesses. The Presence of a non-existent efficacy of a non-existent thing, is, according to Trevor, a **REAL PRESENCE**.

The same difficulties arise when we consider what Canon Trevor means by “the benefits” the worthy recipient obtains in the Holy Communion. He is fed, so the Canon believes, with the Efficacy of the Slain Body of Christ, and thus becomes partaker of His glorified Humanity—“Christ dwells in him and he in Christ.” Nay, both he and Freeman assert that Christ is not personally present with His Body and Blood, but is personally present in the heart of the worthy receiver.

Now, the Black Rubric is to Canon Trevor very great authority. It is his chief argument against the Presence of the glorified Humanity in the Eucharist, that the Black Rubric declares that “the natural Body and Blood of our Saviour Christ are in Heaven and not here.” Yet in spite of all this, he accepts the theory that this glorified Humanity, which cannot be “here,” is nevertheless in the heart of the faithful receiver (pp. 147 and 148).

All this complicated system of contradictions is due to an effort to avoid what Trevor confesses Roman Catholics, Lutherans, Calvinists and Zuinglians alike agree in, that by the Body and Blood are meant that one Body and Blood of the Lord, once born of the Virgin Mary, once crucified on Calvary, and now glorified in Heaven, and mystically present in the Eucharist to the end of time.

It may seem like slaying the slain to go on and prove that Canon Trevor adduces no proof of his Eucharistic views from Anglican writers or the Fathers, worthy of the name. Thus he states that wherever the words “Body and Blood of Christ” occur in the Prayer Book, they mean the “slain Body and Blood of Christ.” (P. 139, n.) Any one who will look at the places where the words occur, will see that this is a mere *petitio principii* unworthy of the merest tyro in logic. The Canon ingenuously confesses that in the Black Rubric the words mean the glorified Humanity, and this is actually the only place in the English Prayer Book where they are defined. But the most conclusive answer to the statement is given by Dr. Trevor himself, since his own argument requires that the words should mean, not the slain Body and Blood, but the Efficacy of them; and for this there is not an atom of proof in the Prayer Book.

Again, his only mode of proof is based on the assumption that there has been but one view of Eucharistic Doctrine in the Church of England, and that is his own. No one can read English Theology without finding

at least four well-defined views as to the Real Presence, to say nothing of many subdivisions of these views :

1. That which Andrewes, Laud, Bramhall, Bishop Forbes, Thorndike, and others held, that the inward part of the Sacrament is *Christus ipse, Totus Christus*, Christ Himself.

2. That there descends upon the consecrated elements all the virtue and power of the glorified Humanity of the Son of God, which cannot be considered apart from Himself, but which are so expressed to avoid the idea that He is present in the Eucharist as He is in Heaven. This seems to be the view of Ridley, Bishop Bull, and others.

3. That the efficacy of Christ's glorified Humanity is conveyed to the soul by means of the consecrated elements, which become channels of grace. There seems to be an ambiguity in this view—some writers making this efficacy to be objectively in the elements, and others more logically confining it to the heart of the faithful receiver. The reader will notice that the difference between this view and that of Canon Trevor consists in this, that the former makes this efficacy flow from the glorified Humanity of the Son of God, and the latter from His slain Body and Blood. The writers who have taken this view are almost too many to enumerate.

4. The view of Waterland, who holds, (1), that the consecrated elements are like the title deeds to an estate, and so by a species of legal fiction are said to be the Body and Blood of Christ, because they are to the faithful receiver all the same as that which they are called. (2.) As the Body and Blood of Christ are not the glorified Humanity of the Son of God, nor even the slain Body and Blood, except by "a just construction," so the feeding on them is simply "a constructional intermingling of his Body and Blood with ours,"—"the same thing in *effect* with our adhering inseparably to Him as members or parcels of Him." (See Waterland's Works, Vol. IV., pp. 572 and 574.) (3.) By this feeding we become partakers of the glorified nature of the Son of God; but this merely means that we are to be hereafter sharers of Christ's glory; that we receive the benefits of his atonement; that the grace of God's Holy Spirit is given unto us; and that the Divine nature is present in us. The idea of that vital union with the glorified Humanity, which is the result of a true faith in the Incarnation, does not appear in Waterland.

From this view of Waterland's the descent is easy into mere Zuinglian views. If the whole sacramental action be a kind of legal fiction, the clear-headed reasoner who believes that the same effects are produced by justifying faith, will naturally regard the Holy Eucharist as an unnecessary addition to that simple Protestantism which makes the whole Gospel consist in "Come to Christ,"—"Believe and be saved."

It will be seen, therefore, that Trevor's view is on the whole the same as that of Waterland, except that Trevor is ambiguous on the subject of our union with the glorified Humanity, either agreeing with Waterland, or else, as seems to be the case, exposing himself to the inconsistency before alluded to on this subject.

When, therefore, Trevor attempts a *catena* from Anglican writers or the Fathers, he attempts a useless task, if his object be to show that they generally held the views of Waterland or his own. Indeed, the Church of England forbids only two views on the subject of the Eucharist, Transubstantiation and Zuinglianism, and has never decided against any other.

If two things are borne in mind, and then Canon Trevor's quotations from Anglican Divines, the Fathers, and the Liturgies are read, it will be at once evident that he has not proved his Eucharistic views. (1.) Deduct from the passages in the Anglican Divines every one which means

that what is present and we feed upon in the Holy Eucharist, is either Christ's glorified Humanity, or an Efficacy flowing therefrom. (2.) Deduct from the passages from Anglican Divines, from the Liturgies and Fathers, all those which refer exclusively to the Sacrifice in the Eucharist, and say nothing of the Presence; and what is left in favor of Canon Trevor's view is so little, that the most that can be said is, that some people in the Church of England, since the Reformation, have held Trevor's view, or something like it.

We must enlarge a little upon the second point. There are passages in the Anglican writers, and still more in the Fathers, which, in discussing the sacrifice of the Eucharist, seem to speak as though Christ's slain Body and Blood were present. St. Chrysostom's solemn words are instances from Patristic Theology; and from Anglican writers, Bishop Andrewes' statements in regard to the Sacrifice, found in his sermons, chiefly in the VIIth Sermon on the Resurrection. But in order to make such quotations available for the proof of Trevor's propositions, one must show that by their startling words they meant only the *Efficacy* of Christ's slain Body and Blood; and in addition, that while they held that Christ's Body was in some sense slain, or present as slain, in the Eucharist, they did *not* hold that His glorified Humanity was present also after a sacramental law.

It is absolutely funny to see how the worthy Canon struggles under the fact that Cardinal Cajetan, Cardinal Perron, Thomas Aquinas, and the Council of Trent, alike assert that the slain Body and Blood are only present representatively, while at the same time they undoubtedly held that the *Res Sacramenti* was *Totus Christus*, and even accepted Transubstantiation into the bargain. He can only explain the fact of both statements being held by the Council of Trent by supposing that the propositions of the Council, usually regarded as at least logical enough, are a mass of contradictions.

When, then, in Anglican Theology, he finds a Divine like Bishop Andrewes asserting that, so far as the Sacrifice is concerned, Christ is present as as in some sense slain, and that we must look in the Sacrament *ad cadaver*; he is obliged to deny or explain away the fact that, in the Treatise against Bellarmine and in his Sermons, Andrewes over and over again asserts the inward part of the Sacrament to be *Christus ipse*, Christ Himself, or *Totus Christus*, that is, Christ with Body, Soul and Divinity. (See p. 266 Ad. Card. Bell. Apol. Resp.; XII. Sermon of the Nativity pp. 213 and 214 vol. i. Angl. Cath. Lib.; IX. Sermon, p. 340, vol. ii.; also Angl. Cath. Lib. vol. ii., 321, 322.) It never occurs to the excellent Canon that both statements may be true; nay, that the apparent contradiction is to be found in the Bible itself.

To illustrate: In the first Eucharist, Christ said of the Bread and the Cup which he had blessed, "Take, eat; This is My Body." "Drink ye all of it; for This is My Blood." He was in Person present before them at the Table; yet He calls the consecrated elements "His Body and Blood." He says more than this: He says that the one is "being given," and the other is "being shed;"—the participle in each case is a present participle;—and yet His Body and Blood were not then slain, nor did the Apostles then even know that he was to be slain on the morrow. Thus at the first Eucharist, He is evidently present as God and Man; and yet He asserts also the presence of His Body and Blood. He was not to be slain till the morrow; yet He asserts a present Sacrifice. The usual method is to explain away some one of these four statements;—the Catholic method is to accept them all.

Again; The Prayer Book and all Anglican Divinity—and indeed Roman Catholic Divinity as well—asserts that the Sacrifice of the Cross was once

offered never to be repeated; yet all Theology asserts at the same time the perpetuity of Christ's Priesthood. Of course if He be a Priest, He must have somewhat to offer, else He could not be a Priest; and if He be a Priest forever, His offering must be as perpetual as His Priesthood. The problem is to reconcile the acceptance of the one perfect and sufficient Sacrifice of the Cross, and the perpetual Sacrifice of the Priest forever.

The same problem is presented to our view in the Revelation of St. John, where our Lord appears as a Lamb as it had been slain, and also as "He that is alive, and was dead, and is alive forevermore."

But all these difficulties and apparent contradictions vanish away by the acceptance of that which it is the purpose of Canon Trevor's book to deny. Christ is present in Heaven in His glorified Human Nature. That Human Nature bears still,—so Christians devoutly believe,—the marks of His Passion. By His presence in that Human Nature once slain for man, He pleads what once that Human Nature endured. He pleads by His presence, and His presence makes the unutterable pleading.

The same is true in the Eucharist: after Consecration, His glorified Nature is Sacramentally united to the Elements of Bread and Wine, and by the presence of that Nature He pleads, or represents, or offers in Commemoration, the Sacrifice that once took place on Calvary.

If the hidden meaning of that Sacrifice was the Sacrifice in will, and the mactation only the outward manifestation of it, then the Sacrifice took place in the first Eucharist, and has taken place in every Eucharist since; and thus the language which is often quoted to show that Roman Catholics hold that the Sacrifice of the Cross is repeated in the Eucharist, may have a sufficient explanation. It is to be regretted, however, that on this subject much incautious language has been used both within and without the Church.

In contradistinction to these doctrinal statements of Canon Trevor, it may be well, in conclusion, to present another view, as having a better claim to the title of the "Catholic Doctrine of the Eucharist"—as being on the whole more in accord with the teachings of the Fathers; with the teachings of such Divines, say, as Ridley, Andrewes, Laud, Bramhall, Thorndike, and Bull; of such men as the late Bishop of Salisbury, the late Bishop of Brechin; of the representatives of the old Tractarian School, like Pusey and Palmer; of the Eastern Church, of the Old Catholics, and to a great degree even of the Lutherans:—that view, namely, which is to be found in the statements of one whom the Church of England delights to honour.

The Jewish Church is not the only Church which builds the sepulchres of those whom former generations stoned. The only difference is that in our day the stoning and the building of the sepulchres are sometimes done by the same generation. Nay, by a wise economy the same stones often serve for both purposes, and in the interval of building are conveniently hurled at candidates for future mausoleums.

The Anglican Church is at present engaged in building John Keble's sepulchre. The magnificent Chapel of Keble College, on the Feast of St. Mark, 1876, was honoured with the presence and benediction of the Archbishop of Canterbury, whose views and doctrines have been a perpetual protest against all that Mr. Keble taught. In America, Mr. Keble is receiving the somewhat perilous honour of having Schools named after him; and all are agreed, with an occasional protest, in giving him the honour he justly deserves of being the truest Saint that the Anglican Communion has seen since the Reformation.

In one of the Letters published in the third edition of his "Letters of Spiritual Counsel," (p. 212. See also p. 214), Mr. Keble uses the following language:

"I have long had an opinion that, in respect of the Holy Sacrament of the Eucharist, we are bound to be especially careful how we make doctrinal statements in such sense as to charge dissentients with heresy; for this reason, that while the great Truths of the Creeds have been settled, even as to the wording connected with them, by true Œcumenical Councils (in which statement I include the Doctrine of Baptism, as connected with the Pelagian Controversy), it has so happened, in the Providence of God, that the Doctrine of the Holy Eucharist has never been subject to similar enactments until the eleventh or twelfth century, after the separation of East and West. Well therefore may each person, or each portion of the Church, for himself or itself, form strong opinions, and express them strongly, as God shall guide them, on the several points involved in the Doctrine; but to impose them as Articles of Faith, making those Heretics who demur to them, they are not, I conceive, competent, except the point be such an one as can be shewn to have been *unequivocally* received by the whole Church from the Beginning: such (*e. g.*) as the Inspiration of Holy Scripture." &c.

Mr. Keble, therefore, while he "has no doubt what the Church would determine, if she could hold a true Œcumenical Council," nor what is the true teaching of the Church of England, does not condemn, as the Church of England does not, views that are as opposed to his own as those of the Receptionists, or as those of Canon Trevor. On page 209 of the same invaluable collection of Letters, Mr. Keble makes the following statement of the Doctrine of the Real presence:

"1. I believe that there is One, and only one True Body of the Lord Jesus, in the sense in which any man's natural body is called his own. That Body, namely, which He took of the Blessed Virgin Mary when He came into the world.

"2. That neither this Body, nor the Reasonable Soul which he took to Himself at the same time, nor His Manhood, consisting of both together, have, or ever had, any distinct Personality, but have subsisted, and ever will subsist, as taken into the Person of the Word, the Eternal Son of God.

"3. That as the Divine Word, or Person of Christ, is everywhere and always Present and Adorable; so ever since the Incarnation, the Presence of the Body of Christ, or the Presence of the Soul of Christ, or of both united, whenever and wherever and however He vouchsafes to notify it, is to be taken as a warrant and a call for especial Adoration on the part of all His reasonable creatures, to whom the knowledge of His Two Natures has been vouchsafed,—Adoration to Him as to God Most High, and to His Holy Manhood, not separately, but as subsisting in His Divine Person. I believe, therefore,

"4. That His sacrificed Body, hanging on the Cross and laid in the grave, was adorable.

"5. I understand the words, 'This is my Body, which is ^{given} ^{broken} for you,' *literally taken*, as declaring His Eucharistical Body, or That which He gives us as the inward part of the Sacrament, to be the same Body which was sacrificed.

"6. And I believe that those words ought to be literally taken; Therefore,

"7. I believe His Eucharistical Body, or That which He gives us as the inward part of the Sacrament, to be adorable.

"It seems to me that the only questionable link in this chain, for one who believes the Nicene and Athanasian Creeds, is the last but one;

'Those words should be taken literally.' Granting all the rest, it might still be questioned, may not the words mean only, 'This is a figure of my Body?' or, 'This is (not My Body, but) something which in energy and effect will be *as it were* My Body?' The former of these, I suppose, to be the Zuinglian view, the latter the Calvinistic. Besides these two, I see no way of taking the words short of the literal one. But neither of these two will bear the weight of the 6th Chapter of S. John, or of the sayings of the ancient Church, especially in the Liturgies. Therefore I fall back on the literal sense, which makes it necessary for me to allow Adoration, or deny the 'taking of the Manhood into God.'

"The difference between the Eucharistical Presence, and the Presence in holy places and assemblies, I should have thought, was something like this; that in the latter, our Lord's Body (of course I speak not of His Mystical Body) is present only in such manner as Hooker defines, E. P. v. 55, 7; in the former, as St. Ambrose writes, 'Christ is there *because* the Body of Christ is there.'"

We give this passage in full as a statement of Mr. Keble's views. Whether the reader is prepared to accept them as a whole or not, it must be granted by all that they contain *the central truth* of the Eucharist, namely a real and true Presence of a real and true Substance, as the *Res Sacramenti*, whereas Zuinglian and Calvinistic statements, or those of Canon Trevor, *simply leave it out*.

Mr. Keble prayed as he believed, and we conclude our review with the Prayer he put forth for the comfort and help of those who seek to believe aright as to the Doctrine of the Real Presence.

"Almighty, Everlasting Father, Who hast promised unto Thy faithful people, life by Thine Incarnate Son, even as He liveth by Thee; Grant unto us all, and especially to our Bishops and Pastors, and to all those whom Thy Providence hath in anywise entrusted with the Treasure of Thy Holy Doctrine amongst us, Thy Good Spirit always to believe and understand, to feel and firmly to hold, to speak and to think concerning the mystery of the Communion of Thy Son's Body and Blood, as shall be well pleasing unto Thee; Through the same our Lord Jesus Christ, Who liveth and reigneth with Thee in the Unity of the same Spirit, One God, world without end. Amen."

Racine College, Feb. 1877.

JAMES DEKOVEN.

CANON CARTER ON ECCLESIASTICAL JURISDICTION.

Canon Carter, of Clewer, read the following paper at a late meeting of the English Church Union:—

"There is at present a pause in the condition of the Church, while a serious crisis evidently is near at hand—a kind of stillness such as precedes a storm. At such a moment it seems fitting to consider our position, and the course of duty which it involves. The charge laid against us is that of *ἀνομία*, and a graver charge there can hardly be to Catholic-minded Churchmen, seeing that, according to Catholic principles, the Church is founded not on the popular will, but on authority descended from above. What answer are we to give to such a charge? It is not enough to say that others act independently; a *tu quoque* argument is, to say the least, not a dignified one; nor is it satisfactory to act on private judgment, or to take the Broad Church line of asserting our own views as a sufficient guide on the matters in dispute; nor does either case represent our position. In order to understand our position two points are to be considered.

First, we say that we are upholding the principles laid down in the very constitution of the Church of England, but on which popular prejudice hinders any fair judgment. Even the noble-hearted and kindly Bishop of Lincoln does not recognize the real questions for which we contend. In his late Charge the Bishop supposes that, according to our view, "the virtue of the Sacrament of the Lord's Supper depends on the dress or position of the celebrant" (p. 21). Now, we entirely disclaim such an idea. We deny that it is merely a question of a vestment or a posture. The real question is, whether to preserve to the Church of England the higher order of divine worship such as the Catholic Church has ever recognised as the centre of its devotional life. Our adversaries know that this is the question equally as ourselves. Only our Bishops refuse to recognise it. Nor does it help to reconcile us to be reminded, as the same Bishop reminds us, that the Pope celebrates facing the people, as it were, looking westward; and that therefore the position, whether eastward or westward, or northern or southern, must be indifferent. This is also to miss the real point of the question. It is not a question of the points of the compass, or of turning from or towards the people; it is the mid-altar position that we are anxious about, a position that most truly expresses the attitude of one serving or ministering at an altar or holy table, and which popularly and naturally sets forth the Eucharistic Sacrifice. The Basilican use equally represents this principle, and forms no exception. The *mid-altar* position has always been kept in the Catholic Church. Those who have been accustomed to use it cannot but identify it in their own minds with the holy sacrifice of the Church. We do not, of course, presume to say that those who from hereditary usage keep to the north end may not as truly believe and as truly offer sacrifice. We know many both in the past and the present who hold the highest doctrine, and yet occupy the north end. But they know as well as we that this position is against universal tradition, and against the common sense of the natural symbolism. But what we are anxious about is the full Catholic worship. On the preservation of the mid-altar position depends wholly and entirely the possibility of an Eucharistic ritual of a Catholic type; any other position is inconsistent with a low celebration; it is still more utterly inconsistent with a high service with deacon and subdeacon.

Equally is it a mistake to suppose that we value the vestments for their own sake. We value them for their distinctiveness, for drawing the marked line between the highest service of the Church and its minor offices. Principles, then, of the highest moment are at stake under seemingly indifferent outward uses. It is further urged that we are committed to the acceptance of any ritual, and are bound to accept variations from Catholic use by the Article which decrees that the Church has authority to ordain rites and ceremonies. We hear a great deal, too, about national Churches having their own customs. Granted that this is so to a considerable extent, and allowing that a particular Church has such an authority within certain limits, yet it never could be meant by this that universal traditions, traceable up to the Apostolic age, which are symbolic of momentous truths, and which have never been abused—that these could be set aside by any particular Church. Such a power is intelligible if used to correct abuse, or to accommodate variable circumstances; but it is simply impossible that it could be meant to apply to everything, so as to destroy the links that connect the different members of the one body, and isolate one portion from another, by novel rites peculiar only to itself, and openly rejected by all others.

It is evident that the question at stake under these present disputes concerning posture and vestments is only this—to decide whether to the

visible sense or the common judgment of the world we are to be classed among the Catholic communities, or among the Protestant sects. To deprive us of what is true to our Catholic character is the more intolerable, because on the walls of the Church of England it is written in plainest characters, such as need no prophetic interpretation, that it was never meant for us to depart as to our ritual "from other Catholic Churches except so far as they have departed from themselves." To take from us any usage that brings out distinctive doctrine is the more fatal, since we have already a mutilated Liturgy. We cannot afford to lose more when we have already lost so much, and we shall surely lose essential truth if we lose its outward symbolism. We cannot by any mere preaching, however powerful, make up for the loss of the outward visible expression which speaks to all alike what we believe and what we worship.

This then, first, as to the objects for which we contend; and now, secondly, as to the chief question of disobedience. It will be remembered that one portion of the Primate's Charge directly urged this point. His Grace wondered how High Churchmen could pursue their present course when they especially acknowledged the obligation to canonical obedience. Now, I would desire to speak with all the respect possible as to so great a principle as well as towards those set over us in the Lord who may rightfully claim it at our hands. But at such a grave crisis as the present, with such momentous issues pending, it is necessary to consider what is meant by this sacred term. Courtesy is one thing, canonical obedience is another. It must be borne in mind then that obedience is not an absolute but a relative term. It implies a legitimate authority exercised in a lawful way according to the subject-matter in which obedience is claimed. We do not call disobedient those brave men who, under the Stuart Kings, resisted the arbitrary exercise of the power of the Crown, and maintained the rights of the Constitution under which we happily live. In the case in point the very term *canonical* obedience limits itself. It is not, with all respect be it spoken, the submission of a priest to a Bishop under all conditions. It is submission to the Bishop's authority when exercised according to canon law—according, that is to say, virtually to whatever law the Church has enacted or sanctioned. But the obedience which is now claimed is claimed in regard to the action of Courts which have been established without any concurrence of the Church, and of which the only connection with the spirituality is that in the one case, that of the lower court, the two Primates select the Judge, and in the other, the higher court, that certain Bishops sit as assessors. But it must be observed that in the lower court the Primates only appoint the Judge, subject to the approval of the Crown, and if the Primates cannot agree in a nomination, the Crown appoints absolutely, while in the higher court the Episcopal assessors are not there as representatives of the Church, and their judgment may be wholly overruled by the State Judges. It is urged by some of the Bishops that as to the lower court, the so-called Court of Arches—the transition to its present state has been only a progressive change, making little practical difference, that first, the Bishop being excluded from his own court by his official principal, so that he could not sit if he would, and the judgment being that of the lay Judge and not of the Bishop; and next, the Church Discipline Act, modifying the action of the Arches Court simply by the power of Parliament without any consultation with the Church,—that these changes in course of time had already so affected the jurisdiction divinely vested in the Bishop, that the present arrangement has not made any essential or important difference, and we ought to regard this *facilis descensus* as really constituting no greater breach in the divine economy than we

have been long accustomed to. We are asked, that is to say, to look upon the appointment of the Judge under the direction of the State with all the rules of his court fixed by the State, and the Bishops themselves bound by his decisions, as only a legitimate sequence of what we have already accepted, instead of viewing it, as the last straw on the camel's back, perhaps, in the Providence of God, to show us by a startling assumption of Episcopal power by a State-made Judge, how greatly we have fallen from the primitive constitution of the mystical Body of our Lord. It seems the harder to speak of canonical obedience when this State-made Judge needs no longer even to be acquainted with canon law, but any barrister of ten years' standing may serve the turn, so that there are not moral any more than ecclesiastical qualifications to constitute any real Church law.

Nor is this all. Perhaps the most important part has yet to be stated—viz., as to the carrying out the sentence of this new court. This State court, then, assumes the power of inhibiting the priest *a sacris*, and the Bishop is to act upon the inhibition. So that the State assumes the right to undo the Church's commission, and the Bishop is to act, not as Bishop, but as agent of the State, and canonical obedience is demanded to a Bishop acting uncanonically. For the power of a Bishop over a priest having cure of souls is fixed according to all Church law. He is, indeed, chief pastor. He has chief place in all churches in his diocese. He can enter when he will, he can celebrate, or preach, or do other ministration as he will, but his power is so far personal only; he cannot alter the service, or require another service to be carried out by the priest having the cure of souls. He cannot send any priest to take his place. He may come any day and claim personally to minister, but when he goes away he leaves the service as he found it. Just lately (1859), in the case of St. George's-in-the-East, the then Bishop of London, when asked to interfere in the matter of a choral service, correctly stated the limitation of his power—"The law allows an incumbent to have a choral rather than a read service if he pleases, and, though I may highly disapprove, as I do, of forcing a choral service on an unwilling parish, I can only *remonstrate*. I have by law no power of forbidding, or, if I forbid, of enforcing obedience to my mandate."

The State, however, has made short work of this. It requires the Bishop to exercise this illegitimate power, and would compel the priesthood to submit, and thus by physical force, in the face of all Church use, commits the twofold wrong, and degrades both orders of the spirituality. To speak plainly, what is sought to be done is nothing else but the usurpation of the cure of souls by the Bishop at the dictate of the State. For the priest's institution is by purely spiritual authority, and it can be rightfully undone only by the same authority, acting, as in the case of institution, canonically.

Thus far, then, as to our position, both in regard to the objects we have in view and the force now being brought against us by undue and unconstitutional exercise of the temporal power primarily affecting priests, but indirectly equally affecting the whole body of faithful laity. Unless I greatly err, the grounds on which we rest our case cannot be put aside as in the late Charge of the Bishop of Manchester on "Captious and Unseasonable Criticism." Nor can the assertion of our rights to a better condition of Church government and a truer Catholic ritual be rightly stigmatized as it is in the same Charge as "the very rant of fanaticism."

The further question is, what is the duty of Churchmen under such circumstances. There are two things which I apprehend we ought not to do. We ought not to think of secession—for a fresh separation would

only make confusion worse confounded; nor can we look to disestablishment as a panacea for the evils we suffer from, while it would surely entail infinite risks. As to what we can do—firstly, it is of the greatest moment that we should act together, that priests should make it clear what they mean, and that the priests and laymen should unite as closely as possible for clear and definite ends. The general end to be set before us, and which undoubtedly is the only real lasting remedy, is the restoration of truer relations between Church and State; a more faithful carrying out of the Constitution, which is the real historical standpoint in the Church of England—witnessed to by numerous express statements of the Church itself. As to the particular end of meeting the action of the new court, and refusing to acknowledge its assumption of spiritual powers, what, in fact, priests attacked can do, it is scarcely possible to take any case as a typical case, ruling all others. Each, apparently, needs to be considered according to its own special circumstances; but it is of the utmost importance that we should be agreed upon principles, and that the most cordial sympathy should be extended to each one suffering for conscience' sake, and to any one resisting what he believes to be the unconstitutional aggression of the civil power.

With regard to the Bishops, I would plead earnestly that a careful distinction may be drawn between their personal and their official characters—acknowledging readily the kindness which many of them have shown, and showing all reverence for their spiritual power, while refusing steadily to yield to what can only be regarded as pressure put, often no doubt unwillingly, on themselves by the State. And with this I would also earnestly plead that hard words may cease—that contemptuous language, which only damages our cause and alienates friends, may give place to that calm, dignified, and respectful attitude which alone gives moral weight to a cause, and alone befits the Catholic mind. We cannot expect at once to restore the Church's liberties and rights; but we can steadily aim at true canonical action, at a true jurisdiction of Bishop and priest, at a recognition of true Catholic traditions in legitimate Church courts. It must be the work of time and patience, and, to some, of loss and suffering; but there had been, and there will be still more, a movement forward along the whole line, through the efforts and trials of individuals, and if our efforts in that direction be accompanied with sorrow before God for anything that has been said or done untrue to the mind of Christ, and for any unnecessary offence given, we may surely trust that the King, the Lord of Hosts, the Leader of His people will revive His work in these latter days, and restore to us our lost or imperilled inheritance."

Dr. Phillimore then moved the following resolution:—

"This meeting declares that in its judgment any sentence of suspension or inhibition pronounced by any Court sitting under the Public Worship Regulation Act is spiritually null and void, and that should any priest feel it to be his duty to continue to discharge his spiritual functions notwithstanding such sentence, he is hereby assured of the sympathy of the meeting, and of such support and assistance as the circumstances of the case may allow."—(*Carried unanimously.*)

Miscellanea.

IRENICUM WESLEYANUM.

Another most noticeable document from the Bishop of Lincoln, of which the title is *Irenicum Wesleyanum*, marks a distinct advance upon his lordship's original Pastoral. It marks, we consider, a distinct advance in

the treatment of the whole subject. Thus far, amid all the cloud of regrets which have been expressed, from Southey downwards, over the widening gulf between Wesleyans and the Church, we have seen but little that has emerged from the merely nebulous state of vague regret to the concrete state of definite proposal. Hopes for future reunion, lamentations over past misunderstanding, but nothing tangible; nothing which Wesleyans could not represent to their own waverers as being a mere demand on our side of unconditional submission:—"Abolish your organisation. Shut up your chapels. Return to church." Here the Bishop's *Irenicum* comes in to advantage. He makes definite proposals. He lays down a plan. He states distinctly *what* such a Body as THE CHURCH can do consistently with its own principles,—what it is prepared to offer in order to meet Wesleyanism in real deliberation, with a view to real reunion. It is a most felicitous circumstance that such a proposal comes from a Bishop who perhaps more than any member of our existing episcopate represents our purest and most spotless churchmanship. The Bishop shows that on the soundest principles, and without the smallest compromise on our part, the Church *can* admit much that Wesleyans hold dear. He goes back upon the first principles of Wesleyanism, and inquires not so much into what Wesleyans are to surrender as whether *its own old state of things cannot be restored, extended, and strengthened* (page 7). The Bishop points out that—

The Deed of Declaration, under which all the Chapels of the connexion are now held, contemplate that the *President of the Conference and other members of it may be clergymen of the Church of England*, as John and Charles Wesley were; and it guarantees *special privileges* to those *Methodist Preachers* who are *Ministers of the Church*.

He then adds:

It is also evident from the frequent invitations to John Wesley to preach in churches of the Church of England, that many of the clergy coöperated in acts of inter-communion, and that Bishops of the Church sanctioned them in so doing.

He says in conclusion:

The question now arises, whether, under existing circumstances, and on what terms, such inter communion can be restored, extended, and strengthened.

The Bishop proceeds with his suggestions as to the "terms" on which he conceives it *can* be both restored and extended; and it is much to our regret that we find ourselves unable to reprint his suggestions in full. In brief, they come to this: so far as the Church of England is concerned, the chief distinction in her ministrations is between those which are and those which are not *sacramental*; the precise distinction dealt with in that most emphatic sermon of John Wesley's on Heb. v. 4, of which we mention the reprint at foot of our first column. Already she admits the ministrations of the unordained in certain specific cases, and the Bishop evidently sees no reason why, under proper safeguards, these should not be extended, so as to include catechizing, reading homilies, or delivering lectures or sermons in the church. Moreover he adds:

The Canons of 1603 (Canon 36,) seem to point in this direction; and the Act of Uniformity Amendment Act of 1872, by permitting Sermons to be preached at a separate service, appears to afford some facilities for it. The practice of the Ancient Church in this respect is stated by Bingham (*"Antiquities,"* xiv. iv. 4), who says, that in some cases a special commission was given to a layman to preach; and then he might do it by authority of the Bishop's commission for that time.

Upon the basis of these remarks the Bishop sees no objection to our recognising—

1. The Wesleyan *unordained* ministers as a preaching order;
2. Their chapels as places for preaching, prayer, and praise—but not for the ministration of the Sacraments unless licensed as such by the Bishops;

3. To admit to Holy Orders such members of the Wesleyan Conference as desired it, without prejudice to their position as members of that Society.

The questions of course arise,—Could the Wesleyan authorities consent to corresponding action on their side; that is, could they suffer their ministers to receive ordination and hold benefices and offices in the Church while yet remaining in their present position in the Wesleyan body? Would they suffer their chapels, *remaining the property of the Connexion*, to be licensed for Divine Worship according to the forms of the Church, and to be open to the ministrations of our bishops and clergy, without prejudice to their existing status—and finally, the foregoing being understood, would they consent that in cases where their chapels be NOT licensed for the ministration of the Sacraments, the congregation should resort to the parish church for the Holy Eucharist, *as John Wesley enjoined*, while continuing to use their chapels as places for all other religious purposes, the Sacraments alone excepted?—*Lit. Churchman*.

THE LOOK OUT.

The indications of life and activity among Churchmen which have crowded themselves into the last few days are very remarkable. Intelligence of consecrations and the laying of the foundation stones of churches comes up from all parts of the country, three or four of them from one town. One member of the Church gives 40,000*l.* for the endowment of a new bishopric; another member of the Church, being asked for 20*l.* towards a Church extension scheme, gives 20,000*l.*; a third, who has already built half-a-score of churches, has begun to build again. Durham Cathedral has been reopened before a concourse of 12,000 persons, and to cap all the Bishop of RYON, consecrating a church which has cost 13,000*l.* in a watering-place hitherto given up to Puritanism, indulges in a profuse laudation of costly churches, whilst a speaker on the same occasion congratulates Harrogate on at last possessing a building in which a Catholic type of ritual is to be observed. Even Archbishop THOMSON has been carried along by the surging wave. Archbishop THOMSON has become a mission preacher! In one week he has addressed 25,000 persons in twenty-five addresses, winding up with a special address delivered to 5,000 working men. Everywhere the Church is putting forth evidences of life, and what is particularly significant is that her workers, even of the least Catholic type, are being driven to acknowledge that they must work within her own lines, and banish negative Churchism off the public stage.

Now clearly this manifestation of Church life, growing as it is month by month, is owing to the movement which was begun at Oxford forty-five years ago. In other words the Catholic movement, which has lasted nearly half a century, has increased in volume, has survived all opposition, and has not spent even the beginnings of its vigour. The generation which has grown up under the influence of Church principles is spread all over the country, its influence is felt everywhere, and those things which were extreme and unheard-of novelties thirty years ago are now not above the level of ordinary teaching and practice. It is a mere matter of fact that Evangelicalism has nothing to do with the present movement except so far as it is receptive. It is not an active agent in any sense, in relation to the present absorbing phase of Church life. It is modified, it is improved, it is invigorated, it receives an impulse, it is carried along, and is sometimes surprised to find itself where it is. When Evangelicalism ceased to be an active and aggressive movement, which it did half a century ago, it became repressive, and when it could no longer repress it became merely critical, and now it has lost its part of criticism. When the SIMEON days

were over it passed through the McNEILE, MCGHEE, and O'SULLIVAN period, managing to live for some short time with credit on the food of Protestant polemics. At all events it was able to impede the Church movement a good deal, and succeeded in forcing JOHN HENRY NEWMAN into secession. But this was a final exhibition of its strength. And as it involved a departure from the best spirit of its earlier days, its partial successes were infinitely worse than reverses would have been. All the characteristics of the movement now spreading itself everywhere over the country, such as costly churches, ornate Services, frequent Communion, dogmatic teaching of the young, are points distinctive from Evangelicalism as it has become in our own day. It still criticizes them, but it is nowhere strong enough to prevent them.—*Church Review*.

At a recent meeting of the E. C. U. on the Burials question, the President, Hon. C. L. Wood, stated the following facts:

There could be no fact which was more certain than this, that in the rural districts the Dissenters had no dislike at all to be buried with the rites of the Church. Indeed, they preferred it. At Ecclesfield, within fifty years, 6,000 people had been buried within the churchyard there; whilst only one actually had been buried in the Nonconformists' place. In a parish in Oxfordshire, during the last twelve or fourteen years, there had not been a single interment in the cemetery attached to the Nonconformist chapel, and it was apparent that the Nonconformists had themselves come to believe that there was not going to be any, as they had recently let the cemetery as a potato field. Then, again, within his own knowledge, there was a case in which a landholder, who had offered some land for a Nonconformist burial ground, could not find any one who was willing that the property should be vested in his name. All this evidence was strong, but it was not nearly so strong as some which came from Wales, Mr. Osborne Morgan's own country, and where the Dissenters were very numerous. According to statistics brought before the last Diocesan Synod at St. Asaph by Dr. Perowne, there were only 533 out of 1,698 chapels that had not burial grounds of their own. It was mentioned as showing how these grounds were esteemed even there, that at Baglit there was a Nonconformist cemetery for three parishes, and though the Nonconformists were in a majority, yet during the last five years only 73 interments had taken place there, as against 244 in the churchyard. At Ruabon, where there was a joint cemetery, there had been in the unconsecrated portion 84 funerals, and in the consecrated part 340. These were facts which might be greatly multiplied, and he thought they showed that there was no religious grievance at all. It was an agitation, in fact, got up for political purposes, and as such it must be met fairly in the face.

HYMN FOR GOOD-FRIDAY.

BY THE REV. H. G. BATTERSON, D. D.

"Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

O *Jesu*! at Thy Blessed Feet,
I lay my sinful, weary heart;
This holy refuge, my retreat,
From which, I fain would ne'er depart.
With throbbing heart, and trembling frame,
I bow before Thee, *Saviour—God*:
Touched with a sense of guilt and shame,
I bow me down, to kiss thy rod!

O *Jesu*! Brother, Friend and Guide!
Plead for me at the Father's Throne;
Hide Thou within Thy wounded side,
The sins for which Thou didst atone.
The mem'ry of Thy dripping Cross,
With arms outstretched, Thy love to give;
Comes to my soul in its dread loss,
And bids me look to Thee and live!
O hide me with Thy Cross of love;
Pardon and cleanse my sinful soul:—
Give me at last a place above,
Where songs of praise forever roll!
Philadelphia, February, 1877.

Correspondence.

CONVERSION OF ST. PAUL, 1877.

MY DEAR DOCTOR: While you have been suffering with the severities of winter, we, on the south coast of England, have been enjoying mild, tho' I cannot say pleasant, weather. One day of clear sunshine each week has been our allowance till this one, which has brought us four cloudless and brilliant days. The year was ushered in by a mighty gale, which brought the huge billows into uncomfortable proximity to the dwellers on the sea-front of St. Leonards and Hastings, and sent the waters up over many a low-lying meadow and farmstead. But the temperature has been uncommonly mild, frost has hardly been felt, laurestinas and jessamines are in bloom, and japonicas and geraniums stand out in the open air.

Having established a claim to the title of a "Canterbury Pilgrim," I must devote this letter to an account of my pilgrimage. The shrine of Becket is indeed no longer there, but there is everything to remind you of the true glory of the place in what is left, and the true pilgrim cannot fail to find at every step that which must excite his interest and awaken his devotion. He will find much to try him, it is true; all is not rose colour, by any means. There is plenty to remind him of past wrongs and present shortcomings. But in spite of all, there are "glorious things" to be "spoken of," and cheering tokens of a revived life and hopeful promises for the future. The route of our pilgrimage was somewhat different from that described by Chaucer, and the method of it something which the pilgrims of his day would have only been too glad to use, albeit there would have been no time or occasion for the delightful "Tales" which cheered their progress. They seem to have kept at a respectful distance from the strongholds of the south coast barons, for an obvious reason, as they wended their way from Southampton through Hampshire, Surrey and Kent to Canterbury. Our first stage took us from under the shadow of Hastings Castle to ancient Winchelsea, crowning a hill, with a road winding up from the station, reminding one of the situation and appearance of Palmyra as seen from the depot. Here good John Evelyn found his way in the days of the Commonwealth, which vexed his righteous soul, 1652, and he thus describes it in his Diary: "I walked over (from Rye) to survey the ruins of Winchelsea, that ancient Cinque Port, which, by the remains of ruins, and ancient streets, and public structures, discovers it to have been formerly a considerable and large city. There are to be seen vast caves and vaults, walls and towers, ruins of monasteries, and a sumptuous church, in which are some handsome monuments, especially of the Templars, buried just in the manner of those in the Temple of London. This place, being now all rubbish—a few despicable hovels and cottages only standing—hath got a Mayor. The sea, which formerly rendered it rich and commodious, hath now forsaken it." Here John Wesley preached his last ser-

mon, in which he omitted, as he did in all his sermons, to advise his hearers to forsake the Church in order to secure their salvation. A ride of three miles further brought us to another "ancient Cinque Port," Rye, with the embattled tower of its grand old twelfth century church giving beauty and dignity to the mass of buildings which cover its hilly site, and the "Ypres Tower" in the southeast angle of the town, to show how King Stephen's barons built and lived "in the good old times." What a varnish Time puts on all things, when we can forget in dwelling on the picturesque beauty of these ivy covered ruins, the wrongs and oppressions, the selfishness and tyranny, the ignorance and barbarism, the cruelties and robberies, the indifference to human rights and sufferings, to which their very existence testifies! Those "mighty hunters" of old built well, so well that it is difficult to destroy their work, but each stone was laid in the sweat and tears and blood of the people, and what wonder is it that while the oppressors have passed into oblivion, the oppressed have waxed stronger and stronger in the assertion of rights and the securing of privileges? It is the inevitable fruit of injustice and oppression to find its retribution from the wronged and oppressed, in that mysterious and inscrutable process by which a gracious Providence in time adjusts and rectifies, now on this side and now on that, the excesses by which men despise and violate the Golden Rule.

Among other worthies of those romantic days was Sir Edward Dalyngrudge, a doughty warrior under the Black Prince, who followed up the victory of Poitiers by a private war of his own upon the French. Having collected a goodly store by pillage and extortion, he devoted a part of his plunder to the erection of a castle in this neighbourhood, called Bodiam. It was in the early part of the troubled reign of the unhappy Richard II., and the neighbours of Bodiam had need to live warily if they kept their goods in peace under the eye of so formidable a marauder. But the Dalyngrudges passed away with the next heir, and the monument of their plunder and pride knows them no more; but the owl and the bat possess it, and it has fallen from its high estate as the home of knights and warriors to the humble and harmless uses of croquet and pic-nics. Yet all these ancient strongholds teach us a lesson: there was not one of them without its chapel, where Christ was confessed and worshipped, by whose sacred influence the violence of wild and barbarous men was restrained and subdued, where sin-laden consciences could find peace and suffering hearts be calmed and comforted, where hungry souls could be fed with the Bread of Life, and the dying prepared for their departure. Religion was not forgotten by those stern men of old, and judge them as we may, we must give them credit for a reverence and devotion to which the present age is a stranger, and which oftentimes produced some of the rarest and richest fruits of faith and hope, and many of the loveliest characters that the Church has known.

But we must resume our Canterbury pilgrimage. The line from Rye took us through the marshy meadows of Kent, most of them being covered with water from the recent rains. Many an isolated spot of verdure in the midst of the waters held an ancient church or farm-house, and flocks of sheep were cropping the fresh grass. It was Jan. 22d, and it was so novel to us to see the waters glancing in the sunlight, the bright green meadows, and the sheep quietly feeding in them; the only indications of winter being a little hoar-frost, and a skim of ice on the edges of the ditches; and to remember that at home you were suffering the extreme rigours of winter. The great towers and walls of the cathedral come suddenly upon you as you enter Canterbury, and seem very near, an illusion

which is dispelled as you set out in search of it. In your progress from the station you encounter a frowning gateway flanked by two formidable round towers, remains of the ancient circumvallation of the city. Narrow winding streets lined with houses, among which the ancient certainly hold their own with the modern, and the old-fashioned casement with its tiny panes of glass is decidedly conspicuous, receive you, and exercise your ingenuity in working through their mazes to the cathedral; but all is so old-fashioned, and like the pictures, that you enjoy it all the more. At last you turn into an ancient gateway, at the south-west corner of the precincts, and the whole south side of the great temple is spread before you in all the vastness of its size, the majesty of its height, the wealth and beauty of its ornamentation, and the sublimity of its towers. O, the first sight, to longing and expecting eyes, of the genius and the power, the study and the labour, the liberality and the devotion, enshrined in this House of God! It cannot be expressed any more than the glorious fabric itself can be adequately described to one who has not seen it. It was interesting, however, to observe that among the restorations of the western towers, the vacant niches are being filled with very beautiful statuettes of famous men and women connected with the history of the cathedral, from Ethelbert, and Bertha, and Augustine, down to Dean Alford, whose thoughtful and studious gaze appears fixed on the sacred Volume. Dean Stanhope, too, is there, and Archbishop Laud, and Charles I., with a martyr's palm, and Erasmus, who visited and wrote of Canterbury. No one has objected to this style of decoration here—why should they? No one is going to fall down and worship these images, albeit some of them represent veritable saints. But no one can look on this long array of "Old England's Worthies" without joining in Wordsworth's well-known tribute to his nation and Church:

"Hail to the State of England! and conjoin
With this a salutation as devout
Made to the spiritual fabric of her Church."

And I would add a prayer that both may be more filled with the spirit of that sincere and devout Churchman.

When you enter under the southwest tower, the promise which the exterior gives of a glorious vista up the nave, is very disappointing, as the choir is shut off from view by a stone screen. A flight of steps leads up to a platform in front of this, and another flight to the screen itself, which is passed through a narrow archway, closed by an iron gate and curtains. From the north side of the platform you descend into the north transept, the place of Becket's murder; on the other side you go down and turn to the left from the south transept into a chapel, where sleeps, under the plainest of tombs, Stephen Langton, by whom the choir was restored to its present magnificence, and the remains of the martyr translated to the gorgeous shrine prepared for them behind the altar, in front of "Becket's Crown," Tuesday, July 7th, 1220. His epitaph, if he had one, might well be that of Sir Christopher Wren, "Circumspice." But in the perfect simplicity of the tomb of this great prelate, surrounded as it is with the pompous monuments and effigies of forgotten men and women, there is an impressive dignity, which would be impaired by words and ornaments. Entering the choir, you feel yourself at first shut in by the marble screen and curtains which enclose it from the aisles, and it is only when you look up to the soaring arches, and trace them to the glorious apse of "the Crown," that you realize the sublime scale of all around you. As you advance towards the sacrarium, and the second transepts open out before

you, and you see the altar crowning its lofty flights of steps, Trinity Chapel and the great apse towering above and beyond it, a choir by itself, and then turn, and overlooking the screen from the topmost step of the altar platform, survey the whole length of the groined and fretted ceiling of the nave to the great west window, you are satisfied and entranced; and but for your inexorable "guide" you would linger there and delight yourself in the glorious vista. But he is waiting for you, a respectable and obliging old functionary enough, with his oft-told tales, and you will linger, at the risk of being locked in, and losing all the other sights which he has to show you. And so you accompany him into St. Anselm's Chapel, in the south transept of the choir, where stands the ancient coronation chair of the kings of Kent. The aisles are unobstructed by screens, and you see them in all their long-drawn-out magnificence of clustered columns, arches, tracery, ceilings and rich windows, free from the monumental obstructions that mar the beauty of Westminster Abbey. A flight of steps in the south aisle, just east of St. Anselm's, leads into the Trinity Chapel and Becket's Crown. Four rows of indentations in the solid stones show where the processions of pilgrims went up two by two on their knees, for over three centuries, to pay their devotions at the shrine of the martyr. Read in connection with the "Canterbury Tales" and the universal experience of men, it is a striking commentary on human credulity, weakness and inconsistency. Our verger said that he himself had seen many ascend those steps on their knees, who were Roman Catholics. The first object, after you have ascended, is the well known tomb of the Black Prince, on the left of the aisle, under one of the Norman arches, supported by massive double columns. It was not his wish to be buried here, and he had selected a more lowly place in the Crypt, under the great Altar. There, accordingly, he was first laid, but the common voice demanded a more conspicuous place for one whom all Englishmen admired and lamented. The south side of Becket's shrine was therefore chosen, and the tomb erected according to the Prince's directions, where for five centuries the gallant victor of Crecy and Poitiers, the flower of English chivalry, the friend and favorite of his people, has slept undisturbed by the storms and tempests, the revolutions and convulsions in Church and State which have raged around his resting place. There were his helmet and crest, his faded and tattered jupon, his gauntlets and sword-scabbard, and his dusty shield, hanging above the canopy that covers his life-like effigy in full armor, lying on the tomb in the attitude of prayer. The face has the Plantagenet features as seen in Edward III.'s face in Westminster, and he lies as if ready to spring up "with all his armour on" to meet the foe, or to answer the final summons in the faith of the Crucified, in which he died so humbly. Under the corresponding arch on the other side lies the man who dethroned and murdered his son, Henry IV., with his queen beside him. Strange companionship in death of the generous uncle and the crafty and unscrupulous nephew! More strange, because Henry is the only king who has been laid in Canterbury.

The attraction which fixed these royal tombs here was the superior sanctity which the shrine of Becket was thought to give to this chapel. It stood in the space between them, now bare and empty, displaying in the pavement the marks of the fastenings of the shrine. The beautiful mosaic pavement, surrounded with the signs of the Zodiac in brass work, which stood in front of it, is still preserved, and reminds one of the similar work in the sacrum of Westminster, brought from Rome. Happily no Westminster boys have been here to kick their heels upon it on Sundays, as described by Dean Stanley, and it is fresh and perfect. But what a

contrast between the emptiness and silence of the place, with the droning verger leading a few visitors around, and the days when it was filled up with the most magnificent and costly shrine in Christendom, resplendent with gold, jewels and precious stones, holding the relics of the greatest middle-age saint, thronged with devotees of every rank and condition, from all the regions of the West! Yet the memory of the man is fastened there, though his tomb is destroyed and his bones dispersed. No one that visits Canterbury can forget him, nor fail to be influenced by that mysterious power possessed by fidelity, honesty, courage and fortitude, done to death by ruthless foes. But the whole system of worship, call it what you will, which that shrine embodied and invited, and those worn steps still testify to, is a fraud and a delusion, alien to the simplicity of the Gospel of Christ, and injurious to the precious memories of His Saints; and it had not truth and vitality enough to rally its champions when the eagles of the so-called "Defenders of the Faith" swooped down upon their prey.

On the north side of "Becket's Crown," the eastern apse, is the tomb of Calvin Pole, last of the Archbishops who owned the supremacy of Rome. In the south-east corner of "the chapel of the Martyrdom," as before described, a flight of steps leads into the Crypt, which in itself and its historic associations, is full of interest; a vast and intricate labyrinth of columns, piers and arches, with fading and decaying traces of the beautiful painting and sculpture which the piety and taste of the middle ages did not think wasted in the adornment of the most hidden corner of the house of God. In the centre is the Lady Chapel, where Becket and the Black Prince were first entombed, the scene of the terrible penance of Henry II., July 12, 1174. On the south side of this, under the chapel of St. Anselm, is one of the chapels established by the Black Prince, its ceiling still retaining traces of the colouring and gilding. But the gem of all is the undercroft of Trinity Chapel and Becket's Crown, with its grand ellipse of massive double columns upholding the solid arches that support those stately buildings, and in the centre two single shafts, with radiating arches, which only the pen of an architect can describe or the pencil of an artist portray, but which every lover of grace and strength combined must appreciate and admire. From the west door of the chapel of the Martyrdom you pass into the cloisters, through which the Archbishop was hurried into the church by his attendants, and the murderers followed him. A few steps northward from the door lead to the Chapter House, a stately hall, preserved but unused, where a council might sit, and where, it is to be hoped, one will yet sit, to regulate a free Church of England. The dreariness and silence of the place oppress you, however, the want of life and action, the absence of incentives to devotion except those furnished by the church itself and its memories—an absence scarcely relieved by the slovenly services doled out twice a day, which are surpassed, in frequency, solemnity and beauty, in many a parish church with no cathedral staff. But the revival of the daily celebration in St. Paul's Cathedral, which has marked the opening of 1877, is a token of better things to come in all the cathedral churches of England.

But there is another object of the deepest interest which the Canterbury pilgrim visits. Leaving the Cathedral precincts by the gate through which you entered, and turning to the left, you pursue your way eastward. This brings you to the Missionary College of St. Augustine, which stands on the ground of the palace that Ethelbert gave to Augustine and his companions for their home, and where their monastery was established. Passing this, you turn up a lane and reach a venerable church, gray and ivy-clad, in the midst of an ancient cemetery. This is St. Martin's, the

oldest church in Britain, on the site, if not the identical building in which Bertha worshipped before Augustine came, the home of early Anglo-Saxon Christianity. In the churchyard is the modest grave of Dean Alford, who chose the spot himself in preference to one in his own stately cathedral, as more sacred and venerable. On the lowly monument are inscribed words found in his portfolio after his death: "*Deversorium viatoris Hierusalem proficiscentis.*" The walls are evidently of very great antiquity and of an age not skilled in architecture. But the interior is dignified and impressive, though narrow and small; the floor ascending in three stages to the altar, which was beautifully vested. In the usual place at the door stands the font, in which Ethelbert is said to have been baptised, and the lower part is ancient enough to have served for that eventful baptism. Near the altar is the reputed tomb of Queen Bertha, and in front of it a monumental brass in the pavement, which the clerk pointed to with great pride, contrasting it with the Cathedral, from which all the brasses have been plundered, "in the civil wars," as they always say. St. Martin's is a place to linger in, bearing witness, as it does, to the indisputable fact that the Church was planted on these shores before Augustine came, and though persecuted and trodden down, had never died.

M. V. R.

THE HATCHAM CASE.

To the Editor of the Eclectic:

SIR—The crisis now reached by the English Church is, no doubt, well known to American Churchmen, and is probably watched by them with nearly as intense anxiety as by their Brethren in England. No one can certainly foresee the result. But it is evident to all thinking minds, that there are but two solutions of the difficulty, one or other of which must be adopted. Either the State must forego its arrogant assumption to direct the Church's faith and worship, or disestablishment must be the inevitable consequence. For faithful and earnest Churchmen are no longer a small minority that can easily be crushed out, nor are they cowards that will succumb in consequence of the harsh and barbarous treatment of a few of their number. There are thousands of clergy and tens of thousands of laity who are determined, at any cost, to vindicate the right of the Church to regulate her own affairs in regard to doctrine, worship, and discipline. This is her inherent and inalienable prerogative of which none can rightfully deprive her, nor she surrender, without incurring the guilt of unfaithfulness to the trust committed to her by her Divine Head. For it was not to the Judges of temporal courts that our Lord said, "I appoint unto you a kingdom as My Father hath appointed unto Me, . . . that you may sit on thrones judging the twelve tribes of Israel." Nor did He say to them "Receive ye the Holy Ghost" that ye may have "power" to fulfil My commission! nor yet, "I am with you always, even to the end of the world." No! these were the words in which He empowered *His Apostles and their successors to the end of time* to act as His representatives, and to govern His Kingdom. And so He requires that we "render to Cæsar the things that are Cæsar's and to God the things that are God's." These principles are thoroughly recognised and understood by English Churchmen, and their minds are made up to act upon them. They are, moreover, well aware that the recent assumptions of secular courts to decide spiritual causes are contrary to the constitution of England in its relations of Church and State.

It is a principle established at the time of the reformation, and long acted upon by the State, that it "belongs to the Church to decree Rites and

Ceremonies," and to decide all things that "concern the settled continuance of the doctrine and discipline of the Church." But I need not quote further, as these things are well known to every reader of Ecclesiastical History. It is a first principle in regard to the relations of Church and State in England, that no Bill affecting the Church in her spiritual character, be introduced or carried through Parliament without the previous consent of Convocation.

That our American Brethren may clearly understand the present position of affairs in England, they must be aware that upwards of forty years ago the late Lord Brougham brought into Parliament a Bill to regulate certain appeals, and constituting the Judicial Committee of Privy Council a final court of appeal to hear and decide such causes. But, as he himself afterwards acknowledged, he never contemplated its being called upon to hear ecclesiastical causes. Consequently the consent of Convocation was never asked or obtained; and it follows that the court was incompetent to deal with or settle appeals on ecclesiastical questions. It did, however, take upon itself to claim unconstitutionally this right. But it soon revealed to all its incompetence by the absurdity of its decisions, proving its ignorance and its disposition to bring all things down to the level of the world. A few illustrations will make this clear. In the Gorham case, it decided that to hold a cure of souls in the English Church it was not necessary for a Priest to believe in "One Baptism for the remission of sins." It declared that the authors of the Book, Essays and Reviews deserved no censure, and that they were quite competent to guide souls to heaven, although they denied the inspiration of portions of Holy Scripture. It decided that, in the English Church, there was neither "Altar nor Sacrifice," because there was "no prayer of Consecration in Edward's second Prayer Book," although everybody out of the Judicial Committee knew perfectly well that there was the same prayer of consecration in that Book that is in the present. Then again it sagely decided a question of Ritual upon the ground that Bishop Cousin so acted twenty years after he was dead! and gravely said that the act of 1662 was repealed by the canons of 1603!!

These facts, and they are but a few out of many such, show, so far, the incompetence of the court to deal with such questions. But that is not the real point. The court is incompetent because its claim to decide ecclesiastical questions at all is unconstitutional—a violation of law both human and Divine. For the Church never gave any sanction to its appointment as a court of appeal in ecclesiastical causes. It is, however, our misfortune to have an Archbishop who does not believe in his own Divine Commission, and who, in consequence, is willing to recognise the State as the fountain of Spiritual as well as secular authority. He is, moreover, greatly distressed that the renovated life of the English Church is bringing the masses to understand who are their real friends. Hence he patronises the so-called Church Association, well and rightly designated the "Persecution Company (Limited)." At its instigation he brought in, without consulting Convocation, the "Public Worship Regulation Bill,"—the object of which was to root out Ritual as the expression of faith,—and when the matter was afterwards laid before the Convocations of both provinces, he actually proceeded with the Bill, in defiance of the opposition of one and the refused assent of the other. By this Bill the Bishops surrendered their own jurisdiction, and put an end to the Court of Arches. The Archbishops then proceeded to nominate as judge of this new court Lord Penzance, the appointment, however, having to be confirmed by the Crown.

Well, this judge now sits as panderer to the whims and fancies and false assertions of the far-famed "Judicial Committee." He acknowledges that

he has no power to decide anything, but simply to echo the grave announcements of that Body, and to declare black to be white at their bidding, or the reverse, and to impose penalties upon those who prefer obeying the Prayer Book to following the sage announcements of secular pretenders to an authority in Spiritual questions which they derive from no source competent to give it to them.

Nor must we overlook that the P. W. R. Bill gives power to any three troublesome and irreligious persons to raise a cause of contention. If parishioners—that is, if they live in the Parish; they need not attend church, much less be communicants,—they are encouraged to raise a disturbance in the parish, however united, and to persecute the clergyman, however much beloved by a united flock, who entirely approve of his work and his services, conducted as they are in the manner most conformable to their wishes, and because they so desire. The three “aggrieved parishioners” are invariably men perfectly indifferent to religion, and are stirred up, and very often bribed by a litigious Society established for the purpose of persecuting such clergy and congregations as seek to “testify unto the Lord” by outward reverence. This Society is patronised by our present Primate, as he no doubt thinks he shall be able, by its aid, to crush out zeal and earnestness, and to bring back the sleep of death, which, in former days, drove many earnest men into the ranks of dissent.

At all events the crisis has come sooner, probably, and in a way that his Grace and the “Persecution Company” little expected. Lord Penzance has, with a view to enforce his unconstitutional pronouncements, thrust into prison a clergyman whose only sin was that, by zeal, earnestness and self-devotion, he had won the hearts of a crowded congregation who, with him, loved to “worship the Lord in the beauty of holiness.” It was hoped by his persecutors that Mr. Tooth would not continue firm. They realised the danger of committing to prison a priest whose only fault was zeal, and they kept the warrant in their pocket for more than a week before they ventured to put it in execution, hoping either that he would cry *peccavi*, or flee the country to escape incarceration. But their hopes were vain. Just as SS. Paul and Peter refused to surrender the commission which Christ gave them, just as they continued to preach the Gospel notwithstanding Cæsar’s prohibition, just as when Cæsar’s law required them to surrender themselves to the prison, the block and the cross, they readily did so, glorying in tribulation for Christ’s sake, even so has Mr. Tooth done. And the result will be the same. As their death brought multitudes of converts to the faith of Christ, so is this act of persecution likely to spread with amazing rapidity the renovated life of the English Church.

The Persecution Company had some ground for believing that Mr. Tooth’s courage might fail him. For a Mr. Cook, one of their own party, refused the Holy Communion to a professed unbeliever. The case was taken to the new sage court of the Privy Council, and it presumptuously commanded him to give the Sacrament, on the ground that the Thirty-nine Articles are silent on the subject of the devil’s existence. Mr. Cook would not give it himself, and therefore went to another part of the country, thus allowing his curate, at the bidding of the Court, to profane the Sacred Gifts. He then sent in his resignation and received a *solatium* of about £6,000. What he did was so far creditable; but had he continued his witness to the bitter end, the amount of good resulting from it would have been incalculable.

Then again, Mr. Dale, of S. Vedast’s, continued firmly to disown the court, till tricked by the Bishop’s Secretary and himself. He was asked if he would object to the Bishop taking his duty. In the simplicity of his

heart he said certainly not, he would always be ready to show him every respect. The Bishop accordingly came on Sunday, and in his presence the *Penance inhibition* was served upon him by the tricky official. He was completely taken aback. Had he thought for a moment, he would have addressed his Bishop thus: "My Lord, when you seemed to me to come as my Bishop, I received you with open arms, but as it now turns out that you have come here only as the ex-divorce Judge's policeman, you must not think me wanting in respect to my Bishop, when I refuse to let the 'policeman' take duty in my Church. I must to-day decline your services and will take the duty myself." Mr. Dale was, however, thus regularly tricked, and not seeing his way to act rightly at the moment, he succumbed, and so the persecution company and its allies vainly hoped Mr. Tooth would do the same.

In this, however, they were mistaken. To his honor and to the disgrace of all his persecutors, *Horsemonger-lane Jail* has within its walls a clergyman whose only fault is zeal for the glory of God and for the recovery of an alienated people to His Church. This was displeasing to the world, and so to gratify that world, the English Primate took under his sheltering wings the "Persecution Company," and got a Bill, in defiance of the Church, carried through Parliament, to legalise its bribing three profane persons to prosecute at its expense. Thus the peace of God-loving congregations is disturbed by the Arch-persecutor—the "Primate of all England!" And to try to justify himself, he gets his Episcopal Brethren to join with him in putting forth a pastoral containing insinuations against the most devoted of the clergy, that they are disturbing the peace of congregations. Everybody else knows full well that the whole of the persecuted clergy have the entire good will and warmest affections of their flocks. Were this not the case, there would be no need for a persecuting society to search for and bribe godless, and therefore, "aggrieved parishioners."

There was a large meeting of the E. C. U. held in the Freemason's Tavern on the 16th of January. Two rooms were filled—the second by the overflowing of the first, and many were obliged to go away, being unable to get access to either. The names of Mr. Tooth and his churchwardens were most enthusiastically received, and the resolutions expressing first principles of law and duty, were unanimously adopted, while every speaker was heartily cheered. That the matter will not stop here there can be no doubt. But what steps may be taken has not yet been decided.

The Ridsdale case is now progressing before the Privy Council, and though the Archbishop is a party in the case, he has had the bad taste to sit as one of the Assessors. Whether these things will pass over quietly for the present, depends much on the decision this sham court may come to. If it learn wisdom from the past, churchmen, who as a rule love peace, may remain quiet, although unable to recognise its authority. But if it is foolish enough to give an adverse decision, the storm will burst at once, and what may be the ultimate result, none can yet say. I inclose the resolutions of the E. C. U. which, if you have not already published, you can append to this. The affair has given rise to various poetic effusions, and I inclose one written by an old gentleman confined to his bed, or sofa, which has not yet appeared elsewhere:

IN RE TOOTH.

Reports of Parsons far too high!

Made Bishop Claughton* wish to catch 'em,

Said he, "To find them out I'll try"—

So down he popp'd one day at Hatch 'em (Hatcham).

* Rochester.

But vain was hope—and vain his tact—
Which only proved to him the truth;
The *State* can never frame an act—
That will *remove* or *stop* "A. Tooth."

I. T. B.

There are other topics of pressing interest, and I shall hope to send another letter for your next number.

A. L.

Church Work.

From a Paper read at the Oxford Conference.

PROPER SUBJECTS FOR SUNDAY SCHOOL STUDY.

BY REV. A. W. SNYDER.

The Church has decided for us, as to what are the proper subjects for Sunday School study. Whenever a child is made a member of Christ in Holy Baptism, his sponsors are exhorted to see that he be taught, "so soon as he shall be able to learn, what a solemn vow, promise and profession" rests upon him. "And that he may know these things the better, they are chiefly to provide that he may learn the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe, to his soul's health." There can be no question, then, but that, first of all and above all, these are the proper subjects for Sunday School study. The first thing to teach our children is that they are "members of Christ, children of God, and inheritors of the kingdom of heaven." As such, they are to believe, to pray, to do. They are to "believe all the articles of the Christian Faith, as contained in the Apostles' Creed," and as a consequent of such belief they are to pray ever in the words and the spirit of the prayer taught us by Christ our Saviour, and this, that they may live in accordance with the Divine Law, be what God would have them be, and do what God would have them do. The proper subject for Sunday School study is, first, the Creed, the Christian's belief. Every child should know it, be able to repeat it. But it is not enough that our children should be able to *tell* what they believe in. As far as possible, they should *apprehend* these mighty verities of the Faith. What will best enable them to do this? As I think, the teaching of the Church, as set forth in her annual round of fast and feast and holy day. The Creed contains, in briefest possible statement, that essential truth of God's Word, necessary to be believed by all Christian men, and the various seasons of the Christian Year bring home to us this teaching, help us to know what meaning it has for us as regards the life that now is and that which is to come. Thus we confess our belief in "God the Father Almighty, Maker of heaven and earth; and Jesus Christ His only Son our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary." This is the exact and briefest statement of our belief, but Christmas tells us more about it, brings it nearer to heart and mind, thought and feeling; makes real to us our belief. In the same way Lent, Good-Friday, and Easter, teach us what we mean, when we say that our Lord "suffered under Pontius Pilate,

was crucified, dead and buried: He descended into hell: the third day rose from the dead"—while the whole advent time tells us what is meant by "His coming again with glory to judge both the quick and the dead." In like manner, each article of the Faith has some corresponding season of the Christian Year which explains, illustrates and enforces its holy teaching. It is plain then, I think, that next to the Faith itself, the proper subject of Sunday School teaching is the Christian year, its teaching and historic and personal associations. There can be no doubt that the holy seasons of the Church teach and enforce the Faith of the Church in the most effective possible manner; and because of this, no people in the land have more clear and definite knowledge of the great truths of Revelation than those of our own Church. You may put a life of Washington into every house in the land, in every hotel, depot and railway carriage, but a general observance of the 22d of February will do a hundred-fold more in keeping fresh in the minds of men the memory of the Father of his Country. And so of the great observances of the Christian Year. They are unfailing, ever-recurring witnesses of the great truths of our holy religion. They appeal not only to the mind but to the affections of men, gathering round them, as they do, sweet associations and holy remembrances both of the living and the dead. The articles of the Christian Faith and the several seasons of the Christian Year are, then, preëminently proper subjects for Sunday School study.

But may not the great verities of the Faith be effectively taught by methods not now in vogue among us? Far be it from me, here or elsewhere, to introduced any vexed questions of ritual observance, but I would like to hear from older and wiser men whether it would not be well to inculcate Christian teaching by the object-lesson plan that now prevails so largely in the secular schools. I can never forget what a gentleman once said to me in this relation. A Roman Catholic friend, he said, dropped into a mission Sunday School, superintended by a man now quite famous. As there was a large attendance and an animated service, he sat the session through, an interested spectator. Finally the superintendent asked him to address or question the School. He asked them "who Christ was?" Some said: "He was God." Others that "He was the Son of God." He then asked them "How many natures Christ had?" but got no answer. He then asked any one present, but none answered. Afterwards he said to the superintendent of the school: "I superintend a large Roman Catholic Sunday School. It could have answered the questions asked, but then I teach as much as I can on the object-lesson plan. I tell them that the two lighted candles on the altar typify Christ, the Light of the world, and the *two* candles typify the two-fold nature of Christ, the Divine and human." Now I am not advocating the use of candles, lighted or unlighted, but tell the story as told to me because it forcibly illustrates what is called the object-lesson system.

Besides the Creed, the Lord's Prayer, the Ten Commandments and the Christian Year, the Church Collects are eminently proper subjects for Sunday School study. As a rule, children will not learn them very well or repeat them very creditably, but it will do them good nevertheless; will help to impress upon them the great historic facts of the Faith; will enforce holy teaching, and familiarize them with the wants, hopes and aspirations of the Christian ages. But they are to be taught not only the Creed, the Lord's Prayer, and the Ten Commandments, but "*all* other things which the Christian ought to know and believe to his soul's health," and surely a Christian ought to know something about the history of God's Revelation to men; ought to know about the Bible and its teaching and

the subsequent history of the Church. Of course it depends somewhat upon the school itself whether it be best to form Bible-classes or teach much of Church history, but it is safe to say that our people ought to know a great deal more about the Bible and the Church than they do. Indeed, how few of even our intelligent laity can give good reason for the hope that is in them; and fewer yet are able to be defenders of the Faith. The sceptics of the day have filled the land with objections to the Bible record, and very few of our people are able to meet even the commonest of these. A devoted Churchwoman of this diocese was lately visiting in New York city. An inmate of her boarding house denied the inspiration of the Book of Deuteronomy because it contains an account of the death of the writer of the book. Common as was the objection urged, and easy as it is to answer, yet not one out of a number of Christian ladies and gentlemen present could answer the objector. Not even the well-instructed Christian, it is true, may answer on the spot, every cavil of the unbelieving or the misbelieving, but is it too much to expect that our intelligent laity should have at least some knowledge of modern biblical criticism? It is plain that this generation is not well-instructed in Holy Scripture. To hear fine sermons, to be pleased, to be entertained, they care more for than to be taught, and with all their talk about the Gospel and the Bible, the many are ready enough to deny its teachings whenever it happens not to suit them.

Not long since I heard a woman deny the necessity of church-membership, but she said that she believed "every word of the Bible." I told how it is said "the Lord added unto the Church daily such as were being saved," and how that the Apostle said, "Repent and be baptised every one of you," when she answered triumphantly: "Oh, I can't agree with the Apostle in that."

We all admit, no doubt, that the Creed, the Lord's Prayer, the Ten Commandments, and such other questions as are contained in the Catechism, are, above all, the proper subjects for Sunday School studies, but our children should be made familiar with all the chief teachings of Holy Scripture and the Book of Common Prayer. Doubtless, too, the geography of Bible times and lands, ought to be made a far more important element in Sunday School study. As far as possible, too, we should make all history help illustrate the Bible History, and particularly study more than we do oriental customs, manners and habits of life. Before such an assembly as this I need not speak of the great force and beauty often given to the sacred text by this means, and by this only. The average worshipper hears with little thought the saying of the Psalmist: "Though ye have lain among the pots, yet shall ye be as the wings of a dove that is covered with silver wings, and her feathers like gold." But let the words be read in the light shed upon them by Miss Whately in her "Child-Life in Egypt," and surely these words of David will quicken the heaviest mind and move the slowest imagination.

Again: let us think whether it would not be better to study the Bible by topics, rather than in course, as the custom is; whether it would not be well to take up, one after another, the subject of Baptism, of Confirmation, the Lord's Supper, the law of tithes and offerings for the support of the Church and the conversion of the world to Christ. After a fashion we carry on the missionary and charitable work of the Church, and it must be said that it is after a pretty poor fashion. Ordinarily our missionary boards think they have done remarkably well when they do not get very much into debt. But let such times as these come upon them, and they are at their wits' end. Appeals, agents, missionary meetings, letters, plans.

and projects, from bishops, secretaries, doctors, pastors and teachers, do not avail to meet the needs of the hour. The truth is, the trouble is an old, chronic one. In robbing God we rob ourselves. The Bible law of giving is that of tithes and offerings. The tithe is the tenth part for God, *and is of obligation*, and the offering is something over and above that, whatever we choose to make it, because it is to be a free-will offering. Now this is the sum of the matter, and our plans, however excellent, can never take the place of God's plan. When we have faith to take Him at His word He will pour us out a blessing that there shall not be room enough to receive it. If this generation had been taught this, had it been drilled into them when they were children, all our many perplexities, springing out of the monetary relations, would have ceased long since. We cannot wholly change in this the thoughts and habits that have grown with the growth of this generation, but, if we will, we can begin aright with the young. We can teach them the Law and the Gospel in this matter, which touches so vitally their own well-being and that of their dying fellow-men. A great advantage in studying the Bible by topics as well as in course is that it secures clear and definite knowledge of Scripture teachings in regard to those chief things which a Christian ought to know and believe to his soul's health. And this is what the people of this country need, if any people ever did. There is no little generosity of an impulsive sort; there is much of activity and zeal, but little clear and definite knowledge of Bible truth. What proportion of the professing Christians of the land, for example, could give a definite statement of their belief? Churchmen could, for they know the Creed, but of the denominations, I doubt whether one in ten could give a simple, straight-forward statement of his belief as a Christian. And of our own people, how few comparatively could tell why they are Churchmen. How many, for example, could tell what they really mean, when, as in the Litany, they pray to be delivered from heresy and schism? If St. Paul were writing an epistle to the Americans, he might well emphasize what he said in his Epistle to the Hebrews: "Ye have need that one teach you again which be the first principles of the oracles of God."

Literary Notes.

—It is tolerably well known to every body but, as it would seem, to editors of daily newspapers, that almost the last act of Mr. Keble's life was to remove from the *Christian Year*, an expression which he found had been misunderstood.

O come to our Communion Feast;

There present in the heart,

Not in the hand.

Mr. Keble always meant by this expression—"Not in the hand *only*," but finding that both his verse and himself were misrepresented, he substituted "*as*" for "*not*."

—The late editor of the *Ch. Quarterly Review*, Dr. J. G. Cazenove, of Edinburgh, in a letter to the *John Bull*, in answer to one from Canon Trevor, says:

Dr. Trevor seems to think himself justified in assuming that any one who declines to adopt the views propounded in his book on the mysterious subject of the Presence vouchsafed in the Holy Eucharist is straightway to be considered as "in the ranks of the Ritualists." This is certainly a mistake. Without dwelling upon the language of the Prayer-Book, of several of the Fathers, and of some Anglican divines, it is enough for the present to name the Rev. Sir William Palmer and the lamented Arthur West Haddan. No one could term either of these writers Ritualist, and yet nothing is more certain than that their language is quite at variance with that of Dr. Trevor. As for Bishop Jeremy Taylor, that eloquent divine is unfortunately a very inconsistent one. The language employed by him in his "Life of Christ," for example, is extremely different from that cited by Dr. Trevor. Which of the two more truly

reflects Taylor's inmost mind I do not pretend to judge.

Dr. Trevor says, that he has "made no personal imputations." That is a matter of opinion. I certainly consider it a personal imputation to accuse me of sanctioning, in a review which I edited, "a persistent sneer" at the school of my friend and sometime colleague, Archdeacon Freeman; of inserting "a gross misrepresentation" of Dr. Trevor's book, and of intending "to depreciate its value and injure its circulation." My successor in the editorship has already intimated that these are "absolutely unfounded imputations;" and I desire to adopt his words as my own.

—In George McDonald's recent novel, "Thomas Wingfold, Curate," occurs the following beautiful sonnet:

Methought that in a solemn church I stood,
Its marble acres, worn with knees and feet,
Lay spread from door to door, from street to street.

Midway the form hung high upon the rood
Of Him who gave His life to be our good;
Beyond priests litted, bowed, and murmured meet

Among the candles shining still and sweet.
Men came and went, and worshipped as they could,

And still their dust a woman with her broom,
Bowed to her work, kept sweeping to the door.
Then saw I, slow through all the pillared gloom,
Across the Church a silent figure come:
"Daughter," it said, "thou sweetest well my floor!"

"It is the Lord!" I cried, and saw no more.

—At a late meeting of the Manchester Literary Club, on Monday evening, at the Mitre Hotel, on the occasion of a paper being read by Mr. John Evans, on "The Life and Writings of John Keble," an interesting letter was read from the Rev. Thomas Keble, rector of Bisley, Gloucestershire. Referring to his uncle's *literary remains in prose and verse*, the reverend gentlemen intimated that the manuscripts were in an advanced stage of preparation, and that the publication of them would be accompanied by an essay by Dr. Pusey, together with an elaborate criticism by John Henry Newman. A variety of reminiscences of personal traits were added, and some incidents were recorded in illustration of the rare sweetness of nature and the remarkable self-obliteration that distinguished the departed poet.

—It is singular how history repeats itself in the St. Vedast case.

John Wesley in his journal (xviii. 45) writes: "I hastened away to be at Peile-Town before the service began. Mr.

Corbett said: 'He would gladly have asked me to preach, but that the bishop had forbidden him; who had also forbidden all his clergy to admit any Methodist preacher to the Lord's Supper.' But is any clergyman obliged, asks Wesley, either in law or conscience to obey such a prohibition? By no means. The will even of a king does not bind any English subject, unless it be sanctioned by an express law. How much less the will of a bishop? 'But did you not take an oath to obey him?' No; nor any clergyman in the three kingdoms. We then promised to submit to the godly admonitions and injunctions of our ordinary. But we did not, could not, promise to obey such injunctions as we know are contrary to the Word of God."—Holden's "John Wesley," p. 126.

—In illustration of the importance of Christian unity,

Bishop Selwyn told a sad story of a New Zealander, whom he had known, and who, when asked why he did not embrace the Christian faith, replied: "Which faith?" and, holding out three of his fingers, added: "I have three different religions presented to me as the true faith, the Roman Catholic, the Church of England, and the Wesleyan—which am I to believe? I cannot tell." And that man died without solving the difficulty, a victim to our unhappy divisions. The best ways to promote unity were: (1) not to blink the truth, but to teach it in its fulness (2) to keep a careful watch over ourselves, (3) to seek for points of agreement rather than difference (4) to pray for an outpouring of the spirit of unity upon all Christians.

—The Westminster Review, January, 1877, reprinted by the Leonard Scott Publishing Co., 47 Barclay Street, New York, contains as follows:

I. "A Ministry of Justice."

II. "The Warfare of Science."

III. "The Factory and Workshop Acts."

IV. "The Life of the Prince Consort."

V. "The Turkish Question: Russian Designs, and English Promoters of them."

VI. "John Locke."

VII. "Independent Contribution. The Financial Difficulties of the Government of India."

VIII. "Contemporary Literature."

The 2d Article is on the work of President White of Cornell, which suits well the usual line of this Review which represents the Sceptical School in our Literature.

—*The Edinburgh Review* for January has been republished by the Leonard Scott Publishing Co., 41 Barclay Street, New York.

I. "The Authorship of the Fourth Gospel."

II. "Travels in the Caucasus."

III. "Forel on the Ants of Switzerland."

IV. "Mediterranean Deltas."

V. "The Paston Letters."

VI. "New Arctic Lands." An account of the Austro-Hungarian expedition of 1872-74.

VII. "Life of William Earl of Shelburne," a statesman in the reign of George III.

VIII. "Discoveries at Ephesus." This article begins with "some account of the earlier temples of the Ephesian Artemis" and the City of Ephesus, and describes some of the discoveries made by Mr. Wood, in 1873.

IX. "Lorenzo de Medici."

X. "Turkey and Russia."

The periodicals reprinted by The Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) are as follows: *The London Quarterly*, *Edinburgh, Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or only \$15 for all, and the postage is prepaid by the Publishers.

The Gates of the East: a Visit to Syria and Palestine, by H. C. Potter D. D. E. P. Dutton and Co. N. Y.

This is a very gracefully written and piquant account of a journey that is often performed on a beaten track, but which taken by a person who uses his own eyes, never fails to present something new and interesting. There is not *too much* of it,—inordinate dwelling upon things which have become familiar as thrice told tales. Messrs Dutton and Co. have issued it in the handsomest style of the season.

Mile Stones in our Life Journey, by Samuel Osgood D. D. L. L. D. (New and Enlarged Edition.) New York E. P. Dutton and Co. 1877.

There is the music of profound thought and tender feeling in these strains from the Eyrie at Fairfield. We cannot help liking the genial, suggestive and not too labored converse of our friend Dr. Osgood, who with all his Enthusiasm of the new humanities has learned to love and hold fast to the old Catholicities. Not the author of "Friends in Council" and "Philip Van Artevelde" so carries us

along with the charm of sweet reflective discourse on the common things of life and social and political philosophy. The closing pages of this new Edition consecrate and consummate the thoughts and studies of many previous years. It is a broad and on the whole comforting outlook for the future of Church and State. German literature is somewhat bewildering, but whoever has grasped the Idea and the Fact of the Incarnation has an Alembic that transmutes all base metal to gold: a horoscope that turns the Chaos of History to a Kosmos of Divine Providence.

Dr. Osgood's remarks on New York, and Country life are delightful, and there is just a touch of pathos in his reflection that one "does not rightly complain at finding himself at last in the largest of all parishes, though it may look as wide as the wide world, and he may seek not wholly in vain for the Church that is without Sect, and the brotherhood that is without bigotry or uncharitableness."

A SONG FOR THE TIMES.

There was a time when working-men
Were trodden in the mire,
And bid to know their place, nor dare
To manhood's rights aspire.
They rose, men said rebelliously,
Scarce knowing what they sought,
Ill-fed, ill-led, the Chartists failed,
And blood no freedom bought.

We'll bide our time, their cry,
Ere Liberty shall die,
The sons of toil, by hook or crook,
Will know the reason why.

Old Mother Church was half asleep,
And wrung her hands distraught,
To help the weak she'd lost the art,
Her aid unknown, unsought.
Oh, had she risen then in love,
And Christ-like hate of wrong,
The State had bowed, as did King John,
To sing the Church's song.

And Magna Charta then
Both priests and working-men
Had found their bulwark and their pride,
Or known the reason why.

They tried another fashion then—
The coddling nursery plan—
And tried, with soup and mild advice,
To pet the working-man.
And Whig and Tory tried in vain
With flattery to cajole,

And Church forgot her humble sons
 Had anything but soul.
 Shall butter be our fare?
 Have we no rights nor share
 In England's laws and England's Church?
 If not—the reason why?

Then woke the Church and roused the
 State,
 To try the Gospel plan.
 Forgotten, parodied, denied,
 The Brotherhood of man.
 Down crashed the pews, flew wide the
 gates,
 Inviting all to share
 What was their right, no boon, nor dole,
 An equal portion there.

The Mother owned her sin,
 And they came trooping in,
 To guard the Altar and the Throne,
 And know the reason why.

And mid the priests a faithful band,
 Who toiled both night and day,
 Their glance was frank, their grip was
 true,

True Catholics were they.
 For them no Bishops' smile nor laud,
 But this we know at least,
 The truest friends of working men
 Are men like Hatcham's priest.

Shall such in prison lie?
 Shall Tooth in bondage die?
 Then fourteen thousand working men
 Will know the reason why.

J. W. HORSLEY.

Summaries.

FOREIGN.

Lord Penzance has consigned Mr. Tooth to Horsemonger Lane Jail, and the daily Eucharist is restored to St. Paul's Cathedral. One fact illustrates the other. Thus is the progress of the centuries accomplished. St. James', Hatcham, is entirely closed, Mr. Tooth retaining the keys. An address of sympathy signed by 1254 parishioners has been presented to Mr. Tooth, and the secular press which has been howling at Ritualism, is fairly dazed at finding itself face to face with persecution for conscience' sake. It seems that Cranmer, Ridley and Latimer "broke the law." The *Non-Conformist* even says: "Surely the law appears in a very unamiable light when it substitutes for religious services, however mistaken, a desolate Church, guarded from midnight on Saturday or

midnight on Sunday by a strong detachment of police against the possible invasion of worshippers." The *John Bull* and *Spectator* are quite pronounced against the whole proceedings. Great sensation was caused by the announcement that the charities connected with St. James involved an expenditure of £3,000 a year! Mr. Tooth was sent to prison on the anniversary of Dr. Dyke's death a year ago. He has a room, or cell, ten feet square, and great numbers of persons visit him—especially of his own faithful congregation. Canon Liddon and his sister were among the first to pay him a visit of sympathy. Like John Bunyan, he will have a larger audience from his prison than from any pulpit.

The great principle at stake in England is, the independence of the Church in all matters of religion. The P. W. R. Act was *not* approved by either Convocation, but was rushed through Parliament in spite of this rejection, to please Archbishop Tait and the Persecution Co. The Purchas judgment is bad law, and stands self convicted: but while some extreme Ritualists go beyond all bounds, the Low Church insist on checking them only by a set of laws and decisions that shall cover the doctrines and practices of the whole High Church School. This it identifies the High Church with the Ritualists, not for trifles, but on a question of principle.

We cannot but think Archbishop Tait has really desired to produce a disruption similar to that of the Scotch Presbyterian Church. The *London Times* claims that the Ritualists should give up churches they have built and supported with their own money, without a cent from the State, or the Establishment.

—MR. TOOTH IN PRISON.—The Public Worship Act is bearing fruit at last, and its harvest has begun. With a Sheriff's Officer for reaper, and Horsemonger-lane Gaol for barn, its first fruits are safely harvested in the person of Mr. Tooth. The situation is peculiar, we might almost say unique; and unique we trust it may remain, for any credit that it reflects on the parties who are concerned, or even on the age in which it happens.

It happens in the nineteenth century, the age which says it puts its trust in

Conferences, in Arbitrations, in whatever kind of moral force you choose to name, and which professes to have outgrown the grosser kinds of physical compulsion, and to have discovered that violence is a blunder and a mistake. But Mr. Tooth must go to prison all the same. The region of Mr. Tooth's offence is eminently of the class which we call moral as distinct from material, one which above all else has need to be dealt with by the moral, or at least the civil, forms of influence, as opposed to those of force and material compulsion. It is a case which, if any other, is a legitimate one for the application of the age's favourite maxim that physical compulsion is misplaced in matters of opinion, and yet—Mr. Tooth must go to prison. The Act of Parliament, too, under which it happens is one of the last new things in the way of legislation, and therefore might be supposed to have all the latest improvements; and yet its very first active operation lands it in this curious violation of the current maxim that punishment, so far as may be, should be remedial rather than vindictive. It is a strange anomaly throughout, and, as we said, it does not reflect much credit upon anybody. If there ever be a case where moral influences should manage to be potent, it surely is in cases where religion and opinion are in question; and yet here we see the moral power, *i. e.* the ecclesiastical and spiritual, quietly stepping aside and handing over its subjects to the secular arm to be dealt with accordingly. One almost rubs his eyes and asks one's self whether one has not written one's date wrong, and it is not somewhere in the *fifteen*, not *eighteen* hundreds, and whether it is not a case of *Henrico*, not *Victoria* regnant.

True, Mr. Tooth is not going to be burnt, and Horse-monger-lane is not the ante-chamber to the stake, but, *mutatis mutandis*, the incongruity is all the same, the mode of action is as inconsistent with the sphere of action, the method as ill adapted to the end in view. The whole affair is one which puts authority in a most unfortunate aspect and position.

Action like this foment the mischief which it vainly professes to suppress, and it discourages that very thing—namely, zeal—without which no Church can ever get the lead of a nation's mind. You cannot get zeal made to order. It is of its essence to be, humanly speaking, self-sown, spontaneous, free. There is not so much of it either in the Church or in human nature that you can afford to waste whatever there may be of it. And yet what little there is of it in any generation is the whole capital—humanly speaking—upon which a Church has to go in its work of moral influence upon

the characters of men. The whole aim and drift, then, of a wise administration should be to enlist whatever zeal there is, and to encourage it on behalf of the existing order. We all know what comes of the enforcement of the maxim, *surtout point de zèle*, even in the region of secular administration. Guide, teach, regulate, and educate your stock of zeal as much as you please, and as much as you can, and the more the better, but chill it never. Far better bear with the inconvenience of some amount of *over-hasty* action arising from a zeal which has not yet reached the even balance of a mature judgment than run the risk of the *perverted* action which results from the souring influence of unsympathising discouragement, or the stagnation which results from coarse repression. In a word, the only chance for a State to get well served by a Church is to treat it with a large and liberal discretion. Put it into leading strings and you make it useless. It can no longer win men's hearts, it can no longer kindle their affections or their allegiance, and with that it can no longer influence their conduct. It loses moral force, and, losing that, it loses all.

We have no personal knowledge of Mr. Tooth; we have no personal information about the details of his "ceremonial observances;" we hold no brief for them; very likely we should have much to say in modification or in correction of them. But this we are sure of, that the way in which the law of the Established Church is treating the case is not the way either to "regulate" Mr. Tooth or to "regulate" the Established Church of which he is, perhaps, a somewhat headstrong officer. It is much more likely to "regulate" the Establishment out of all its *vis* and vigour. As we said just now, we have no personal knowledge of Mr. Tooth; but we have personal knowledge of the dire discouragement which is falling upon men, both clergy and laity, who are under no hallucinations about the supreme importance of a thurible, but who are educated enough alike in historical knowledge and in political and moral science to know that such blundering administration as this is one of the surest forerunners of grave misfortune to the institution in which it happens. We feel as the first Napoleon is said to have done when he beheld the flames of Moscow, and stood gazing the long night through with folded arms—his silence only broken by the recurring utterance—"This bodes great misfortune." Thousands of men are feeling thus, men who are the very bone and muscle of the existing Church of England, but who seem to be as much unknown to those whose counsels "regulate" the affairs of that Church as if they were in Africa or Thibet.

It is not too late yet. Let us hope that the Ridsdale appeal, which is now under hearing, may issue in such a decision as may at least take the sting out of all such actions as may be possible under the Coercion Act, and give breathing time for wiser counsels at headquarters, until THIS TYRANNY BE OVERPAST.—*Lit. Churchman*.

—The one absorbing topic in ecclesiastical circles is the unfortunate case of S. James', Hatcham. It is evident that matters are rapidly approaching to a crisis. The English Church Union, with an enthusiasm which has taken by surprise even those behind the scenes, has boldly thrown down the gauntlet to the State. The following resolutions, which were carried unanimously at the special meeting, sufficiently indicate the line of action to which it is now committed:

"Whereas since the year 1849 the constitutional independence of the Church of England in things spiritual has been increasingly encroached upon by the proceedings of the Judicial Committee of the Privy Council in the ecclesiastical causes upon which that tribunal has adjudicated, and by the action of Parliament: *Resolved*—

"1. That the English Church Union, while it distinctly and expressly acknowledges the authority of all courts legally constituted in regard to all matters temporal, denies that the secular power has authority in matters purely spiritual.

"2. That any court which is bound to frame its decisions in accordance with the judgments of the Judicial Committee of the Privy Council, or any other secular court, does not possess any spiritual authority with respect to such decisions.

"That suspension *a sacris* being a purely spiritual act, the English Church Union is prepared to support any priest not guilty of a moral or canonical offence who refuses to recognise a suspension issued by such a court.

"3. That 'the Church' (not the State) having 'power to decree rites and ceremonies and authorities in controversies of faith,' this Union submits itself to the duly constituted synods of the Church; and, in regard to the legality of matters now under dispute, appeals to the rubrics of the Book of Common Prayer, and to the interpretation put upon those rubrics in 1875 by the resolution of the Lower House of Convocation of Canterbury in regard to the Eucharistic Vestments and the Eastward Position."

Such a programme, consistently carried out, and if neither side yields, can have but one logical termination—disestablishment. The Primate must surely now lament the inconsiderate haste with which the Public Worship Regulation

Act was hurried through Parliament in the very teeth of the remonstrances of Convocation.* The result is now before us—a very large and considerable body of earnest Churchmen in open revolt against the Privy Council, Lord Penzance, and the Bishop, so far as he obeys the mandate of the State. Should this position of affairs continue long, we shall be precipitated into a bitter struggle of which it is impossible to see the ending. God forbid.—*Lit. Churchman*.

A correspondent in England tells us: "Gladstone is coming to the front, and is the only man for the crisis. Tooth in gaol and the British Government slapped in the face by Beaconsfield's protégés, the Turks, will be a heavy load for that Hebrew to carry. But the issue of both questions will be a wonderful clearing away of fogs from J. B.'s intellect. Tooth has unquestionably acted under good legal advice, as well as followed his conscience, and judging from the correspondence in the *Guardian*, I should not wonder if the whole question of Lord Penzance's power and jurisdiction should be brought before the highest Court of Appeal and Mr. Tooth released on *habeas corpus*. And so exit Lord Penzance and the Persecution Co. (Limited) together! I do not subscribe to many of the Hatcham rites, which seem to have been very extreme. But there is no time to talk about clothes, when you are fighting a battle, and I honour his principle and fortitude. You read the account of the Church Union Meetings on the 16th. That startled the dry bones, and there has been much rubbing of eyes ever since. At the consecration of a Church in London the other day a mention of *disestablishment* drew the whole assembly to their feet, at the luncheon, with rounds of cheers! What does that mean, my Lord Archbishops and Bishops, Messrs Deans, Archdeacons and the rest of you!"

—Chancellor Wagner, of Brighton, with others in consequence of the state of uncertainty as regards High Church-

* Somebody has made this clever conundrum: "From what *active poison* is the Established Church now suffering? Do you give it up? *A. C. Tail* (acetate) of lead."

men, declines to have some of the Churches erected by him Consecrated. The last one remains closed and unused, as the Bishop will not license it without Consecration.

—At a recent Mission at Sheffield which Messrs Aiken, Hill and Washington conducted, the Archbishop of York spoke twenty-five times to 25,000 persons in 12 Churches, consecrated two Churches, reopened a third, and laid the Corner Stone of a fourth, all within 9 days.

—The *Church Times* speaks of the foreign correspondence of some of our papers as follows:

Talking of America, will no one make the conductors of *The Churchman* understand the absurd manner in which their London correspondent misunderstands and therefore misrepresents what is going on at home? He has actually the face to assert that the moderate men have left the E. C. U., and that "the young firebrands have it all their own way;" that the Union "is already a small sect," and that "the efforts to introduce order into the Church once more will probably precipitate them into their natural place, that of a sort of dissenters like the Irvingites." This would be laughable, were it not that our brethren across the Atlantic have no means whereby to gauge its falsity. The American Church is very badly served by its leading journals.

The E. C. U. had 198 new accessions the week after the meeting at Freemason's Hall. It has over 13,000 members, and the Working Men's Association as many more, all determined to redeem the Church from the bondage of Erastian legislation.

—A friend asks us "What will Virginia do, when its Churchmen have heard that Mr. Beresford Hope to whom they are indebted for the statue of Gen. Stonewall Jackson, is *paying the Costs* of the Appeal of Mr. Ridsdale of Folkstone, who is now being tried before the Judicial Committee of the Privy Council, for the use of Vestments, of Wafer Bread, of a Crucifix on a Rood Screen, of the Eastward position, &c."

—"A London paper relates the following: The rector of a London church one day called on a sick boy. The boy was one of the neglected outcasts of the

great city. Accustomed to earn his living by sweeping one of the muddy crosswalks, his face had become familiar to many of the passers by. The clergyman asked him if any one had called on him during his sickness. "Oh yes," replied the boy, "*Mr. Gladstone came to see me.*" "Mr. Gladstone!" exclaimed the rector, "*what Mr. Gladstone?*" "Why," said the boy, "the only Mr. Gladstone." So the great English Premier could find time, amid all the onerous duties of public life, to seek the abode and minister to the wants of a "dirty street-sweep." All the attractions of aristocracy and grandeur of royalty did not dispel from his heart the sense of duty to the little outcasts. Nothing in the long, eventful life of the great man seems to us so noble and Christlike as this simple incident,

—A Correspondent of the *Daily News* says: "The late Dr. Guthrie broke, and glorified in breaking, the law of the land as declared by the highest legal tribunal in Scotland when the law presumed to inhibit him from his spiritual functions. Dr. Guthrie was never put in gaol for so doing. He lived honoured and died respected by kings and rulers, though he had 'broken the law.'"

And we, now are acting on the advice of Lord Jeffries, who said that the remedy in the Scotch case was "totally to disregard the usurpation, and to proceed with their own business as if no such intrusion had occurred." This is exactly what Mr. Toth has done. Dr. Guthrie "regarded the law courts as having exceeded their jurisdiction." This is exactly what Mr. Toth thinks now in his own case. The newspapers have said that Mr. Toth will be put in goal, "not for religion, but for breaking the law." For what else, but breaking the law, were all religious sufferers imprisoned? Let the shades of Ridley, Latimer, John Bunyan, and hosts of others answer. The Preface to the Prayer Book—itsself an Act of Parliament—recites that it was approved "by the Convocations of both Provinces" The Uniformity Amendment Act of 1872 recites the previous consideration of 'the Shortened Services' by Convocation; the Preface to the Thirty-nine Articles, itsself Statute Law, asserts the Constitutional position of Convocation. Let such as say 'No' to this explain why the Queen summons it with Parliament every year, and for what?"

And yet the P. W. R. Act was passed in defiance of both Convocations.

—An "old fashioned Churchman"—a wine merchant—in the *Pall Mall Gazette*, attributes the ritualistic disorders and agitation of the day to the fact that the

use of the "Old Port" wine is growing less and less among the clergy. He is a genuine specimen of the simple hearted conservative *John Bull*. He gives a pathetic description of the "good old times" when there was a set time and place for everything, piety included, which last was always got through with on Sunday *afternoon*, and the parson always came to dinner in the evening, with a bottle of good old Port (not sweet), which he produced after the ladies retired. This amiable old gentleman is not certain about these *night services* so common now—he thinks that Ritualism and *gas* have a good deal to do with each other—things have to be *lighted up* to make the show and splendor. There may be something after all in these venerable suggestions. No doubt others besides wine merchants have suffered from ritualism.

—The *Nonconformist* says that Lord Penzance, in his treatment of Mr. Tooth, "has been forced to endow the English Church Union with a moral capital worth more than £100,000 a year in money."

—Nearly four hundred new members have joined the E. C. U. since the meeting of Jan. 16, and only twenty-two withdrawn on account of that meeting.

—A "Church League for the separation of Church and State" has been formed in London, with a provisional committee of twenty clergy at different points of the country.

—Mr. Chambres, appointed by the Bishop of Rochester to Hatcham, resigned on the remonstrance of the parishioners, and a Mr. Peake, next appointed, has excused himself. The police hold the Church against the parish, and so for "three aggrieved complainants," there is now an aggrieved *parish*.

HOME.

We know our readers will thank us for the first paper in this number of the ECLECTIC, which we succeeded in obtaining only by an importunity which intimate friendship alone could warrant. It is replete with principles and *seed-thoughts* just such as are required in these days to kindle an ardent study of genuine theology among us. The quotation from Car-

dinal Manning on page 611 will be found in his "Temporal Mission of the Holy Ghost," Appleton's Edition, 1866, page 227. That from Keble is from the "Christian Year," S. Matthias Day.

We are rejoiced to follow up such a paper with the clear, complete and convincing review of Canon Trevor by Dr. DeKoven. If we are not greatly mistaken, this will prove the most satisfactory and valuable brief statement on the subject that has appeared on this side of the water. Let our subscribers see that it is read as widely as possible: for our weekly Church papers find it compatible with their standards of Literary and Christian courtesy to make no mention of anything published in the ECLECTIC. The article brings out as clear as a sunbeam several points, especially in regard to the obligations, and in regard to the humanity and Personality of our Lord, the confusion of which sheds an obscurity throughout some of the heaviest tomes of theology.

We continue the interesting letters of Dr. Van Rensselaer, with another on the Hatcham case by the learned English author of "The Principles of the Reformation," from which we have published several valuable extracts on the Cathedral System and the Confirmation of Children.

On the whole, we are rather proud of this closing number of Vol. IV. of the CHURCH ECLECTIC.

—Bishop Perry is perfecting the organisation of the "Cathedral of the Diocese of Iowa." The mere parochial organisation is to be given up at Easter, and the work put in charge of a "Dean" and Canon, the latter of whom will have the pastoral charge of the congregation. The "Curators" of the Cathedral are to be appointed from the Communicants. The Lent Services are daily twice, weekly Eucharist, Children's Choral Litanies, and Lectures by the Bishop on the Prayer Book Sunday evenings.

—We have received the *Sermon* by Bp. Stevens at his ordination of Mr. H. W. Syle, a Deaf-Mute, to the Diaconate at S. Stephens, Philadelphia, Oct. 8. 1876. It seems to us that the Bishop makes a

good case for his act, which is certainly without precedent in the Church. But it is a good rule always to consider the *reason* and final cause of all enactments. If modern science has overcome the difficulties that have prevented this class of unfortunates from being ministered unto or ministering to each other, there is no more reason to prohibit their entering upon such ministry than to prevent negroes from being ordained for negroes, or Germans for Germans.

The Bishop hits the philosophy of the thing when he claims that *seeing* is a medium for faith as well as "*hearing*," for as he rightly observes, that favorite text of ultra Protestantism "refers to mental understanding and acceptance into the heart and not to the mere physical sense of *hearing*." This philosophy is as old as Horace—"Segnius irritant," &c. The things *demissa per aures* get wonderful vividness and penetrating power when presented to the *eye* with even only the accompaniments of pantomime. This sermon is valuable for its history of the Deaf Mute charity, and is well worth the perusal of the clergy.

We suppose however, it will be generally admitted that this commission could hardly be extended to the sacramental offices of the Priesthood. We observe that Rev. Dr. Burgess, of Springfield, has raised his voice against it. "The Apostolic canon," says he, "forbade the ordination of those defective in the senses, or grievously maimed, . . . and speak of the *deaf and dumb* as *incapable of fulfilling the office of ministers*. These canons," he continues, "are not regarded as binding upon us. But the policy of the Church may be seen in them. I think the idea of the Church was, that the *words* in baptism must be *spoken* to make the sacrament complete, and also the language used by our Lord at the Last Supper must be actually rehearsed or there is no celebration of the Communion."

—The Convention Journal of Northern New Jersey (Rev. Dr. Farrington, Sec'y) for 1876, shows parishes and missions 84; clergy 68; ordinations 4; clergy received

12; dismissed 9; candidates 6; lay readers 35; baptisms 1705; confirmed 961; communicants 6,600; total offerings \$252,476.

The Bishop's Address has several new and interesting features, in its review of Church Charities and Societies, and its discriminating remarks on various facts presented by parochial reports. His remarks upon *dispensations to candidates* are excellent.

—The *Iowa Churchman*, the organ of Bishop Perry, administers the following healthy drubbing to some "slender youth bedewed with liquid odours" who is probably less acquainted with theology than some other matters:

"S." OR "ST."

One of our Diocesan Monthlies thus seeks to instruct its readers.

"One of the silly affectations of a school of Ecclesiastical fiddle de-dees is to write before a Saint's name "S." instead of "St."—"S. John," "S. Peter," etc.

Possibly if the writer of this *ex cathedra* sentence, who quotes a squib from the *Guardian* in the same vein, had looked beyond a newspaper for his authority, he might not have pronounced his opinion with such contempt for a use which finds its support in the English Bible of 1611, the *authorized version*; in the "Sealed Books" of Common Prayer; in a number of the issues of the "Proposed Book" of 1785 and the first American Prayer Book of 1789—the productions of "a school of ecclesiastical fiddle-de-dees" (!) numbering Seabury, White and the other Fathers of the American Church among those so sweepingly condemned as using this "silly affectation." And even the Dictionaries recognize this use! Truly "a little knowledge is a dangerous thing."

"S."

—A plain correspondent who takes Christianity for what it means, writes us:

I was very much pleased with an Editorial which appeared in the *ECLECTIC* some months ago. It spoke of the right way of promoting the growth of the Church in towns and small cities, and how detrimental to that growth was the prevailing custom of all the wealth and social influence keeping together in one parish, and doing nothing (but rather the reverse,) to encourage and help poorer and unfashionable parishes. Experience and observation have shown me that there is no way of doing good for which Christian people have such an aversion, as identifying themselves with such parishes. They will give money and time

and labor to all four of our Missionary Departments, but are willing to draw off every element of strength from struggling parishes in their own neighborhood, and absorb them in wealthy and prosperous ones. I once knew a clergyman who lived in a town of seventeen thousand inhabitants, where the Congregationalists had five Churches and a mission chapel. He was the Rector of a large and wealthy parish there. The only other parish was about half the size of his. I heard him say that there ought to be but one parish in the place, that the other Church ought to be closed, and all the people form one very large and strong parish. There were even influences brought to bear upon the Bishop of the Diocese to effect that result. But such a result was never reached, and the former parish struggles on with all the pressure that wealth and fashion and social standing can bring to bear against it. I do not think such things show a love of the Church or a truly missionary spirit. I do not understand, how any minister of Christ can be so selfish, so unwilling to promote Church growth, where the denominations are so strong, and so opposed to the Church.

—We have received from some friend *A Catechism on The Ornaments' Rubric* by request: What the Rubric really is: What the Judicial Committee have made it: Facts bearing on Recent Ritual Decisions; Ways of Securing Obedience." By Rev. C. S. Grueber: Parker, Oxford and Cambridge.

The most clear, definite and satisfactory thing we have seen on the subject. We shall give the *Church Times'* review of it.

—The *Like Mindedness of Believers* is the second charge of Bishop Doane to his Clergy of Albany Diocese. It undoubtedly indicates the true spirit in which opposing views should be held among believers, and the true policy in dealing with errors. It is full of striking and original thoughts, and should receive patient study from such as at first may be somewhat bewildered by its positions.

For the Church Eclectic.

TRANSLATION OF "FLORIDA PATRIA."

IN FEBRUARY NUMBER OF THE ECLECTIC.

City eternal! Eden Vernal!
Lying around the throne of God,
Within whose portals foot of mortals
On your flowers hath never trod;

Who is he can hope to be
Worthy at last to enter there?
Who can be sure he will secure
Those shining garments then to wear?
He who gladly and not sadly
Barter all the world can give;
He who presses through distresses
For the crown as martyrs strive:
Whose endeavor, burning ever,
Fragrant with zeal, sweet incense is;
And who adheres through changing years
True to the heavenly Land of bliss.

O ye shameless! Folly nameless!
Legion vowed to heaven's King!
Yours a dwelling past all telling,
Yours the joys no tongue can sing!
Why then trifle? why then stifle
In your souls their highest mood?
Forth to the war! no labor spare!
Hear ye? 'Tis the voice of God.

O my Lover all love over!
While I struggle in the wave,
Tell in my ear the beauty clear
That decks the shore beyond the grave.
Let him who will depict the ill,—
The cloud of grief that lowers o'er us:
But oh how pure and oh how sure
The splendor of that light before us!

WM. E. SNOWDEN.

Walden, N. Y., Feb. 5, 1877.

ALMA CHORUS DOMINI.

SARUM BREVIARY.

Choir of the Lord our God, now sing the
Names of the Highest;
Saviour of men, Messias, Lord God of
Hosts, Adonai,
Only-begotten Son, Emanuel, Way for
the weary,
Life of the fainting soul, strong Hand of
the Lord, of one substance,
First-born of all Creation, Beginning,
Wisdom, and Virtue:
Alpha, the First, we name Thee, then
Omega, last of the cycle,
Fountain and source of good, Holy Comforter, blest Mediator,
Lamb, and Sheep of the Altar, meek
Heifer, Serpent uplifted,
Ram of the mystic page, Judah's Lion,
Worm of abasement,
Mouth of the Word, God's splendour,
bright Sun of glory, His Image,
Light of His Light, thou Bread of Life,
sweet Flower of the valley,
Vine of the Vineyard, Mountain uncut,
firm Gate of the sheepfold,
Rock, and Angel, and Bridegroom, and
Shepherd, God's Prophet and High
Priest
Lord, Everlasting God, Great King of
the Universe, Jesus,
Hear and save us, we pray, to Whom be
glory for ever. G. M.

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